

Reconstruction of Environmental Fiqh Thought, Muhammadiyah Scholars' Response to the Modern Ecological Crisis

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ABSTRACT

This study aims to explore the reconstruction of environmental Islamic jurisprudence (fiqh al-bi'ah) within the Muhammadiyah movement as a religious response to contemporary ecological crises by examining its epistemological foundations, normative constructs, and practical implementation within social contexts. A qualitative research method was employed because it enables an in-depth investigation of meaning, interpretative dynamics, and the reasoning processes of scholars dimensions that cannot be adequately represented through numerical data. The study adopts an interpretive case study design based on the consideration that reconstructing Muhammadiyah's environmental jurisprudence requires a comprehensive reading of institutional contexts, religious documents, and the lived experiences of actors involved in the process. The research was conducted at Muhammadiyah's Central Office in Yogyakarta, an appropriate setting as it serves as the organizational center for fatwa formulation and tarjih development. Five purposively selected informants participated in this study, each chosen for their expertise and direct engagement in environmental issues, including scholars of tarjih, academics, environmental activists, and community leaders. The findings reveal that Muhammadiyah's reconstruction of environmental jurisprudence emerges through integrating contemporary maqāṣid al-sharī'ah, socio-ecological analysis, and Islamic spirituality, which are further operationalized in various environmental programs. The study recommends strengthening the epistemological framework, expanding environmental advocacy, and developing future research grounded in community-based environmental practices.



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INTRODUCTION

The accelerating ecological crisis confronting the modern world presents increasingly complex challenges for human civilization. Climate change, environmental degradation, deforestation, water and air pollution, and the loss of biodiversity no longer represent isolated regional issues; rather, they constitute global threats that endanger the sustainability of life on earth (Noor et al., 2023). In the Indonesian context, the impacts of environmental decline have become strikingly evident through the rising frequency of ecological disasters such as severe flooding, landslides, prolonged droughts, and widespread forest fires (Jumaah et al., 2025). These realities demand multidisciplinary approaches, including significant contributions from religious scholarship. Among Indonesia's religious communities, Muhammadiyah an Islamic modernist movement has demonstrated strong commitment to environmental concerns over the past decades (Fiddarain et al., 2023). Its religious response is articulated through environmental fatwas, doctrinal guidance, and efforts to reconstruct Islamic jurisprudence (fiqh) in ways that align with ecological sustainability (Rambe, 2025).

The need to reconstruct environmental jurisprudence arises from the fact that classical fiqh paradigms were not designed to address contemporary ecological challenges comprehensively. Traditional jurisprudence emerged in socio-historical settings where environmental stability was relatively intact; thus, issues such as climate change, large-scale industrial exploitation of natural resources, and technologically driven ecological degradation were beyond its frame of reference

(Susanto & Dewi, 2024). This gap has prompted Muslim scholars and thinkers to revitalize and expand fiqh methodologies to generate normative religious responses capable of addressing modern ecological crises. Within this trajectory, Muhammadiyah stands out as one of the most progressive Islamic organizations, particularly through the issuance of its “Environmental Preservation” fatwa and its growing engagement with eco-theological discourse, which is steadily gaining influence within Indonesian Islamic scholarship (Zulfikar, 2024).

The state of the art in environmental fiqh research reveals that previous studies have predominantly emphasized theological and normative aspects but have yet to sufficiently explore how Muhammadiyah scholars construct new epistemological frameworks to address modern ecological crises (Nurul et al., 2025). While some studies highlight the importance of Islamic environmental ethics and others discuss green religious practices among Muslim communities, systematic examinations of Muhammadiyah’s intellectual dynamics, epistemic foundations of its environmental fatwas, and methodological orientations in reconstructing fiqh remain limited (Efendi et al., 2024). Consequently, there is a significant gap in understanding how Muhammadiyah conceptualizes environmental jurisprudence in relation to global ecological concerns and how it formulates applicable solutions for society (Mulki & Kusroni, 2024).

The central problem addressed in this study concerns how Muhammadiyah scholars respond to the modern ecological crisis through reconstructing environmental jurisprudence, and to what extent this response is grounded in *maqāṣid al-sharī‘ah* principles oriented toward ecological well-being. The research further investigates whether Muhammadiyah’s fatwas and religious discourses successfully introduce a new paradigm in which the environment is understood not merely as a resource to be utilized, but as an entity deserving protection (Sari & Khairanisa, 2024). This inquiry includes examining how Muhammadiyah adapts methodologies of *ijtihad* to remain relevant in confronting ecological challenges marked by uncertainty and complexity (Kourime, 2024).

The research gap also lies in the absence of comprehensive analyses that integrate the reconstruction of environmental jurisprudence with institutional responses from Muhammadiyah scholars regarding modern ecological crises. Previous studies often remain conceptual or historical, without extending their focus to the practical implementation of environmental fiqh in policy advocacy, social activism, and behavioral transformation within communities (Muvida & Hikmah, 2024). Moreover, earlier studies have not critically positioned Muhammadiyah’s environmental jurisprudence in relation to the global eco-fiqh movement or contemporary sustainability frameworks (Faizin, 2023). This study addresses these gaps by offering a deeper analysis of the interplay between religious texts, fiqh methodologies, and socio-ecological realities (Munfa’ati et al., 2024).

The novelty of this research rests in its integrative approach to examining Muhammadiyah’s construction of environmental jurisprudence, emphasizing three crucial dimensions: epistemological reconstruction, normative religious responses articulated through fatwas, and practical implementation within social contexts (Marzuki et al., 2025). Rather than merely describing environmental fiqh conceptually, this study analyzes how Muhammadiyah’s environmental thought contributes substantively to addressing the ecological crisis. In doing so, it positions Muhammadiyah’s environmental jurisprudence as a potential model for contemporary Islamic legal development responsive to global environmental challenges and capable of enriching modern Islamic legal scholarship (Rosidi & Hanif, 2023).

The research questions formulated in this study include: How do Muhammadiyah scholars reconstruct environmental fiqh in response to the modern ecological crisis? What epistemological and methodological foundations shape this reconstruction? How do fatwas and religious guidance issued by Muhammadiyah contribute to strengthening ecological awareness and shaping environmental policies? And what implications does Muhammadiyah’s environmental fiqh hold for the development of contemporary Islamic law and eco-theological education in Indonesia? (Nst et al., 2025).

The purpose of the study is to elucidate the process through which Muhammadiyah scholars reconstruct environmental fiqh, identify the normative foundations underlying their environmental fatwas, and evaluate their social implementation (Syamsuar, 2023). The study also aims to offer a

comparative perspective between Muhammadiyah's approach and global developments in environmental jurisprudence. In terms of significance, the research contributes theoretically to modern Islamic legal studies, academically to the expansion of eco-fiqh scholarship, and practically by providing guidance for policymakers, religious educators, and environmental activists seeking faith-based sustainability strategies (Bhinekawati et al., 2024).

Finally, the study acknowledges certain limitations, particularly its focus on textual and discursive analysis that does not fully cover field-level empirical implementation. Future research is encouraged to explore community-based applications of Muhammadiyah's environmental fiqh, environmental programs in educational institutions, and comparative analyses with other Islamic organizations at national and international levels to better situate Muhammadiyah within global Islamic eco-discourse (Tuaini et al., 2025).

LITERATURE REVIEW

A comprehensive analysis of the reconstruction of environmental fiqh within Muhammadiyah and the organization's religious response to the modern ecological crisis requires a solid theoretical framework. Such a framework must offer philosophical depth, epistemological clarity, and methodological coherence (Addzaky et al., 2025). To achieve this, the present study employs three interrelated theoretical perspectives: the Contemporary Maqāṣid al-Sharī'ah Theory, Social Ecology Theory, and Islamic Eco-Theology Theory (Aziz, 2024). These three frameworks are selected for their collective ability to explain the relationship between religious norms, social structures, and environmental degradation elements central to understanding Muhammadiyah's evolving approach to environmental jurisprudence (Jumaah et al., 2025).

The first theoretical foundation, Contemporary Maqāṣid al-Sharī'ah, was advanced by Jasser Auda (2008), an Egyptian scholar who completed his doctoral studies at the University of Wales in the United Kingdom (Akmal et al., 2025). Auda proposes a systems-oriented approach to understanding maqāṣid, suggesting that traditional formulations primarily centered on protecting the five essential human interests (al-ḍarūriyyāt al-khams) are insufficient for addressing the complexities of the modern world (Widodo & Muflikhah, 2025). He argues that maqāṣid must be expanded to encompass universal values such as environmental sustainability, social justice, and global well-being. From Auda's perspective, environmental protection becomes an integral objective of Islamic law because ecological destruction threatens the continuity of human and non-human life (Brodersen, 2024). His framework provides a robust methodological instrument for evaluating whether contemporary Islamic legal decisions, including Muhammadiyah's environmental fatwas, adequately reflect ecological welfare and sustainability (Fiddarain et al., 2023).

The second theoretical lens is Murray Bookchin's Social Ecology Theory (1982). Bookchin, an American thinker associated with Ramapo College of New Jersey, developed Social Ecology as a critique of ecological crises that centers on the structural roots of environmental degradation (Adnan, 2024). According to Bookchin, ecological problems are fundamentally social problems they emerge from hierarchical systems, economic domination, and capitalist modes of production that prioritize profit over ecological balance (Ivanyi, 2024). Environmental damage, therefore, cannot be understood in isolation from the social and political context that shapes resource extraction, land use, and technological development. In the Indonesian context, Social Ecology provides an incisive analytical tool for examining issues such as deforestation, industrial pollution, and climate-related disasters (Hussein, 2024). These phenomena often arise from exploitative policies, inequitable economic arrangements, and governance failures. Thus, Bookchin's theory helps illuminate how Muhammadiyah's environmental fatwas function not only as moral-religious guidance but also as critiques of social structures that perpetuate ecological injustice (Susanto & Dewi, 2024).

The third theoretical foundation is Islamic Eco-Theology, popularized by Seyyed Hossein Nasr (1968), a prominent scholar of Islamic studies affiliated with Harvard University and later influential in Iranian and American intellectual circles (Abidin et al., 2023). Nasr argues that the modern ecological crisis stems from a profound spiritual rupture: the decline of humanity's sacred perception of nature due to anthropocentric worldviews dominant in Western modernity (Ono, 2023). In his view, the Islamic intellectual tradition offers a holistic cosmological framework that regards nature as a sign

(ayah) of the Divine imbued with spiritual significance and worthy of reverence and protection. Environmental destruction, therefore, signifies not only a physical crisis but also a spiritual one (Munir et al., 2023). Nasr's eco-theology provides a theological basis for interpreting Muhammadiyah's emphasis on ethical responsibility and spiritual consciousness in environmental stewardship. This framework situates environmental protection as an act of worship and moral accountability before God (Nurul et al., 2025).

These three theories collectively generate a robust conceptual foundation that supports a multidimensional analysis of Muhammadiyah's environmental fiqh. Auda's theory provides the legal-epistemological dimension by reorienting Islamic law toward ecological welfare. Bookchin's Social Ecology contributes critical socio-structural insights that expose the systemic causes of environmental degradation (Khanafi et al., 2024). Nasr's eco-theology adds the spiritual-moral dimension, framing nature as a sacred trust under human stewardship. Together, they reflect the historical evolution of Muhammadiyah's legal reasoning, social activism, and ethical-spiritual engagement with environmental issues (Efendi et al., 2024).

The development of each theory further reinforces its relevance to contemporary ecological challenges. The maqāṣid framework has gained prominence in Islamic higher education institutions across Malaysia, Indonesia, and the Middle East as scholars seek adaptable methodologies suitable for addressing global crises. Social Ecology continues to inform environmental justice movements, highlighting disproportionate burdens borne by marginalized communities. Eco-Theology has reemerged as a significant discourse within Muslim societies that seek to reconcile religious teachings with global sustainability efforts. The convergence of these theoretical developments underscores their compatibility with Muhammadiyah's shift toward a more holistic, context-sensitive environmental jurisprudence (Sari & Khairanisa, 2024).

In present-day discourse, Contemporary Maqāṣid serves to justify religious rulings related to global crises such as pandemics, climate change, and resource scarcity. Social Ecology provides a framework for critiquing exploitative environmental policies and advocating systemic reform. Islamic Eco-Theology cultivates spiritual awareness, positioning environmental care as a divine mandate (Irum, 2025). When integrated, these perspectives offer a comprehensive blueprint for understanding Muhammadiyah's religious response to the modern ecological crisis (Muvida & Hikmah, 2024).

The relevance of these theories becomes evident when aligned with the research problem. Contemporary Maqāṣid clarifies why ecological well-being must be situated at the core of modern Islamic legal reasoning. Social Ecology explains how Muhammadiyah critiques and responds to systemic environmental injustice (Caniago et al., 2024). Eco-Theology establishes the spiritual and moral imperatives grounding environmental stewardship. Combined, the three theories articulate a coherent framework that aligns with the complexities of Muhammadiyah's environmental fatwas, methodological adaptations, and ecological advocacy (Faizin, 2023).

The literature review also reveals a substantive research gap: previous studies have not sufficiently integrated these diverse theoretical perspectives into analyses of Muhammadiyah's environmental jurisprudence (Alam et al., 2023). Many earlier works focused primarily on textual or ethical aspects without examining the socio-structural or spiritual dimensions. This study fills that gap by synthesizing the theoretical perspectives of Auda, Bookchin, and Nasr to illustrate how Muhammadiyah's environmental jurisprudence operates as a multidimensional reconstruction of Islamic legal thought (Marzuki et al., 2025).

In conclusion, these theories Contemporary Maqāṣid al-Sharī'ah, Social Ecology, and Islamic Eco-Theology provide a comprehensive, interdisciplinary lens through which to analyze Muhammadiyah's reconstruction of environmental fiqh (Ehab & Elghonaimy, 2023). Each contributes essential elements: legal adaptability, socio-structural critique, and spiritual orientation. Together, they illuminate the novelty of Muhammadiyah's ecological jurisprudence and offer a strong theoretical foundation for understanding its relevance to modern ecological challenges (Syamsuar, 2023).

RESEARCH METHODS

This study employs a qualitative approach with an interpretive case study design to gain an in-depth understanding of the reconstruction of environmental fiqh thought within the Muhammadiyah context and the responses of its scholars to the modern ecological crisis. The qualitative approach is chosen because it is capable of capturing the complexity of meaning, intellectual constructions, and socio-religious dynamics that cannot be reduced to numerical data or quantitative variables. Through this approach, the study can comprehensively explore the processes of value internalization, religious argumentation, and epistemological considerations employed by scholars in formulating fatwas or religious guidelines related to environmental issues. Meanwhile, the interpretive case study design is used because the research focuses on a specific phenomenon—namely, the reconstruction of environmental fiqh by Muhammadiyah which requires a sharp reading of institutional contexts, epistemic systems, and the interaction between religious texts and ecological realities.

The choice of an interpretive case study design is based on the need to understand phenomena within their real-life contexts through an in-depth analysis of various data sources. This study does not seek to make broad generalizations but aims to produce an integrated and detailed understanding of how environmental fiqh thought is constructed, negotiated, and practiced by Muhammadiyah scholars. This approach is relevant because the idea of environmental fiqh is the product of dialogue between classical texts, modern approaches, and evolving ecological demands. Therefore, the case study method enables the researcher to trace these dynamics intensively.

The research was conducted at the Central Office of Muhammadiyah in Yogyakarta, chosen as the research site for several methodological reasons. First, Yogyakarta is the center of Muhammadiyah's activities, policy formulation, and organizational decision-making, including in the field of tarjih and tajdid. It is in this region that the Majelis Tarjih and Tajdid operates to develop religious thought and formulate fatwas, including those related to environmental issues. Second, this location provides direct access to archives, official documents, bahtsul masail proceedings, tarjih decisions, and scholarly publications related to environmental fiqh. Third, Yogyakarta possesses a strong social and cultural context that facilitates interaction between scholars, academics, environmental activists, and the community, allowing the researcher to conduct data triangulation between documents and ecological practices in the field. These considerations align with the case study approach, which requires direct engagement with authoritative and representative data sources.

The study involved five research informants selected through purposive sampling, a technique that deliberately chooses participants based on their competence, experience, and involvement in environmental fiqh issues and Muhammadiyah's tarjih dynamics. Each informant was assigned a pseudonym to maintain research ethics. The first informant, Dr. Ahmad S, is a member of the Majelis Tarjih and Tajdid with an academic background in Islamic law. The second informant, Ustadz M. Yusuf, is an environmental affairs administrator within Muhammadiyah who is active in ecological advocacy and nature conservation programs. The third informant, Dr. R. Fadhilah, is a lecturer in Islamic law at a Muhammadiyah-affiliated university who researches maqāṣid al-sharī'ah and environmental sustainability. The fourth informant, Mrs. N. Rahma, is a Muhammadiyah women's activist ('Aisyiyah) focused on community empowerment in coping with ecological impacts. The fifth informant, H. Taufiq, is a Muhammadiyah community leader involved in implementing community-based environmental programs.

The selection of these five informants is based on the need to represent diverse perspectives: clerical, academic, social activism, gender, and community viewpoints. This diversity is crucial for understanding the reconstruction of environmental fiqh holistically. Moreover, the informants were chosen because of their credible track record in environmental issues and their direct involvement in discourse and fatwa implementation. Purposive sampling ensures that the data obtained is deep, relevant, and capable of addressing the research questions.

Data collection techniques in this study consist of three main methods: documentation, in-depth interviews, and limited observation. Documentation was conducted to collect data from official Muhammadiyah fatwas, environmental activity reports, bahtsul masail proceedings, journal articles, and internal organizational publications. This method is essential for uncovering the historical and epistemological context of environmental fiqh reconstruction. In-depth interviews were carried out

semi-structurally to provide space for informants to express rich and detailed explanations of their thoughts. The interview questions were designed to explore text interpretation processes, tarjih methodology, responses to the ecological crisis, and internal organizational dynamics. Observation was conducted to see how ecological ideas are applied within Muhammadiyah programs, although in a limited manner, consistent with the case study design that emphasizes meaning-making over behavioral observation.

For data analysis, this research uses thematic analysis inspired by the Miles, Huberman, and Saldaña model, which includes data reduction, data display, and conclusion drawing. Data reduction involves selecting, classifying, and coding interview, document, and observation data to identify patterns, categories, and key themes. Initial codes include concepts such as ecological maqāsid, Islamic environmental ethics, social structures causing environmental degradation, and the reconstruction of ijtihad methodology. After coding, the data is displayed in matrices and analytical narratives that allow the researcher to observe relationships among the codes and understand the dynamics of Muhammadiyah scholars' thought. The final stage is drawing conclusions, which are initially tentative and then repeatedly verified through source triangulation, method triangulation, and informant discussions.

The conclusion-drawing technique uses an interpretive inference approach, extracting meaning from the data based on the theoretical framework, the social context surrounding the phenomenon, and the consistency of informants' arguments. Conclusions are drawn gradually, starting from micro-level findings related to epistemological dynamics found in documents and interviews, and progressing to macro-level conclusions about how Muhammadiyah's reconstruction of environmental fiqh emerges as a response to the modern ecological crisis. The conclusions are both inductive and deductive, combining empirical findings with contemporary maqāsid theory, social ecology, and Islamic eco-theology to reveal how environmental fiqh is formed conceptually, practically, and spiritually.

The methodological rationale for using thematic analysis lies in the nature of this research, which not only describes phenomena but interprets the meaning behind religious arguments. Thematic analysis enables the researcher to construct a scientific narrative consistent with reputable international and national journal standards. Additionally, this method provides flexibility to organically connect theory and data, ensuring that the research does not become trapped in mere descriptive accounts.

Data validity is ensured through source triangulation integrating organizational documents, scholars' interviews, and field observations. Methodological triangulation is carried out by comparing interview findings with documentation and observation data. Construct validity is strengthened through member checking, in which informants confirm the researcher's interpretations of interview data. This step is essential to maintaining the integrity and accuracy of the findings in accordance with qualitative research standards.

From an ethical standpoint, all informants were informed of the research objectives, study benefits, and their rights as participants. Pseudonyms were used to maintain privacy and avoid sensitivities related to strategic religious decisions within Muhammadiyah. All data was stored securely and used solely for academic purposes.

Overall, this research methodology is designed to provide a holistic understanding of Muhammadiyah's reconstruction of environmental fiqh. The qualitative approach, interpretive case study design, representative research location, diverse informant selection, comprehensive data collection techniques, and in-depth thematic analysis collectively enable the study to capture the complexity of the phenomenon and address the established research questions.

RESULTS AND DISCUSSION

The findings of this study show that the reconstruction of environmental fiqh thought within Muhammadiyah is an epistemological, theological, and social process that unfolds simultaneously with the dynamics of the modern ecological crisis. Analysis of data collected through interviews, documentation, and limited observation indicates that Muhammadiyah scholars respond to environmental degradation not only through normative guidance in the form of fatwas, but also by

undertaking deeper methodological efforts to modernize the understanding of fiqh. The findings confirm that environmental issues have become an important part of Muhammadiyah's *tajdid* discourse, positioning ecological sustainability as an extension of the values of *maqāṣid al-sharī'ah*, social-ecological ethics, and Islamic spirituality.

Table 1. Reconstruction of Environmental Fiqh within Muhammadiyah: Key Findings and Analytical Dimensions

No.	Analytical Dimension	Key Findings	Theoretical Foundation	Implications for Environmental Fiqh
1	Epistemological Reconstruction	Environmental fiqh within Muhammadiyah is reconstructed through an expanded epistemology that responds to modern ecological crises rather than classical legal issues alone.	Contemporary Maqāṣid al-Sharī'ah (Jasser Auda)	Positions environmental protection as a core objective of Islamic law and public welfare.
2	Theological Orientation	Environmental degradation is understood as a moral and theological violation, not merely a technical or scientific problem.	Islamic Eco-Theology (Seyyed Hossein Nasr)	Frames environmental destruction as disobedience to God and a breach of divine trust (<i>amānah</i>).
3	Methodological Shift in Ijtihad	Muhammadiyah scholars employ multidisciplinary <i>ijtihad</i> integrating Qur'anic texts, fiqh principles, scientific data, and social analysis.	Tajdid Methodology & Contextual Fiqh	Produces a dialogical and contextual fiqh capable of addressing complex ecological realities.
4	Expansion of Maqāṣid al-Sharī'ah	Environmental sustainability is incorporated as an essential dimension of <i>maqāṣid</i> , beyond the classical five necessities.	Ecological Maqāṣid Theory	Elevates ecological well-being as a legal priority within Islamic jurisprudence.
5	Structural Analysis of Ecological Crisis	Environmental damage is linked to unjust socio-economic structures, power relations, and exploitative policies.	Social Ecology (Murray Bookchin)	Shifts fiqh from individual moral regulation to structural critique and social justice advocacy.
6	Normative Legal Output (Fatwas)	Environmental fatwas prohibit acts such as deforestation and pollution while providing scientific explanations and practical guidance.	Integrative Legal-Spiritual Framework	Strengthens public ecological awareness and legitimizes environmental protection as a religious obligation.
7	Spiritualization of Human-Nature Relations	Nature is perceived as a divine sign (<i>āyah</i>), and environmental preservation as an act of worship.	Tawhīd-Based Eco-Theology	Cultivates ecological spirituality and ethical responsibility toward creation.

No.	Analytical Dimension	Key Findings	Theoretical Foundation	Implications for Environmental Fiqh
8	Social Praxis and Policy Engagement	Environmental fiqh is translated into concrete programs such as reforestation, waste management, education, and policy advocacy.	Applied Environmental Fiqh	Transforms fiqh from doctrinal discourse into an instrument of social and ecological change.
9	Paradigm Shift in Muhammadiyah's Fiqh	Ijtihad expands from ritual and transactional issues to ecological sustainability as a global humanitarian concern.	Progressive Tajdid Tradition	Maintains the relevance of Islamic law amid global ecological transformations.
10	Contribution to Islamic Legal Discourse	Environmental fiqh reconstruction bridges legal texts, social critique, scientific knowledge, and spirituality.	Multidisciplinary Islamic Thought	Establishes a responsive and globally relevant model of contemporary Islamic jurisprudence.

This table synthesizes the main findings and discussion of the study on the reconstruction of environmental fiqh within Muhammadiyah. It demonstrates that environmental fiqh is not merely a collection of normative fatwas but a comprehensive epistemological, theological, and social process shaped by modern ecological crises. The reconstruction is driven by the integration of three major theoretical frameworks: contemporary maqāsid al-sharī'ah as the legal foundation, Social Ecology as a tool for structural analysis, and Islamic eco-theology as the spiritual basis.

The table highlights a significant methodological shift in Muhammadiyah's practice of ijtihad, moving from a predominantly textual approach toward a multidisciplinary and contextual legal reasoning. Environmental issues are framed as moral, social, and spiritual challenges, requiring responses that address both individual behavior and systemic injustice. Furthermore, the findings reveal that Muhammadiyah's environmental fiqh extends beyond theory into social praxis through environmental programs, policy advocacy, and community empowerment.

Overall, the table illustrates how Muhammadiyah's reconstruction of environmental fiqh contributes to the development of a responsive Islamic legal paradigm that aligns religious authority with ecological sustainability, social justice, and spiritual consciousness.

These findings directly relate to the core problem of the research: how Muhammadiyah scholars formulate religious responses to the modern ecological crisis through the reconstruction of environmental fiqh. The informants emphasized that environmental destruction can no longer be viewed merely as a technical problem but as a moral, social, and theological challenge that requires a comprehensive response from a religious perspective. According to them, the increasing scale of ecological damage such as massive deforestation, water and air pollution, global warming, and biodiversity loss has exceeded the capacity of scientific and technocratic policy approaches to provide holistic solutions. This situation indicates that ecological problems are also a reflection of a crisis of values and humanity's worldview toward nature, and therefore religion as a source of norms, ethics, and moral orientation has a strategic role in shaping collective behavior that is more responsible toward the environment. Within this context, a new paradigm of *ijtihad* becomes urgent, because modern ecological problems possess characteristics different from the classical legal issues that traditionally dominated fiqh discourse. Muhammadiyah scholars understand these changing conditions as a signal of the need to expand the epistemology of fiqh so it can respond to contemporary dynamics that are far more complex.

From this standpoint, the reconstruction of environmental fiqh is not merely an academic demand or intellectual discourse, but an urgent necessity for bringing religious authority to bear in confronting global ecological threats. The informants explained that society often requires moral guidance in responding to new problems, especially those related to the human–nature relationship, which until now has received limited attention in conventional religious education. Fatwas or religious guidelines from Muhammadiyah scholars serve as moral and spiritual affirmations, providing direction for collective action. This is evident, for example, in public responses to Muhammadiyah’s environmental fatwa, which not only contains recommendations to protect nature but also declares the destruction of forests and environmental pollution as prohibited acts. This demonstrates that fiqh reconstruction functions as a “normative framework” that conveys theological values while also shaping public awareness of the urgency of protecting the environment for the common good.

Field findings further reveal that Muhammadiyah scholars employ a multidisciplinary approach in responding to environmental issues. They refer not only to normative texts such as Qur’anic verses, hadiths, and fiqh principles but also to social-ecological analyses, scientific data, and relevant environmental studies. This approach demonstrates a methodological shift from traditional fiqh, which tends to be textual, toward a dialogical and contextual form of fiqh. For instance, scholars reinterpret verses on creation and stewardship (*khilāfah*) in light of contemporary ecological conditions that reflect large-scale environmental degradation caused by modern human activity. From this perspective, the preservation of the natural environment is not merely a moral recommendation but a religious command with legal implications. This approach aligns with contemporary *maqāṣid al-sharī‘ah* discourse, which views environmental protection as part of safeguarding public welfare, the fundamental objective of the Sharī‘ah.

Beyond harmonizing texts and scientific data, Muhammadiyah scholars also integrate spiritual dimensions as a crucial component of environmental fiqh reconstruction. Informants explained that although Muhammadiyah is known as a modernist Islamic organization with a strong rational tradition in Islamic law, it does not ignore the spiritual dimension that emphasizes humans’ duty to safeguard nature as a trust from God. They contend that the modern ecological crisis is fundamentally a spiritual crisis rooted in humanity’s exploitative view of nature. Therefore, environmental fiqh reconstruction must cultivate the awareness that humans are spiritual beings tasked with maintaining cosmic harmony. This view stems from the concept of *tawhīd*, which regards all creation as a manifestation of God’s will; hence environmental destruction is an act of disobedience and a moral violation.

The study also finds that this multidisciplinary approach does not only result in theoretical constructs but is also reflected in the formulation of operational religious policies. Muhammadiyah scholars incorporate legal, social, and spiritual perspectives into fatwa drafting to ensure effective implementation in society. For example, environmental fatwas issued by the Majelis Tarjih not only contain legal provisions but are also accompanied by scientific explanations of ecological hazards and practical guidelines for reducing environmental damage. This indicates that the reconstruction of environmental fiqh within Muhammadiyah does not remain at the theoretical level but is directed toward achieving social behavioral change that is more environmentally friendly.

The findings further show a paradigm shift in Muhammadiyah’s practice of *ijtihad*. Whereas previously *ijtihad* focused on matters of worship, social transactions (*mu‘āmalah*), and general social life, there is now a new form of *ijtihad* oriented toward ecological sustainability. This shift is driven by the awareness that environmental issues have wide-ranging impacts on human life and have become global humanitarian concerns. The scholars believe that fiqh must continue to progress with the times, and therefore reconstructing environmental fiqh is a strategic step to maintain the relevance of Islamic teachings amid global transformations. This stance aligns with the spirit of *tajdid*, which has characterized Muhammadiyah since its founding reform rooted in rationality and public welfare.

Overall, the findings reveal that the reconstruction of environmental fiqh within Muhammadiyah is an epistemological and practical process influenced not only by Islamic teachings but also by social dynamics, scientific development, and global ecological challenges. The multidisciplinary approach integrating textual, contextual, and spiritual dimensions enables Muhammadiyah scholars to formulate religious responses that are adaptive and relevant. Thus, the study

confirms that environmental fiqh reconstruction is not merely intellectual discourse but a crucial initiative to cultivate ecological awareness among Muslims and contribute tangibly to environmental conservation efforts in Indonesia.

The findings indicate that contemporary *maqāṣid al-sharī'ah* theory significantly influences Muhammadiyah scholars' construction of environmental fiqh thought. Informants with Islamic legal backgrounds explained that environmental fiqh reconstruction is only possible if *maqāṣid* is understood as an instrument for achieving ecological well-being. This view aligns with Jasser Auda's perspective, which emphasizes the flexibility of *maqāṣid* in responding to global phenomena. Within Muhammadiyah, *maqāṣid* is no longer confined to the classical five essentials but is expanded to include environmental protection as a dimension of public welfare. Thus, the development of environmental fiqh in Muhammadiyah is supported by the evolution of the *maqāṣid* paradigm that elevates ecological sustainability as a legal priority.

Meanwhile, Social Ecology theory developed by Murray Bookchin proves highly relevant for understanding how Muhammadiyah scholars interpret the root causes of environmental destruction. Informants asserted that ecological damage cannot be separated from the social and economic structures that shape human behavior and public policy. In other words, environmental problems do not arise merely from individual actions such as littering or excessive energy consumption, but from economic-political systems that prioritize profit accumulation over ecosystem sustainability. In Indonesia, recurring forest fires, industrial pollution of major rivers, floods in large urban centers, and coastal degradation due to uncontrolled development all illustrate structurally embedded patterns of exploitation. Informants described these patterns as products of unequal power relations among capital owners, the state, and local communities—leaving the latter as frequent victims of policies that disregard ecological concerns.

This awareness of structural roots influences how Muhammadiyah scholars formulate environmental fiqh. They recognize that fatwas prohibiting individual acts such as burning trash or dumping waste are insufficient to address the deeper dimensions of ecological problems. According to the scholars, fiqh must also assess social structures as drivers of environmental destruction. In the Social Ecology perspective, humans cannot be separated from their social environment, and ecological behavioral change must be accompanied by transformations in the social and economic systems that structure communal life. Informants explained that Muhammadiyah scholars thus strive to develop environmental fiqh that advocates for communities harmed by exploitative practices such as Indigenous peoples whose territories are destroyed by large plantations, fishermen affected by marine pollution, or urban residents suffering from air pollution.

Interviews also revealed that many environmental crises in Indonesia arise from weak regulation, corruption, and policies favoring large capital interests. In forest fire cases, for example, scholars emphasized that the main cause is not merely individuals burning land, but plantation industries using fire as a cheap land-clearing method. Similarly, river pollution often originates from industries discharging toxic waste without proper oversight. Major flooding is frequently linked to poor urban planning, environmentally insensitive property development, and the loss of water catchment areas due to aggressive urban expansion. Muhammadiyah scholars' awareness of these systemic factors indicates that they understand the importance of addressing ecological problems at the macro-structural level.

Thus, Muhammadiyah's environmental fiqh does not merely aim to produce prohibitions on environmentally harmful acts; it also seeks to develop social critique of ecological injustice. This critique is not rhetorical but materializes in organizational calls to advocate for environmentally sustainable government policies. Activist informants described Muhammadiyah's engagement in policy advocacy such as supporting legal enforcement against forest burners, opposing destructive coastal development, and promoting urban greening initiatives. This demonstrates that Muhammadiyah's environmental fiqh serves not only as legal guidance but as an instrument for social transformation oriented toward ecological justice.

The findings show that Muhammadiyah's approach aligns with the core premise of Social Ecology: solutions to environmental crises must be rooted in social transformation. In Bookchin's

framework, environmental destruction reflects forms of domination within society human domination over humans that extends into domination over nature. Informants noted that the concentration of power in economic and political systems produces unjust ecological practices, making marginalized communities the most vulnerable to ecological disasters. Thus, Muhammadiyah's environmental fiqh, influenced by this theory, elevates social equality as part of environmental protection efforts. For example, forest conservation is viewed not only as ecological action but also as social justice, since forests sustain Indigenous and local communities.

Furthermore, the study shows that Muhammadiyah's environmental fiqh is not ahistorical or passive; rather, it actively responds to modern challenges. Scholars recognize the changing nature of contemporary life and assert that fiqh must evolve without compromising its foundational principles. Muhammadiyah emphasizes that *ijtihad* must account for scientific developments and rapidly shifting social realities. This is reflected in the way fatwas are formulated: by integrating Qur'anic and prophetic texts with scientific findings and contemporary social analyses. This demonstrates that Muhammadiyah's environmental fiqh is part of the *tajdid* movement that has shaped the organization since its inception.

The findings affirm that Social Ecology provides a conceptual framework that allows Muhammadiyah scholars to interpret ecological problems structurally rather than merely morally. Understanding the roots of environmental injustice renders environmental fiqh more relevant and effective in addressing modern ecological challenges. In practice, this structural approach can be seen in Muhammadiyah's environmental programs, which target not only individual behavior but also policy change, community empowerment, and broader social movements. This adds new weight to environmental fiqh, transforming it from passive legal doctrine into an engine for creating a more ecologically just society.

The use of Islamic Eco-Theology, particularly the ideas of Seyyed Hossein Nasr, further clarifies the spiritual orientation of Muhammadiyah's environmental fiqh reconstruction. The findings reveal that Muhammadiyah scholars perceive environmental preservation as an act of devotion to God. Informants explained that nature is not merely a legal object but a divine sign (*āyah*) reflecting God's presence. This spiritual dimension strengthens the normative argument that environmental destruction constitutes not only a violation of positive law but also a moral and spiritual transgression. This indicates that Muhammadiyah's environmental fiqh reconstruction moves beyond legalism toward a spiritualization of the human–nature relationship.

When connected to practical implementation, the three theories *maqāṣid al-sharī'ah*, Social Ecology, and Islamic Eco-Theology demonstrate that Muhammadiyah's environmental practices represent an integration of legal concepts, social critique, and spiritual consciousness. Implementation of environmental fiqh can be seen in programs such as reforestation, environmental education, community-based waste management, energy conservation campaigns, and the integration of environmental curriculum in schools and Islamic boarding schools. Interviews with community informants show that these programs may not always run smoothly, but they represent serious efforts to translate environmental fiqh concepts into tangible practice. This demonstrates that environmental fiqh reconstruction is not limited to doctrinal articulation but extends to social praxis.

The previously identified research gaps were validated through empirical findings. Prior to this study, many works on Muhammadiyah's environmental fiqh were conceptual and normative, lacking a multidisciplinary approach. This study shows that environmental fiqh reconstruction cannot be understood in isolation but must be analyzed in relation to *maqāṣid* theory, social-ecological critique, and environmental spirituality theory. By linking these three frameworks, this research fills an academic void by illustrating how Muhammadiyah's environmental fiqh moves from concept to implementation. The findings reveal that the complexities of modern ecology require religious thought that is adaptive and open to new approaches.

Relating the results to the research questions clarifies that all research questions have been comprehensively answered. The first question how Muhammadiyah scholars reconstruct environmental fiqh is answered through findings showing the integration of contemporary *maqāṣid*, social-ecological

critique, and the spiritualization of nature. The second question regarding the epistemology and methodology of environmental fiqh is addressed by demonstrating that the Majelis Tarjih and Muhammadiyah experts employ ecological welfare and structural analysis as methodological foundations. The third question concerning the contribution of fatwas to ecological awareness is answered through observations of environmental programs and community responses. The fourth question regarding the implications of environmental fiqh for contemporary Islamic law is addressed through findings showing that such reconstruction offers a more responsive fiqh model adapted to global changes.

Connecting the findings to the research objectives reveals consistency between the original research orientation and the empirical results. The objective of understanding environmental fiqh reconstruction is achieved through findings showing methodological renewal based on ecological *maqāṣid*. The objective of identifying the normative principles of environmental fatwas is realized through the discovery of their spiritual and social foundations. The objective of evaluating fiqh implementation is accomplished through observations of environmental programs and community interviews. Thus, the findings support the overall research objectives and reinforce the study's theoretical validity.

In relation to the benefits of this research, the findings show significant contributions in three dimensions. Theoretically, the study enriches Islamic legal discourse by illustrating how fiqh can be reconstructed to respond to the modern ecological crisis. The integration of *maqāṣid* theory, Social Ecology, and eco-theology constitutes an important finding demonstrating the necessity of multidisciplinary approaches in contemporary fiqh studies. Practically, the study provides a model for environmental fiqh implementation that can be adopted by da'wah institutions, government agencies, and Muslim communities to increase ecological awareness and promote environmentally friendly behavior. Academically, this research opens new pathways for more comprehensive, critical, and globally relevant studies on environmental fiqh.

The study concludes that Muhammadiyah's reconstruction of environmental fiqh thought cannot be separated from the increasingly complex context of the modern ecological crisis. This reconstruction occurs through the integration of three theoretical dimensions: contemporary *maqāṣid* as the legal foundation, Social Ecology as the structural analysis, and Islamic eco-theology as the spiritual basis. The findings show that the main problems, research gaps, research questions, objectives, and benefits of the study are interconnected and consistently addressed through a multidisciplinary approach. The research also highlights its novelty by demonstrating that Muhammadiyah's environmental fiqh is a responsive fiqh model that successfully bridges religious texts, ecological demands, social critique, and spiritual values into a unified intellectual framework.

The discussion elaborates in detail how the reconstruction of environmental fiqh thought within Muhammadiyah emerges as a direct response to the modern ecological crisis. The central problem underlying the study is how Muhammadiyah scholars formulate a fiqh paradigm relevant to contemporary environmental conditions characterized by accelerated ecological degradation and heightened threats to human survival. From previous research and empirical findings, it is evident that ecological issues are no longer understood solely as environmental problems but as moral, social, and spiritual concerns requiring paradigmatic intervention from religious thought. Earlier research tended to highlight Muhammadiyah's environmental fatwas as isolated normative products, whereas this study shows that these fatwas arise from a much more complex epistemological process involving reinterpretation of *maqāṣid al-sharī'ah*, critical engagement with social structures driving environmental destruction, and reinforcement of ecological spirituality.

Earlier studies placed Muhammadiyah's environmental fatwas within a normative and textual Islamic legal framework. However, this study reveals that environmental fiqh reconstruction is carried out through a multidisciplinary approach that integrates legal, social, and spiritual dimensions. This indicates that the central problem addressed by this research aligns with but extends beyond previous discussions. While earlier studies mainly described Muhammadiyah as a pioneer in environmental fatwas, this research delves deeper into how those fatwas are constructed through epistemological

processes that include tarjih methodology, responses to ecological contexts, and integration of moral values rooted in Islamic spirituality.

The research gap identified at the outset namely, the lack of integrated theoretical analysis in studies on Muhammadiyah's environmental fiqh is validated through empirical findings. Most previous studies focused on normative or ethical aspects without connecting them to broader social dynamics. This study fills this gap by demonstrating that environmental fiqh reconstruction cannot be understood without examining the influence of three theoretical paradigms: contemporary *maqāṣid al-sharī'ah*, Social Ecology, and Islamic Eco-Theology. Thus, the discussion strengthens the argument that previous research gaps stem not only from the absence of multidisciplinary analysis but also from the lack of deep examination of the relationship between fiqh and the ecological crisis as a global phenomenon.

When contemporary *maqāṣid* theory is compared with earlier research findings, it becomes clear that previous studies used *maqāṣid* in general terms without positioning it as an epistemological foundation for environmental law. This study shows that Muhammadiyah scholars have expanded *maqāṣid* to include environmental protection as a core element of modern public welfare. This represents a theoretical advancement beyond previous research, where *maqāṣid* remained restricted to classical objectives. The discussion reveals that earlier studies failed to see how *maqāṣid* evolves within contemporary ecological contexts, whereas this research demonstrates that ecological *maqāṣid* has become an essential instrument in shaping Muhammadiyah's environmental fiqh.

In relation to Social Ecology theory, this study confirms that although some earlier studies acknowledged the influence of social structures on environmental problems, they did not connect these insights to fiqh construction. This research shows that Muhammadiyah scholars have adopted a critical awareness that environmental destruction is systemic rather than merely individual. Therefore, Muhammadiyah's environmental fiqh regulates not only personal behavior but also critiques public policy, production patterns, and exploitative economic structures. This demonstrates that earlier research overlooked the structural analysis necessary for understanding environmental fiqh, whereas the empirical findings of this study prove that scholars have integrated structural critique into Islamic legal reasoning.

Islamic Eco-Theology further distinguishes this research from previous studies. Earlier works treated spiritual dimensions as supplemental moral considerations without deeply analyzing how spirituality shapes ecological consciousness in fiqh. This study shows that Muhammadiyah scholars regard nature as a divine sign, not merely a policy object, and environmental preservation as an act of piety. This spiritual foundation enriches the understanding of fiqh reconstruction as an integrative process connecting law, ethics, and spiritual consciousness.

The research questions concerning how environmental fiqh is reconstructed and its implications for Muhammadiyah scholars are answered through a more detailed discussion of theory and previous studies. This research demonstrates that environmental fiqh reconstruction requires flexible and adaptive methodology. Previous studies viewed fiqh reform as legal modernization, whereas this research shows that environmental fiqh reconstruction is a multidisciplinary process involving reinterpretation of Islamic scholarship and renewed understanding of the human–nature relationship. Through this discussion, it becomes clear that this research answers all questions comprehensively, going beyond earlier studies.

The research objectives understanding environmental fiqh reconstruction, identifying epistemological foundations of Muhammadiyah's environmental fatwas, and evaluating their implementation have been fulfilled through thematic analysis and case study methods. Earlier studies highlighted the importance of fiqh reform but did not analyze environmental fiqh reconstruction holistically. This research contributes significantly by explaining what is being reformed, how the reform process unfolds, who the main actors are, and how it is internalized within the Muhammadiyah community.

The benefits of the research theoretical, practical, and academic become clearer when connected with earlier studies. Theoretically, this research enriches contemporary Islamic legal studies

by demonstrating that fiqh can be developed through synergy among texts, contexts, and multidisciplinary theories. Practically, it offers a model for implementing environmental fiqh in Muhammadiyah's programs, addressing gaps in previous literature. Academically, it opens new avenues for research linking fiqh with modern theories of ecology, sociology, and spirituality.

Ultimately, this discussion shows that this research offers a new approach to understanding environmental fiqh and Muhammadiyah scholars' responses to the modern ecological crisis. The approach extends the scope of fiqh by framing environmental fiqh reconstruction as a multidimensional intellectual process rooted in interrelated epistemological, social, and spiritual dynamics. Whereas earlier studies focused mainly on normative discussions of fatwas, this study reveals the deeper intellectual processes behind those legal products processes involving reinterpretation of religious texts, engagement with contemporary scientific analyses, and development of new methodologies enabling fiqh to respond comprehensively to ecological issues.

When compared with earlier research, this study shows that previous normative frameworks failed to capture the broader process of epistemological transformation shaping environmental fiqh. This study fills that gap by demonstrating that environmental fiqh reconstruction involves updating *ijtihad* methodology, developing ecological *maqāsid*, and applying structural and spiritual analysis to textual interpretation.

Another weakness of earlier research was its lack of integration between fiqh and social theory. This study addresses that gap by positioning fiqh as part of the interaction between religious texts, social structures, and ecological conditions. Through Social Ecology theory, this research shows that Muhammadiyah scholars recognize environmental damage as a product of unjust power relations and exploitative economic systems. This structural integration transforms environmental fiqh into a framework for ecological liberation far beyond mere legal regulation.

This study also enriches the spiritual dimension, which earlier research often mentioned superficially. By adopting Islamic Eco-Theology, this research demonstrates that ecological spirituality provides the ethical and cosmological foundation for understanding the human nature relationship. This elevates environmental fiqh from legalistic regulation to a comprehensive doctrine of ecological consciousness rooted in divine values.

By presenting an integrative analysis of fiqh, social theory, and Islamic spirituality, this research offers a comprehensive picture of Muhammadiyah's reconstruction of environmental fiqh, contributing new perspectives for understanding fiqh as an evolving intellectual system responsive to global challenges. The study highlights its novelty by presenting Muhammadiyah's environmental fiqh as a contemporary model of Islamic thought with broad relevance.

The study also reveals that environmental fiqh functions as part of a long-term transformation of Islamic thought. In the global context, ecological challenges require religious perspectives capable of providing moral and spiritual guidance. Thus, this research is relevant not only to Muhammadiyah or Indonesian Muslims but also to broader developments in global Islamic thought confronting planetary crises. Through Muhammadiyah's model of environmental fiqh, this research demonstrates the significant role religion can play in global environmental movements.

In conclusion, this discussion affirms that this study contributes substantially to the development of environmental fiqh through a multidisciplinary approach integrating legal, social, and spiritual aspects. This approach fills an academic gap previously unaddressed while expanding understanding of how Islamic law can transform and contribute to solving modern ecological problems. As demonstrated in this research, Muhammadiyah's environmental fiqh is not merely a religious product but an innovative paradigm with the potential to influence environmental governance on a global scale.

CONCLUSION

This study concludes that the reconstruction of environmental fiqh thought within Muhammadiyah represents a multidimensional religious response to the modern ecological crisis. This reconstruction process does not stand independently; rather, it is grounded in the epistemological

integration of contemporary *maqāṣid al-sharī'ah*, social-ecological analysis, and environmental spirituality rooted in Islamic theology. The findings reveal that Muhammadiyah scholars view environmental degradation as a moral, social, and spiritual problem that necessitates methodological renewal within fiqh. Traditional approaches that rely solely on textual reasoning are deemed insufficient to address the scale of ecological problems in the modern era, thus requiring a new paradigm of *ijtihad* that is more responsive and comprehensive.

The research findings show that contemporary *maqāṣid al-sharī'ah* plays a significant role in expanding the scope of environmental fiqh. Scholars position environmental protection as part of the public welfare (*maṣlahah 'āmmah*) that must be safeguarded for the survival of humanity and all creation. This concept of ecological *maqāṣid* becomes the legal foundation for Muhammadiyah's environmental fatwas, which contain not only prohibitions and commands but also ethical guidelines for improving the human–nature relationship. This conclusion aligns with the discussion showing that *maqāṣid* has evolved from classical objectives of the Sharī'ah to a more contextual understanding capable of addressing global ecological challenges.

Another conclusion of this study highlights that Social Ecology theory provides a critical perspective for understanding the causes of environmental destruction. Muhammadiyah scholars do not view the ecological crisis as merely the result of personal behavior, but as part of exploitative social and economic structures. Consequently, Muhammadiyah's environmental fiqh also incorporates dimensions of resistance against ecological injustice. The discussion demonstrates that this approach enriches fiqh studies by positioning Islamic law as an instrument of social transformation. This model renders environmental fiqh not only normative but also transformational.

The spiritual dimension also emerges as an essential conclusion of this research. Through the approach of Islamic Eco-Theology, Muhammadiyah scholars affirm that nature is a divine sign (*āyat Allāh*) that must be honored and protected. Environmental destruction is viewed as a form of moral and spiritual deviation. This conclusion is reinforced by the findings showing that the spiritualization of the human–nature relationship is an integral component of environmental fiqh reconstruction. This spiritual dimension expands the scope of fiqh beyond behavioral regulations to encompass deeper moral consciousness regarding human responsibility as stewards (*khalīfah*) on earth.

The study further concludes that the reconstruction of environmental fiqh within Muhammadiyah has been implemented in concrete programs such as waste management initiatives, reforestation, environmental education, and the strengthening of ecological curricula in Muhammadiyah educational institutions. This implementation shows that environmental fiqh is not merely conceptual discourse but a form of social practice that influences community behavior. The discussion explains that the success of these programs is supported by collaboration among scholars, academics, activists, and local communities.

Methodologically, this study affirms that the central problems, research questions, objectives, and benefits were effectively addressed and achieved through an interpretive case study approach and thematic analysis. The research fills an academic gap by demonstrating that environmental fiqh cannot be understood without integrating the three major theoretical frameworks. This integrative paradigm constitutes the study's novelty and contributes significantly to the development of contemporary fiqh scholarship.

Overall, the study concludes that Muhammadiyah's environmental fiqh represents a contemporary Islamic legal model that is relevant and adaptive to the modern ecological crisis. By integrating contemporary *maqāṣid al-sharī'ah*, structural social analysis, and environmental spirituality, Muhammadiyah successfully offers a fiqh framework that is not only normative but also critical, transformative, and sustainability-oriented. This conclusion reinforces earlier findings that reconstructing environmental fiqh is an urgent necessity in responding to increasingly complex global ecological challenges.

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