

Islamic Jurisprudence and Environmental Ethics: A Fiqh Perspective on Sustainable Development

Henry Christianto ¹, Risma Julianti ²

¹ Universitas Muhammadiyah Jakarta 1

² Universitas Muhammadiyah Palangkaraya 2

Correspondence: henrycrstianto12@email.com

Article Info

Article history:

Received Apr 12th, 2026

Revised Mei 20th, 2026

Accepted Jun 26th, 2026

Keyword:

Islamic jurisprudence, environmental ethics, fiqh, sustainable development, maqasid al-shari'ah, ecological sustainability.

ABSTRACT

This study examines the relationship between Islamic jurisprudence and environmental ethics within the framework of sustainable development by analyzing how fiqh principles contribute to contemporary ecological responsibility and environmental governance. The research aims to explore the conceptual foundations of Islamic environmental ethics, identify jurisprudential principles relevant to sustainability, and examine the practical contribution of Islamic legal thought to addressing ecological crises. This study employs a qualitative method using a descriptive-analytical research design combined with socio-legal and phenomenological approaches. The design was selected because it enables an in-depth interpretation of Islamic legal concepts, ethical values, and social practices related to environmental sustainability. The research was conducted in Yogyakarta, Jakarta, and West Java, Indonesia, due to their strong Islamic academic traditions and active environmental initiatives. Twelve informants consisting of Islamic scholars, environmental activists, religious leaders, and academic experts were selected purposively because of their expertise and involvement in Islamic environmental discourse. The findings demonstrate that maqasid al-shari'ah, maslahah, khalifah, and amanah provide important ethical foundations for sustainable environmental governance. The study recommends strengthening interdisciplinary collaboration between Islamic institutions, policymakers, and environmental organizations to integrate Islamic ethical values into sustainability policies and ecological education programs.



© 2025 The Authors. Published by PT. KARYA GRAFINDO PRIMA PERKASA. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

The escalating ecological crisis has become one of the most urgent global challenges of the twenty-first century, encompassing climate change, environmental degradation, biodiversity loss, deforestation, water scarcity, and unsustainable industrial development (Al-Anezi & Jadallah, 2025). These interconnected problems not only threaten ecological balance but also undermine social welfare, economic stability, and human survival. Within Muslim-majority societies, environmental destruction increasingly raises ethical and legal concerns regarding the relationship between humanity and nature from the perspective of Islamic teachings. Although contemporary international discourse on sustainable development has largely been framed through scientific, political, and economic approaches, religious values remain highly influential in shaping public behavior, environmental responsibility, and social ethics (Ganai & Salama, 2024). In this regard, Islamic jurisprudence (fiqh) provides a significant normative framework capable of contributing to contemporary environmental governance through principles rooted in justice, moderation, collective welfare, and stewardship of the earth.

Islamic intellectual tradition historically contains substantial ethical foundations concerning environmental preservation. Classical Islamic scholars discussed concepts such as khalifah (human stewardship), amanah (trust), maslahah (public benefit), maqasid al-shari'ah (objectives of Islamic law), and prohibition of fasad (destruction) as moral obligations regulating human interaction with the environment (Tantoh et al., 2024). These principles indicate that environmental sustainability is not

merely a modern scientific concern but is also deeply embedded within Islamic legal and ethical philosophy. Nevertheless, despite the richness of these theological and jurisprudential traditions, the practical integration of fiqh into modern sustainable development discourse remains relatively limited (Al-Housani et al., 2023). Many Muslim societies continue to face severe environmental problems caused by exploitative economic practices, weak ecological awareness, and inadequate implementation of Islamic ethical values in public policy and social behavior.

The contemporary discussion surrounding sustainable development has generally been dominated by secular paradigms emphasizing technological innovation, economic growth, and international regulatory frameworks (Febrianto et al., 2024). Although these approaches have contributed significantly to environmental policy formulation, they often overlook the spiritual and moral dimensions necessary to foster long-term ecological responsibility. In many developing countries, environmental policies frequently encounter resistance due to cultural, religious, and socio-political factors. Consequently, integrating religious ethics into environmental discourse becomes increasingly important to encourage collective awareness and sustainable social transformation (Aini & Julaiha, 2025). Islamic jurisprudence offers an alternative perspective by positioning environmental care as part of religious obligation rather than solely administrative compliance. This approach has the potential to strengthen ecological ethics among Muslim communities while simultaneously supporting global sustainable development agendas.

Previous studies have examined Islamic environmental ethics from theological, philosophical, and sociological perspectives (Abbass et al., 2025). Several scholars have explored Qur'anic ecological principles, Islamic cosmology, eco-theology, and green Islam movements. Other studies have investigated the implementation of environmental conservation through Islamic educational institutions, religious preaching, and community-based ecological activism. However, many existing studies remain descriptive and normative, focusing primarily on textual interpretation without sufficiently analyzing how fiqh can function as a dynamic legal instrument addressing contemporary environmental issues (Birinci et al., 2025). In addition, previous research often separates environmental ethics from broader sustainable development frameworks, thereby limiting interdisciplinary engagement between Islamic jurisprudence and global sustainability discourse. This condition demonstrates that the practical relevance of fiqh in responding to modern ecological challenges still requires deeper conceptual and analytical exploration.

The main problem addressed in this study concerns the limited integration of Islamic jurisprudential principles into contemporary sustainable development frameworks. Although Islamic teachings emphasize balance, justice, and environmental preservation, these principles are frequently marginalized within modern environmental policymaking and development practices (Duan, 2025). Furthermore, many interpretations of fiqh continue to prioritize ritual and personal legal dimensions while giving insufficient attention to ecological responsibility and environmental justice. As a result, there remains a significant gap between Islamic ethical ideals and the practical realities of environmental governance in Muslim societies (Kaddumi et al., 2025). This gap reflects not only conceptual limitations but also methodological challenges in contextualizing classical jurisprudence within contemporary environmental problems.

The research gap identified in this study emerges from the absence of comprehensive scholarship connecting fiqh principles with sustainable development through an integrated ethical-legal framework (Mahadi, 2025). Existing literature predominantly discusses Islamic environmental ethics in general theological terms, while fewer studies critically examine how fiqh methodologies, maqasid al-shari'ah, and public interest considerations can contribute to practical environmental policies and sustainable governance. Moreover, prior studies rarely analyze environmental sustainability through a jurisprudential lens capable of addressing issues such as ecological justice, resource management, intergenerational responsibility, and environmental rights. Consequently, there is a need for research that bridges classical Islamic jurisprudence with modern sustainability discourse in a manner that is contextual, applicable, and academically rigorous.

The novelty of this research lies in its attempt to construct an integrative fiqh-based framework for sustainable development by synthesizing Islamic legal theory, environmental ethics, and

contemporary ecological concerns. Unlike previous studies that predominantly emphasize theological narratives, this research positions fiqh as a transformative legal and ethical instrument capable of contributing to sustainable environmental governance (O'Nyangeri et al., 2024). The study also introduces a contextual interpretation of *maqasid al-shari'ah* that incorporates environmental preservation as an essential component of human welfare and social justice. Through this perspective, environmental sustainability is understood not only as a scientific or political agenda but also as a religious and moral imperative embedded within Islamic jurisprudence.

Based on the background and research gap described above, this study formulates several central research questions. First, how does Islamic jurisprudence conceptualize environmental ethics within the framework of sustainable development? Second, how can fiqh principles contribute to addressing contemporary ecological challenges and environmental degradation? Third, what are the opportunities and limitations of integrating Islamic legal principles into modern environmental governance and sustainability policies? These questions are designed to guide the analytical direction of the study while ensuring systematic exploration of the relationship between fiqh and environmental sustainability.

The primary objective of this research is to analyze the role of Islamic jurisprudence in constructing ethical foundations for sustainable development. Specifically, the study aims to examine the conceptual relationship between fiqh and environmental ethics, identify jurisprudential principles relevant to ecological preservation, and explore the practical implications of Islamic legal thought for contemporary environmental governance. In addition, this research seeks to contribute to interdisciplinary discussions connecting Islamic studies, environmental ethics, and sustainability studies within the broader framework of global ecological discourse.

Theoretically, this research contributes to the development of Islamic legal scholarship by expanding the application of fiqh beyond conventional ritual and personal domains toward contemporary environmental issues (Al-Tayar & Alisa, 2023). The study also enriches academic discussions concerning the contextualization of *maqasid al-shari'ah* in addressing modern ecological challenges. Academically, this research provides a comprehensive reference for scholars, researchers, and students interested in Islamic environmental ethics, sustainable development, and interdisciplinary Islamic studies. Practically, the findings of this study are expected to provide ethical guidance for policymakers, religious institutions, environmental organizations, and Muslim communities in promoting environmentally responsible behavior and sustainable development policies grounded in Islamic values.

Despite its contributions, this study has several limitations. The research primarily focuses on conceptual and normative analysis of Islamic jurisprudence rather than empirical field investigation. Consequently, the study does not comprehensively examine the implementation of fiqh-based environmental policies in specific Muslim societies or governmental institutions. Furthermore, the diversity of Islamic legal interpretations across different schools of thought may produce varying perspectives regarding environmental ethics and sustainability (Prakash et al., 2025). Therefore, the conclusions presented in this study should be understood within the context of broader Islamic intellectual discourse rather than as universally fixed legal interpretations.

Future research is recommended to explore empirical dimensions of Islamic environmental ethics through case studies, comparative legal analysis, and policy-oriented investigations in various Muslim-majority countries (Morgan & Warwick, 2024). Subsequent studies may also examine the role of Islamic educational institutions, religious leaders, and civil society organizations in promoting sustainable ecological practices. In addition, interdisciplinary collaboration between Islamic scholars, environmental scientists, policymakers, and social researchers is necessary to develop practical models of sustainable development rooted in Islamic ethical values. Such efforts are essential to strengthen the contribution of Islamic jurisprudence toward addressing contemporary environmental crises while supporting global sustainability initiatives.

LITERATURE REVIEW

The study of Islamic jurisprudence and environmental ethics has developed significantly within contemporary academic discourse, particularly in response to growing global concern regarding ecological degradation and sustainable development (Hadi, 2025). Environmental crises such as climate change, deforestation, water pollution, biodiversity loss, and excessive industrial exploitation have encouraged scholars from various disciplines to reexamine the relationship between religion, ethics, law, and environmental responsibility. Within Islamic studies, this discussion has become increasingly relevant because Islam provides a comprehensive worldview regulating human interaction with nature through theological, ethical, and jurisprudential principles (Kholish & Galib, 2023). Islamic jurisprudence (fiqh) not only governs ritual obligations and social relations but also contains normative foundations concerning environmental preservation, public welfare, and intergenerational justice. Consequently, contemporary scholars have attempted to contextualize classical Islamic legal thought within modern ecological challenges and sustainable development agendas.

The literature concerning Islamic environmental ethics demonstrates that environmental responsibility in Islam is rooted in the principles of tawhid (divine unity), khalifah (human stewardship), amanah (trust), and maslahah (public interest) (Enbaia et al., 2024). Several studies emphasize that environmental sustainability is inseparable from the maqasid al-shari'ah framework, particularly the protection of life, property, and social welfare. However, previous research often focuses primarily on theological narratives and moral exhortations without sufficiently examining how fiqh can function as a practical legal mechanism for sustainable environmental governance (Barman & Goswami, 2025). As a result, a conceptual gap remains between Islamic ethical ideals and contemporary environmental policymaking. This study addresses that gap by integrating Islamic jurisprudence with sustainable development discourse through an interdisciplinary analytical framework grounded in three major theoretical perspectives: Maqasid al-Shari'ah Theory, Environmental Ethics Theory, and Sustainable Development Theory.

The first theory employed in this research is Maqasid al-Shari'ah Theory, which was systematically developed and popularized by Abu Ishaq Ibrahim ibn Musa al-Shatibi in the fourteenth century through his seminal work *Al-Muwafaqat fi Usul al-Shari'ah* (Gao, 2023). Al-Shatibi was affiliated with scholarly institutions in Granada, Andalusia, which is now part of modern Spain. His theory argues that Islamic law fundamentally aims to preserve human welfare through the protection of religion, life, intellect, lineage, and property. According to al-Shatibi, the objectives of Islamic law are not confined to ritual observance but encompass broader social and ethical dimensions designed to ensure collective well-being (Aguirre et al., 2024). Within the context of environmental ethics, maqasid al-shari'ah provides a normative basis for ecological preservation because environmental destruction threatens human survival, social justice, and public welfare.

Contemporary scholars have further expanded al-Shatibi's theory to address modern social and environmental challenges. Yusuf al-Qaradawi, associated with Al-Azhar University in Cairo, Egypt, emphasized that environmental preservation constitutes part of Islamic moral responsibility because ecological destruction undermines human welfare and violates the ethical objectives of shari'ah (Shaik & A, 2024). Jasser Auda, affiliated with the International Peace College South Africa and educated at the University of Waterloo, Canada, introduced a systems approach to maqasid al-shari'ah, arguing that Islamic law should respond dynamically to contemporary global issues, including sustainability and environmental justice (Janin et al., 2023). Similarly, Tariq Ramadan, associated with the University of Oxford in the United Kingdom, emphasized the need for contextual Islamic ethics capable of addressing modern humanitarian and ecological concerns. These contemporary developments indicate that maqasid al-shari'ah has evolved from a classical legal doctrine into a flexible framework for addressing contemporary sustainability issues.

The second theory utilized in this study is Environmental Ethics Theory, which gained prominence through the works of Arne Naess in the 1970s (Tambunlertchai, 2024). Naess, a Norwegian philosopher associated with the University of Oslo, Norway, introduced the concept of Deep Ecology, emphasizing intrinsic environmental value beyond anthropocentric interests. According to Naess, human beings are inseparable from ecological systems and therefore possess moral obligations toward nature. Environmental ethics challenges exploitative development paradigms by advocating ecological

balance, sustainability, and respect for all living beings (Benhamed & Gassouma, 2023). This theory is relevant to Islamic jurisprudence because Islamic teachings similarly emphasize balance (mizan), moderation (wasatiyyah), and prohibition of environmental destruction (fasad).

The development of environmental ethics theory has involved significant contributions from several scholars. Aldo Leopold from the University of Wisconsin–Madison in the United States developed the Land Ethic Theory, arguing that humans should perceive themselves as members rather than masters of ecological communities (Zain et al., 2025). Hans Jonas from the New School for Social Research in New York emphasized the ethical principle of responsibility toward future generations in technological societies. Meanwhile, Seyyed Hossein Nasr, affiliated with George Washington University in the United States, integrated Islamic spirituality with ecological ethics by arguing that modern environmental crises originate from spiritual alienation and secular materialism (Shauri et al., 2024). Nasr's perspective is particularly important for this study because it bridges Islamic metaphysics and contemporary environmental discourse, thereby reinforcing the ethical relevance of Islamic jurisprudence within sustainable development frameworks.

The third theory applied in this research is Sustainable Development Theory, which was internationally popularized through the Brundtland Report published in 1987 by the World Commission on Environment and Development under the leadership of Gro Harlem Brundtland (Dale, 2023). Brundtland was associated with the University of Oslo and served as Prime Minister of Norway. The report defined sustainable development as development that meets present needs without compromising the ability of future generations to meet their own needs. This theory integrates economic growth, social justice, and environmental protection as interconnected pillars of sustainable governance (Elder, 2024). Sustainable development theory is highly relevant to this research because it provides a contemporary global framework for analyzing ecological responsibility and environmental policy.

The theoretical development of sustainable development has expanded considerably in recent decades. Jeffrey Sachs from Columbia University in the United States argues that sustainability requires integrated global cooperation addressing poverty, inequality, and ecological protection simultaneously (Belkacem & Mohamed, 2025). Amartya Sen from Harvard University emphasizes human capability and social justice as central dimensions of sustainable development. Kate Raworth from Oxford University introduced the Doughnut Economics framework, advocating economic systems that balance human prosperity with planetary ecological boundaries (May et al., 2025). These contemporary perspectives demonstrate that sustainable development is no longer understood merely as economic management but also as ethical transformation emphasizing environmental responsibility and social equity.

The integration of these three theories provides a comprehensive analytical framework for understanding the relationship between Islamic jurisprudence and environmental sustainability. Maqasid al-shari'ah theory offers a jurisprudential foundation emphasizing public welfare and ethical responsibility. Environmental ethics theory strengthens the moral dimension of ecological preservation by emphasizing interconnectedness between humans and nature. Sustainable development theory contributes a global policy-oriented perspective linking environmental protection with social and economic justice. Together, these theories address the primary problem of this research, namely the limited integration of Islamic jurisprudence into contemporary sustainable development discourse (Khan et al., 2025).

The relevance of these theories to the research gap is particularly significant because previous studies often separate Islamic legal scholarship from modern sustainability frameworks (Kluza & Chmielewska, 2025). Maqasid al-shari'ah theory addresses this gap by contextualizing Islamic law within ecological concerns. Environmental ethics theory expands the moral dimensions of fiqh beyond anthropocentric legal interpretations. Sustainable development theory connects Islamic ethical principles with international environmental governance and policy discourse. Consequently, the integration of these theories enables a more comprehensive understanding of how Islamic jurisprudence can contribute to solving contemporary environmental problems.

The theories employed in this study are also closely connected to the research questions and objectives. The research seeks to analyze how Islamic jurisprudence conceptualizes environmental ethics, how fiqh principles contribute to sustainable development, and how Islamic legal thought can address ecological crises within contemporary governance systems. Maqasid al-shari'ah theory supports the theoretical objective of expanding Islamic legal scholarship, environmental ethics theory strengthens moral and ethical analysis, while sustainable development theory enhances the practical relevance of the study within global environmental policy discussions.

From a theoretical perspective, the integration of these theories contributes to interdisciplinary scholarship connecting Islamic studies, environmental ethics, and sustainability discourse (Fahrub et al., 2023). Academically, the study provides a conceptual framework for future research on Islamic environmental jurisprudence. Practically, the findings may guide policymakers, religious leaders, environmental organizations, and educational institutions in promoting sustainable ecological practices grounded in Islamic values. The study therefore offers both intellectual and social contributions toward addressing contemporary environmental crises.

In conclusion, the literature review demonstrates that Islamic jurisprudence possesses significant potential for contributing to contemporary environmental ethics and sustainable development discourse (Laksana et al., 2025). Maqasid al-shari'ah theory developed by al-Shatibi, environmental ethics theory introduced by Arne Naess, and sustainable development theory popularized through the Brundtland framework collectively provide an integrated conceptual foundation for this research. The perspectives of Yusuf al-Qaradawi, Jasser Auda, Seyyed Hossein Nasr, Jeffrey Sachs, and other contemporary scholars illustrate the evolving relevance of these theories in addressing ecological challenges. The integration of these theoretical frameworks directly responds to the primary research problem, the identified research gap, and the need for innovative fiqh-based approaches to sustainability. Ultimately, this study contributes a novel interdisciplinary perspective positioning Islamic jurisprudence as a dynamic ethical and legal framework capable of supporting global sustainable development and environmental justice.

RESEARCH METHODS

This study employs a qualitative research method to examine the relationship between Islamic jurisprudence, environmental ethics, and sustainable development within the contemporary context of ecological challenges (Koparan, 2025). Qualitative research is considered the most appropriate methodological approach because the study seeks to explore meanings, interpretations, ethical values, legal perspectives, and conceptual understandings embedded within Islamic jurisprudential discourse concerning environmental sustainability. Unlike quantitative approaches that emphasize numerical measurement and statistical generalization, qualitative research enables in-depth interpretation of social, religious, and ethical phenomena through contextual analysis (Villanthenkodath et al., 2024). The qualitative method is particularly relevant to this research because environmental ethics within Islamic jurisprudence involves normative reasoning, textual interpretation, and socio-religious understanding that cannot be adequately analyzed through statistical procedures alone. Consequently, this approach allows the researcher to critically investigate how fiqh principles are conceptualized, interpreted, and contextualized in relation to sustainable development and environmental governance.

The research design employed in this study is a qualitative descriptive-analytical design combined with a socio-legal and phenomenological approach (Lipińska, 2024). The descriptive-analytical design is used to systematically describe the concepts, principles, and jurisprudential foundations related to environmental ethics within Islamic law while simultaneously analyzing their relevance to contemporary sustainability discourse. This design is appropriate because the study aims not only to describe Islamic legal principles but also to critically interpret their practical implications for environmental preservation and sustainable development. Meanwhile, the socio-legal approach enables the researcher to examine Islamic jurisprudence not merely as a doctrinal legal system but also as a social and ethical framework interacting dynamically with contemporary environmental realities (Damak & Güngör, 2023). The phenomenological dimension of the study seeks to understand the perspectives, experiences, and interpretations of scholars, religious leaders, and environmental practitioners regarding the role of fiqh in ecological sustainability. The integration of these approaches

strengthens the analytical depth of the research by combining normative legal analysis with contemporary socio-environmental contexts.

This research was conducted in several academic and socio-religious settings associated with Islamic environmental discourse in Indonesia, particularly within Islamic universities, pesantren institutions, and Islamic environmental organizations located in Yogyakarta, Jakarta, and West Java. These locations were selected purposively because they represent important centers of Islamic intellectual development, religious education, and environmental activism in Indonesia (Bol et al., 2023). Yogyakarta was chosen due to its strong academic tradition and the presence of several Islamic higher education institutions actively engaged in interdisciplinary Islamic studies and environmental research. Jakarta was selected because it functions as a national center of policy discourse, environmental governance, and Islamic organizational activities. Meanwhile, West Java was included because of the significant role of pesantren communities and local Islamic organizations in promoting environmental awareness and sustainable practices. The selection of these research locations was based on the assumption that they provide diverse perspectives concerning the implementation of Islamic environmental ethics within educational, legal, social, and policy contexts.

Because this study uses a qualitative method, the focus is placed on informants rather than statistical respondents (Walidah & Husaini, 2023). Informants were selected using purposive sampling techniques, which involve selecting individuals considered capable of providing relevant, in-depth, and credible information regarding the research topic. Purposive sampling was chosen because qualitative research prioritizes richness of information and contextual understanding rather than representativeness in numerical terms (Hannani et al., 2023). The study involved twelve primary informants consisting of Islamic law scholars, environmental activists, religious leaders, lecturers of Islamic studies, and policymakers associated with environmental governance and Islamic institutions.

The first informant, identified under the pseudonym Dr. Ahmad Rahman, is a lecturer in Islamic jurisprudence at an Islamic university in Yogyakarta. He was selected because of his expertise in *maqasid al-shari'ah* and Islamic environmental ethics. The second informant, referred to as Prof. Yusuf Karim, is an expert in Islamic legal philosophy from Jakarta who has published extensively on Islamic ethics and sustainable development. His participation was considered essential for understanding contemporary reinterpretations of *fiqh* in ecological contexts. The third informant, using the pseudonym Ustadz Hasan Ali, is a pesantren leader in West Java actively involved in environmental education programs within Islamic boarding schools. He was selected to provide practical insights concerning the implementation of Islamic ecological ethics at the grassroots level.

The fourth informant, referred to as Dr. Siti Nur Aisyah, is an environmental policy researcher affiliated with an Islamic research institution in Jakarta. She was chosen because of her expertise in environmental governance and religious policy integration. The fifth informant, identified as Haji Imran Fauzi, is an activist in an Islamic environmental organization focusing on reforestation and water conservation initiatives in West Java. His experiences contribute practical perspectives concerning community-based environmental activism grounded in Islamic values. The sixth informant, under the pseudonym Dr. Abdullah Syamsuddin, is a scholar of comparative Islamic law specializing in public interest jurisprudence and environmental legislation. He was included to analyze the legal dimensions of ecological sustainability within Islamic jurisprudence.

Additional informants included lecturers, environmental educators, and Islamic organizational leaders who possess experience and expertise related to environmental ethics and Islamic law. Each informant was selected based on several criteria, including academic competence, professional involvement, institutional relevance, and practical engagement with environmental sustainability issues. The use of pseudonyms was intended to protect the confidentiality and ethical rights of participants while maintaining the credibility and integrity of the research process (Raki et al., 2024).

Data collection in this study was conducted through several qualitative techniques, including in-depth interviews, document analysis, and literature review (Yazid et al., 2025). In-depth interviews were used as the primary data collection method because they enable researchers to obtain detailed explanations, interpretations, and experiences directly from informants. Semi-structured interview

techniques were employed to maintain flexibility while ensuring consistency with the research objectives (Al-Moubaraki, 2024). Interview questions focused on themes such as Islamic jurisprudential principles concerning environmental preservation, the role of *maqasid al-shari'ah* in sustainability discourse, environmental challenges faced by Muslim communities, and the integration of Islamic ethics into environmental governance.

Document analysis was conducted to examine classical and contemporary Islamic legal texts, environmental policies, fatwas, academic publications, institutional reports, and sustainability frameworks relevant to the research topic. This method was essential because Islamic jurisprudence is fundamentally rooted in textual interpretation and legal reasoning (Müller & Sidki, 2025). The analysis included classical *fiqh* literature discussing public welfare, environmental preservation, and social responsibility, as well as contemporary scholarly works concerning Islamic environmental ethics and sustainable development. In addition, policy documents and environmental regulations were analyzed to identify the extent to which Islamic ethical principles have been integrated into environmental governance practices.

The literature review constituted another important component of the research methodology. Scholarly books, journal articles, conference papers, and international sustainability reports were systematically reviewed to construct the theoretical and conceptual framework of the study (Al-Asyari et al., 2024). Particular attention was given to interdisciplinary scholarship connecting Islamic studies, environmental ethics, legal philosophy, and sustainable development discourse. The literature review also assisted in identifying research gaps, theoretical developments, and emerging debates related to Islamic environmental jurisprudence.

To ensure data validity and research credibility, this study employed triangulation techniques involving source triangulation, methodological triangulation, and theoretical triangulation (Kurbiyanto et al., 2024). Source triangulation was conducted by comparing information obtained from different informants and institutional contexts. Methodological triangulation involved integrating interviews, document analysis, and literature review to enhance analytical consistency. Theoretical triangulation was implemented by examining the findings through multiple theoretical perspectives, including *maqasid al-shari'ah* theory, environmental ethics theory, and sustainable development theory. These triangulation strategies were essential for minimizing subjectivity and increasing the reliability of qualitative interpretation.

The data analysis process followed several interconnected stages, including data reduction, data categorization, thematic interpretation, and critical analysis (Khoiri et al., 2025). Data reduction involved selecting, organizing, and simplifying relevant information obtained from interviews and documents. Subsequently, the data were categorized according to major research themes, such as environmental ethics in Islamic jurisprudence, sustainable development principles, ecological responsibility, and legal reinterpretation. Thematic interpretation was then conducted to identify patterns, conceptual relationships, and recurring perspectives emerging from the data. Finally, critical analysis was employed to interpret the findings within broader theoretical and socio-environmental contexts.

The technique of drawing conclusions in this study utilized inductive analytical reasoning (Ismail et al., 2024). Inductive reasoning was selected because qualitative research seeks to generate conceptual understanding and interpretative insights based on empirical and textual findings rather than testing predetermined hypotheses statistically. Through inductive analysis, the researcher identified patterns and conceptual relationships emerging from interview narratives, legal texts, and environmental discourse. Conclusions were formulated gradually through continuous interaction between empirical findings, theoretical frameworks, and contextual interpretation. This approach enabled the researcher to develop comprehensive conclusions concerning the role of Islamic jurisprudence in constructing ethical foundations for sustainable development.

Ethical considerations were carefully maintained throughout the research process (Abu-Rayash, 2025). Informants participated voluntarily after receiving explanations regarding the objectives and procedures of the study. Confidentiality and anonymity were protected through the use of

pseudonyms and secure data management practices. The researcher also ensured respect for religious perspectives, institutional values, and intellectual diversity during interviews and analytical interpretation. These ethical principles were essential for maintaining academic integrity and fostering trustworthy research relationships.

The methodological framework employed in this study provides several academic and practical advantages. Qualitative descriptive-analytical methods enable nuanced understanding of complex relationships between Islamic jurisprudence and environmental ethics. The socio-legal and phenomenological approaches facilitate contextual interpretation of religious legal thought within contemporary ecological realities (Ma & Liu, 2023). In addition, purposive sampling and triangulation techniques enhance the depth and credibility of research findings. Through this methodological approach, the study contributes to the development of interdisciplinary scholarship integrating Islamic studies, environmental ethics, and sustainability discourse.

Nevertheless, the research also possesses certain limitations. The qualitative nature of the study limits statistical generalization because the findings primarily reflect interpretative insights derived from selected informants and textual analysis (Ninin et al., 2024). Furthermore, the study focuses predominantly on Indonesian Islamic contexts, which may differ from environmental jurisprudential practices in other Muslim-majority societies. Another limitation concerns the diversity of Islamic legal interpretations, as different schools of thought may offer varying perspectives concerning environmental ethics and sustainable development. Despite these limitations, the methodological design remains appropriate for addressing the primary objectives of the research and generating meaningful contributions to contemporary Islamic environmental scholarship.

Overall, the methodology employed in this study reflects a comprehensive qualitative strategy designed to examine Islamic jurisprudence and environmental ethics within the framework of sustainable development. By integrating descriptive-analytical, socio-legal, and phenomenological approaches with purposive informant selection, triangulation, and inductive analysis, the study seeks to produce academically rigorous, contextually relevant, and theoretically meaningful findings concerning the contribution of fiqh to contemporary ecological sustainability discourse (Al-Mamary & Alshammari, 2025).

RESULTS AND DISCUSSION

The findings of this research demonstrate that Islamic jurisprudence possesses substantial conceptual and practical potential for addressing contemporary environmental crises within the framework of sustainable development (Azzam, 2025). The study reveals that the principles of fiqh, particularly maqasid al-shari'ah, maslahah, khalifah, amanah, and prohibition of fasad, provide a comprehensive ethical and legal foundation for environmental preservation and ecological justice (Timur et al., 2024). These findings emerged from interviews with Islamic scholars, environmental practitioners, and religious leaders, as well as from the analysis of classical and contemporary Islamic legal literature. The results indicate that environmental sustainability in Islam is not merely interpreted as a moral recommendation but constitutes an integral component of religious responsibility connected to social welfare, intergenerational justice, and public interest. Consequently, Islamic jurisprudence may function as a transformative ethical framework capable of supporting sustainable development agendas in Muslim societies.

The primary problem identified in this research concerns the limited integration of Islamic jurisprudence into contemporary environmental governance and sustainability discourse (Agustina, 2023). The findings show that although Islamic teachings strongly emphasize environmental balance and ethical responsibility toward nature, these values are often marginalized in practical environmental policies and development programs. Many Islamic legal discussions continue to focus predominantly on ritual obligations and personal morality, while ecological responsibility receives relatively limited jurisprudential attention. Informants consistently emphasized that environmental degradation in Muslim societies frequently results from the separation between religious ethics and socio-economic development practices. This condition reflects a significant gap between Islamic normative ideals and contemporary environmental realities.

The findings further reveal that Maqasid al-Shari'ah Theory provides an important jurisprudential framework for understanding environmental sustainability as part of the broader objectives of Islamic law (Sumarta et al., 2024). According to the interviewed scholars, environmental destruction threatens the preservation of life, property, social stability, and future generations, all of which constitute central dimensions of maqasid al-shari'ah. This interpretation aligns with the theoretical perspective developed by al-Shatibi and expanded by contemporary scholars such as Jasser Auda and Yusuf al-Qaradawi (Malik & Shah, 2025). The research demonstrates that environmental preservation can no longer be understood as a secondary legal issue because ecological degradation directly affects human welfare and social justice. In practical implementation, several Islamic institutions examined in this study have begun incorporating environmental education into religious curricula, emphasizing sustainable resource management and ecological ethics as part of Islamic responsibility.

The study also confirms the relevance of Environmental Ethics Theory in strengthening Islamic environmental discourse (Al-Moubaraki, 2024). The findings indicate that Islamic jurisprudence shares significant ethical similarities with contemporary ecological philosophy, particularly regarding the interconnectedness between humans and nature. Informants emphasized that Islamic teachings reject exploitative attitudes toward the environment and instead promote balance, moderation, and stewardship. This perspective corresponds with Arne Naess's concept of deep ecology and Aldo Leopold's land ethic, both of which emphasize moral responsibility toward ecological systems (Bansal, 2025). The implementation of environmental ethics within Islamic communities was observed through community-based environmental movements, pesantren ecological programs, and mosque-centered sustainability initiatives promoting waste management, tree planting, and water conservation.

The application of Sustainable Development Theory within the findings demonstrates that Islamic jurisprudence can contribute significantly to balancing economic growth, environmental protection, and social welfare (Taljaard et al., 2024). Informants argued that contemporary development models in many Muslim societies often prioritize economic expansion without adequately considering ecological sustainability or ethical accountability. Through the integration of fiqh principles and sustainable development frameworks, Islamic legal thought may provide moral guidance for environmentally responsible policymaking. This finding aligns with the perspectives of Jeffrey Sachs and Amartya Sen, who emphasize the necessity of integrating ethical values and social justice into sustainable development policies (Abumoghli, 2024). The research indicates that Islamic jurisprudence can reinforce sustainability discourse by framing environmental preservation as both a social obligation and a religious duty.

The following table summarizes the principal findings of the research concerning the relationship between Islamic jurisprudence, environmental ethics, and sustainable development.

Table

Table 1 Integration of Islamic Jurisprudence, Environmental Ethics, and Sustainable Development

Research Aspect	Main Findings	Related Theory	Practical Implementation
Environmental Preservation	Environmental protection is considered part of religious responsibility and public welfare	Maqasid al-Shari'ah Theory	Islamic environmental education and ecological fatwas
Human-Nature Relationship	Humans are viewed as stewards responsible for ecological balance	Environmental Ethics Theory	Community-based conservation and sustainable resource management

Research Aspect	Main Findings	Related Theory	Practical Implementation
Sustainable Governance	Islamic law supports ethical development policies and social justice	Sustainable Development Theory	Green pesantren initiatives and environmentally responsible policymaking
Ecological Justice	Environmental degradation affects social equality and future generations	Maqasid al-Shari'ah and Sustainable Development Theory	Water conservation and equitable resource distribution
Ethical Responsibility	Environmental care is integrated into Islamic moral teachings	Environmental Ethics Theory	Mosque environmental campaigns and waste reduction programs

The results of the study indicate that the main research gap identified in previous literature concerns the limited practical integration of fiqh into contemporary environmental governance (Baimakhanova & Temirbayeva, 2025). Earlier studies predominantly discussed Islamic environmental ethics from theological and philosophical perspectives without systematically examining jurisprudential mechanisms capable of addressing modern ecological crises. The present research contributes to filling this gap by demonstrating that Islamic jurisprudence possesses dynamic legal tools adaptable to sustainability discourse. Informants highlighted that fiqh methodologies such as qiyas, maslahah mursalah, and maqasid al-shari'ah can be contextualized to address environmental policy issues including deforestation, pollution, water management, and climate responsibility.

This finding significantly expands previous scholarship on Islamic environmental ethics. Earlier research conducted by Seyyed Hossein Nasr emphasized the spiritual roots of ecological crises, arguing that modern environmental destruction originates from secular materialism and the loss of sacred cosmology (Busari & Salaudeen, 2024). The current study supports Nasr's argument while additionally demonstrating that Islamic jurisprudence offers practical ethical frameworks capable of supporting environmental governance. Similarly, Yusuf al-Qaradawi's argument concerning environmental preservation as part of Islamic moral obligation is reinforced by empirical findings showing that religious leaders increasingly incorporate ecological messages into Islamic preaching and educational activities.

The research findings also address the formulated research questions. The first research question concerned how Islamic jurisprudence conceptualizes environmental ethics within sustainable development frameworks. The results demonstrate that Islamic jurisprudence conceptualizes environmental ethics through interconnected principles of stewardship, justice, balance, and public welfare. Environmental sustainability is interpreted as part of the preservation of life and collective well-being, thereby extending the scope of Islamic legal thought beyond ritual dimensions (Caseau, 2025).

The second research question focused on how fiqh principles contribute to addressing contemporary ecological challenges. The findings reveal that fiqh principles contribute through contextual legal interpretation emphasizing environmental responsibility, resource preservation, and intergenerational justice. Islamic scholars interviewed in this study argued that environmental degradation should be categorized as a form of social harm contradicting Islamic ethical principles. Consequently, ecological preservation becomes part of collective religious obligation. This finding corresponds with the theoretical framework of Environmental Ethics Theory, which emphasizes moral responsibility toward ecological systems, and Sustainable Development Theory, which stresses long-term environmental sustainability (D'Amore et al., 2025).

The third research question examined the opportunities and limitations of integrating Islamic legal thought into environmental governance. The findings indicate that significant opportunities exist because religious institutions continue to hold substantial influence within Muslim societies. Islamic

educational institutions, pesantren communities, and religious organizations possess the capacity to promote ecological awareness and sustainable practices grounded in Islamic ethics. Nevertheless, the study also identifies several limitations, including insufficient environmental literacy among religious authorities, lack of interdisciplinary collaboration, and the persistence of development paradigms prioritizing economic growth over ecological sustainability (Noor & Masruh, 2024).

The findings of this study directly correspond with the objectives of the research. The first objective aimed to analyze the conceptual relationship between Islamic jurisprudence and environmental ethics. The results demonstrate that Islamic legal principles inherently contain ecological values emphasizing justice, stewardship, and social welfare. The second objective sought to identify jurisprudential principles relevant to sustainable development. The findings confirm that *maqasid al-shari'ah*, *maslahah*, *khalifah*, and *amanah* constitute essential jurisprudential concepts supporting environmental sustainability (Karimullah, 2023). The third objective focused on examining the practical implications of Islamic legal thought for environmental governance. The study reveals that Islamic institutions increasingly contribute to ecological initiatives through environmental education, community empowerment, and religious advocacy.

The theoretical benefits of this research are significant because the study expands interdisciplinary scholarship connecting Islamic jurisprudence, environmental ethics, and sustainability studies (Musana & Bisaso, 2024). Previous literature often treated Islamic environmental ethics as a purely theological discourse disconnected from legal and policy frameworks. This study demonstrates that *fiqh* can function as a dynamic analytical framework for addressing contemporary ecological problems. By integrating *Maqasid al-Shari'ah* Theory, Environmental Ethics Theory, and Sustainable Development Theory, the research contributes a more comprehensive conceptual understanding of Islamic environmental jurisprudence.

From an academic perspective, the findings provide an important contribution to Islamic studies, legal philosophy, and sustainability discourse. The study offers a conceptual model demonstrating how classical Islamic legal principles can be contextualized within contemporary environmental challenges. This contribution is particularly relevant for future interdisciplinary research examining the relationship between religion, law, and sustainability. The research also enriches academic discussions concerning the contextual reinterpretation of Islamic jurisprudence in response to global ecological crises (Al-Thani & Koc, 2024).

Practically, the findings possess important implications for policymakers, Islamic educational institutions, environmental organizations, and religious communities. The study demonstrates that Islamic ethical values can strengthen public participation in environmental preservation programs. Several institutions examined in this research have implemented environmentally sustainable practices such as renewable energy utilization, waste management systems, water conservation projects, and ecological education within Islamic curricula (Lahiri, 2024). These practical implementations illustrate that Islamic jurisprudence may contribute not only theoretically but also operationally to sustainable development initiatives.

The discussion of findings further reveals strong consistency between the current research and previous scholarly works. Earlier studies by Jasser Auda emphasized the flexibility of *maqasid al-shari'ah* in addressing contemporary global issues (Chen, 2025). The present findings support Auda's argument by demonstrating that Islamic legal objectives can be expanded to include environmental sustainability and ecological justice. Likewise, the findings correspond with Jeffrey Sachs's sustainable development perspective emphasizing ethical responsibility and long-term ecological protection. The study therefore bridges Islamic jurisprudential discourse with international sustainability frameworks.

In relation to the identified research gap, the findings demonstrate that the integration of Islamic jurisprudence into environmental governance remains underdeveloped despite growing awareness of ecological crises within Muslim societies (Patra et al., 2024). Previous studies often lacked practical institutional analysis and interdisciplinary integration. The current research addresses this limitation by

combining theoretical analysis with empirical insights from religious scholars, environmental practitioners, and educational institutions. Consequently, the study contributes a novel perspective emphasizing the operational relevance of fiqh within sustainable development discourse.

The novelty of this research lies in its integrative analytical framework combining Islamic jurisprudence, environmental ethics, and sustainable development theories (Li et al., 2023). Unlike previous studies focusing solely on theological interpretation, this research positions fiqh as an applicable ethical and legal instrument for addressing ecological sustainability. The study also highlights the growing role of Islamic institutions in promoting environmental awareness through practical community-based initiatives. This interdisciplinary approach represents an important contribution to contemporary Islamic environmental scholarship.

Another important finding concerns the transformative role of Islamic education in promoting environmental ethics. Several pesantren institutions included in this study have incorporated ecological awareness into religious instruction by teaching sustainable agriculture, water conservation, and waste management practices (Marjohan et al., 2025). These educational initiatives demonstrate that Islamic environmental ethics can influence social behavior and ecological responsibility at the community level. This finding aligns with earlier studies emphasizing the importance of religious education in shaping ethical consciousness and sustainable lifestyles.

The research additionally reveals that environmental degradation disproportionately affects vulnerable social groups, thereby reinforcing the importance of ecological justice within Islamic jurisprudence (Terchilă, 2025). Informants highlighted that water scarcity, pollution, and environmental disasters frequently impact economically marginalized communities more severely. This finding strengthens the connection between Sustainable Development Theory and maqasid al-shari'ah because environmental preservation becomes inseparable from social justice and public welfare. Consequently, Islamic jurisprudence may contribute to more equitable environmental governance emphasizing both ecological sustainability and human dignity.

Despite these positive developments, the findings also indicate persistent challenges in implementing Islamic environmental ethics. Several informants observed that religious discourse concerning environmental sustainability remains limited compared to discussions of ritual obligations and personal morality. Moreover, institutional cooperation between environmental policymakers and religious organizations often remains fragmented (Latifa & Rahmayani, 2025). These limitations suggest that stronger interdisciplinary collaboration is necessary to enhance the practical impact of Islamic environmental jurisprudence.

Overall, the results and discussion demonstrate that Islamic jurisprudence possesses significant conceptual, ethical, and practical potential for contributing to sustainable development and environmental preservation (Wibowo et al., 2025). The integration of Maqasid al-Shari'ah Theory, Environmental Ethics Theory, and Sustainable Development Theory provides a comprehensive analytical framework capable of addressing contemporary ecological challenges. The findings directly respond to the primary research problem, research gap, research questions, and objectives while simultaneously contributing theoretical, academic, and practical benefits. Through its interdisciplinary and contextual approach, this study offers a novel contribution to contemporary Islamic scholarship by positioning fiqh as a transformative ethical framework supporting ecological sustainability and environmental justice in the modern world.

CONCLUSION

This study concludes that Islamic jurisprudence possesses substantial conceptual and practical relevance in addressing contemporary environmental crises within the framework of sustainable development. The findings demonstrate that fiqh is not limited to ritual and personal legal matters but also encompasses broader ethical and social responsibilities related to environmental preservation, ecological balance, and public welfare. Through the integration of Islamic legal principles such as maqasid al-shari'ah, maslahah, khalifah, amanah, and the prohibition of fasad, the research confirms

that environmental sustainability constitutes an essential component of Islamic ethical and legal thought. The study therefore reinforces the argument that Islamic jurisprudence can function as a dynamic framework capable of responding to modern environmental challenges and supporting sustainable governance.

The results and discussion reveal that the primary problem identified in this research concerns the limited integration of Islamic jurisprudence into contemporary environmental policy and sustainability discourse. Although Islamic teachings strongly emphasize stewardship, justice, and ecological responsibility, these principles are often insufficiently implemented within environmental governance and development practices in many Muslim societies. The findings indicate that environmental degradation is frequently associated with the separation between religious ethics and socio-economic development models that prioritize material growth over ecological sustainability. Consequently, the study demonstrates the urgent need for contextual reinterpretation of fiqh in order to strengthen environmental awareness and ethical responsibility within contemporary Muslim communities.

The research also concludes that Maqasid al-Shari'ah Theory provides a strong jurisprudential foundation for environmental ethics because ecological preservation is directly related to the protection of life, property, social stability, and future generations. Environmental destruction threatens the broader objectives of Islamic law by undermining human welfare and social justice. This conclusion supports the theoretical perspectives developed by classical and contemporary Islamic scholars who argue that Islamic law should be interpreted dynamically in response to evolving global challenges. The findings further confirm that the maqasid framework remains highly relevant for contemporary sustainability discourse because it emphasizes collective welfare, ethical governance, and long-term human well-being.

In relation to Environmental Ethics Theory, the study concludes that Islamic jurisprudence shares important ethical principles with modern ecological philosophy, particularly regarding interconnectedness between humans and nature. The findings indicate that Islamic teachings reject exploitative attitudes toward the environment and instead encourage balance, moderation, and responsible stewardship. Community-based environmental initiatives observed during the research demonstrate that Islamic ethical values can contribute to practical ecological preservation through educational programs, sustainable resource management, and environmental activism. This conclusion strengthens the interdisciplinary connection between Islamic legal thought and contemporary environmental ethics by demonstrating that religious values may serve as powerful instruments for promoting ecological awareness and sustainable social behavior.

The findings additionally confirm the relevance of Sustainable Development Theory in understanding the contribution of Islamic jurisprudence to environmental governance. The study demonstrates that Islamic legal and ethical principles can support sustainable development by integrating environmental protection, social justice, and economic responsibility. Islamic jurisprudence encourages development practices that prioritize human dignity, public welfare, and ecological sustainability rather than unrestricted economic exploitation. This conclusion aligns with contemporary sustainability discourse emphasizing ethical responsibility, intergenerational justice, and environmentally balanced development policies.

The research further concludes that the identified research gap concerning the limited practical application of fiqh within environmental governance remains significant. Previous studies predominantly emphasized theological and philosophical discussions without sufficiently examining how Islamic jurisprudence can function as a practical ethical framework for sustainable development. This study contributes to filling that gap by demonstrating that fiqh methodologies and jurisprudential principles may be contextualized to address environmental issues such as resource management, ecological justice, pollution, and climate responsibility. Consequently, the research provides an innovative interdisciplinary perspective connecting Islamic jurisprudence, environmental ethics, and sustainability studies.

The study also concludes that Islamic educational institutions, religious organizations, and community leaders possess strategic roles in promoting environmental awareness within Muslim societies. The implementation of ecological education in pesantren institutions and mosque-centered environmental initiatives indicates that Islamic values can effectively encourage sustainable lifestyles and environmental responsibility at the grassroots level. However, the findings also reveal continuing limitations, including insufficient environmental literacy among some religious authorities, fragmented institutional cooperation, and the dominance of development paradigms prioritizing economic interests over ecological preservation. These challenges indicate the necessity of stronger collaboration between policymakers, environmental experts, Islamic scholars, and civil society organizations.

From a theoretical perspective, the research contributes to the development of interdisciplinary scholarship integrating Islamic studies, environmental ethics, and sustainable development discourse. Academically, the study enriches contemporary discussions regarding the contextual reinterpretation of Islamic jurisprudence in response to global ecological crises. Practically, the findings offer important insights for policymakers, educational institutions, environmental organizations, and Muslim communities seeking to develop sustainability strategies grounded in ethical and religious values.

Overall, this study concludes that Islamic jurisprudence has significant potential to contribute to environmental sustainability and ecological justice within contemporary society. By integrating Maqasid al-Shari'ah Theory, Environmental Ethics Theory, and Sustainable Development Theory, the research demonstrates that fiqh may function as a transformative ethical and legal framework capable of supporting environmentally responsible development and sustainable governance. The findings therefore reaffirm the importance of revitalizing Islamic legal thought as part of broader global efforts to address environmental degradation and achieve sustainable development in the modern world.

REFERENCES

- Abbass, K., Voinea, C. L., Roijackers, N., Usman, M., & Song, H. (2025). Innovation Strategies for Ecological Sustainability: Effects of Natural Resources and Energy Consumption. In *Sustainable Development* (Vol. 33, Nomor 3, hal. 4631–4651). Wiley. <https://doi.org/10.1002/sd.3287>
- Abu-Rayash, A. (2025). Analysis of Environmental Sustainability in the Holy Quran: Maqasid Framework. In *Journal of Contemporary Maqasid Studies* (Vol. 4, Nomor 2, hal. 197–216). Research Synergy Foundation. <https://doi.org/10.31098/jcms.v4i2.49>
- Abumoghli, I. (2024). 7. The Role of Religions, Values, Ethics, and Spiritual Responsibility in Environmental Governance and Achieving the Sustainable Development Agenda. In *Religion and Ecology* (hal. 155–165). Vandenhoeck & Ruprecht. <https://doi.org/10.13109/9783666500763.155>
- Aguirre, P. M., González, F. V., & Pincay, S. M. (2024). Environmental and Sustainability Education in Ecuador in the Context of the Sustainable Development Goals. In *World Review* (hal. 209–227). CRC Press. <https://doi.org/10.1201/9781003145202-17>
- Agustina, A. M. (2023). The Development of Maqasid Al Shari'a on The Role of Women in Environmental Conservation. In *Musāwa Jurnal Studi Gender dan Islam* (Vol. 22, Nomor 1, hal. 14–23). Al-Jamiah Research Centre. <https://doi.org/10.14421/musawa.2023.221.14-23>
- Aini, A. N., & Julaiha, S. (2025). Risk Management in Islamic Education Based on ISO 31000 and Maqasid al-Shariah. In *Journal of Educational Management Research* (Vol. 4, Nomor 6, hal. 3075–3090). Alqalam Institute. <https://doi.org/10.61987/jemr.v4i6.1543>
- Al-Anezi, J. S., & Jadallah, Y. A. A.-H. (2025). Jurisprudential Rulings on Wife's Maintenance in Australia: A Comparative Study with Islamic Jurisprudence. In *International Islamic Sciences Journal* (Vol. 9, Nomor 3). Al-Madinah International University. <https://doi.org/10.63226/iisj.v9i3.5577>
- Al-Asyari, M. K. H., Wicaksono, S., & Rambe, M. K. M. (2024). Recontextualizing Fiqh: Fiqh in Business Ethics Construction for Sustainable Economy in Attanwir Boarding School. In *AT-*

- TASYRI': JURNAL ILMIAH PRODI MUAMALAH* (Vol. 16, Nomor 1, hal. 41–56). Sekolah Tinggi Agama Islam Negeri Teungku Dirundeng Meulaboh.
<https://doi.org/10.47498/tasyri.v16i1.2298>
- Al-Housani, M. I., Koç, M., & Al-Sada, M. S. (2023). Investigations on Entrepreneurship Needs, Challenges, and Models for Countries in Transition to Sustainable Development from Resource-Based Economy—Qatar as a Case. In *Sustainability* (Vol. 15, Nomor 9, hal. 7537). MDPI AG.
<https://doi.org/10.3390/su15097537>
- Al-Mamary, Y. H., & Alshammari, A. F. (2025). A conceptual model and its implications: Identifying key factors influencing entrepreneurial activity and innovation capabilities for sustainable development and green innovation. In *World Development Sustainability* (Vol. 7, hal. 100259). Elsevier BV. <https://doi.org/10.1016/j.wds.2025.100259>
- Al-Moubaraki, A. H. (2024). Hydrogen Energy and Sustainable Development. In *Encyclopedia of Renewable Energy, Sustainability and the Environment* (hal. 433–444). Elsevier.
<https://doi.org/10.1016/b978-0-323-93940-9.00093-1>
- Al-Tayar, D., & Alisa, Z. (2023). Enhancing sustainability in logistics through stochastic network routing mechanism optimization using ant colony algorithm. In *Heritage and Sustainable Development* (Vol. 5, Nomor 2, hal. 229–238). Research and Development Academy.
<https://doi.org/10.37868/hsd.v5i2.239>
- Al-Thani, M. J., & Koc, M. (2024). Development of an Alternative Sustainable Economy Index: Integrating Multidimensional Sustainability Features. In *Sustainability* (Vol. 16, Nomor 18, hal. 7956). MDPI AG. <https://doi.org/10.3390/su16187956>
- Azzam, H. A. (2025). Book Review: Towards a Maqasid al-Shariah Index of Socio-Economic Development; Theory and Application. In *Maqasid al-Shariah Review* (Vol. 3, Nomor 1). Sharia Economic Applied Research and Training (SMART) Insight.
<https://doi.org/10.58968/msr.v3i1.661>
- Baimakhanova, Z., & Temirbayeva, A. (2025). INTEGRATIVE ARTIFICIAL INTELLIGENCE ETHICS MODEL THROUGH THE LENS OF MAQASID AL-SHARI'A. In *Исламтану зерттеулері*. Egyptian University of Islamic Culture Nur-Mubarak.
<https://doi.org/10.63727/ris202584-7>
- Bansal, C. (2025). AI ethics and sustainability: Accelerating paradigm shifts toward sustainable development. In *Journal of Strategy & Innovation* (Vol. 36, Nomor 1, hal. 200537). Elsevier BV. <https://doi.org/10.1016/j.jsinno.2025.200537>
- Barman, D. K., & Goswami, G. (2025). ENVIRONMENTAL JURISPRUDENCE AND SUSTAINABLE DEVELOPMENT IN INDIA: CONSTITUTIONAL LAW, JUDICIAL APPROACHES, AND PLANNING IMPLICATIONS. In *Journal of Applied Bioanalysis* (Vol. 11). Green Publication. <https://doi.org/10.53555/jab.v11i2.606>
- Belkacem, D., & Mohamed, D. (2025). Preserving The Architecture Of The Ksour Of The Mزاب Valley Through Islamic Urban Jurisprudence:, Fikh El-Imran And Its Sustainability. In *مجلة أبحاث* (hal. 616). Abhath. <https://doi.org/10.54528/1549-010-002-038>
- Benhamed, A., & Gassouma, M. S. (2023). Preventing Oil Shock Inflation: Sustainable Development Mechanisms vs. Islamic Mechanisms. In *Sustainability* (Vol. 15, Nomor 12, hal. 9837). MDPI AG. <https://doi.org/10.3390/su15129837>
- Birinci, H., Esenyei, I., & Obeng, H. A. (2025). Sustainable Destination Management in Luxury Tourism: Balancing Economic Development and Environmental Responsibility. In *Sustainability* (Vol. 17, Nomor 15, hal. 6815). MDPI AG. <https://doi.org/10.3390/su17156815>
- Bol, J. W., Johnson, P. C., & Childs, J. M. (2023). Environmental Ethics and Corporate Decision

- Making for Sustainable Performance. In *Sustainability Perspectives for Resources and Business* (hal. 81–104). CRC Press. <https://doi.org/10.1201/9780138737689-6>
- Busari, S. A., & Salaudeen, A. O. (2024). The Role of Islamic Social Finance Instruments Towards Poverty Alleviation in Nigeria: A Juristic Analysis. In *International Journal of Fiqh and Usul al-Fiqh Studies* (Vol. 8, Nomor 2, hal. 173–186). IIUM Press. <https://doi.org/10.31436/ijfus.v8i2.347>
- Caseau, C. (2025). Slow Brewing: A Local Commitment to Sustainability Inspired by a Global Movement? In *CSR, Sustainability, Ethics & Governance* (hal. 263–276). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-86337-0_15
- Chen, H.-S. (2025). Sustainable tourism and ecological challenges in Taiwan's southwest coast national scenic area: An ecological footprint and carrying capacity assessment. In *Environmental and Sustainability Indicators* (Vol. 27, hal. 100863). Elsevier BV. <https://doi.org/10.1016/j.indic.2025.100863>
- D'Amore, G., D'Alessio, A., & Scaletti, A. (2025). Environmental Accounting and Sustainability Accounting: Lexical or Substantial Difference? In *Sustainable Development* (Vol. 33, hal. 1376–1394). Wiley. <https://doi.org/10.1002/sd.70069>
- Dale, A. (2023). Environmental Ethics and Sustainability. In *Encyclopedia of Business and Professional Ethics* (hal. 666–668). Springer International Publishing. https://doi.org/10.1007/978-3-030-22767-8_321
- Damak, O. I., & Güngör, H. (2023). Globalization and energy consumption's effect on Japan's ecological imprint: Implications for environmental sustainability. In *Sustainable Development* (Vol. 31, Nomor 5, hal. 3881–3895). Wiley. <https://doi.org/10.1002/sd.2632>
- Duan, W. (2025). Ecological Perspective on Sustainable Human Well-Being. In *Sustainability* (Vol. 17, Nomor 5, hal. 1943). MDPI AG. <https://doi.org/10.3390/su17051943>
- Elder, M. (2024). Integration versus prioritization in the Sustainable Development Goals: An argument to prioritize environmental sustainability and a just transition. In *Sustainable Development* (Vol. 33, Nomor 1, hal. 465–477). Wiley. <https://doi.org/10.1002/sd.3130>
- Enbaia, E., Alzubi, A., Iyiola, K., & Aljuhmani, H. Y. (2024). The Interplay Between Environmental Ethics and Sustainable Performance: Does Organizational Green Culture and Green Innovation Really Matter? In *Sustainability* (Vol. 16, Nomor 23, hal. 10230). MDPI AG. <https://doi.org/10.3390/su162310230>
- Fahrub, A. W., Alhaa, D., & Achadi, M. W. (2023). Gender Equality In Women's Jurisprudence According To Husein Muhammad And Its Relevance To The Goals Of Islamic Religious Education. In *AL-WIJDÂN Journal of Islamic Education Studies* (Vol. 8, Nomor 1, hal. 124–149). Universitas Islam Raden Rahmat Malang. <https://doi.org/10.58788/alwijdn.v8i1.1604>
- Febrianto, I., Mohamed, N., & Bujang, I. (2024). Developing Shari'ah-Compliant Asset Pricing Model in the framework of Maqasid al-Shari'ah and Islamic Wealth Management. In *Intellectual Discourse* (Vol. 32, Nomor 1). IIUM Press. <https://doi.org/10.31436/id.v32i1.1910>
- Ganai, M. S. M., & Salama, M. A. R. (2024). Verbal Semantics in Islamic Jurisprudence: 'Abd Al-Rahmān Nāṣir Al-Si' dī's Contributions to The Study of Dalālāt Al-Alfāz. In *International Journal of Fiqh and Usul al-Fiqh Studies* (Vol. 8, Nomor 2, hal. 157–172). IIUM Press. <https://doi.org/10.31436/ijfus.v8i2.346>
- Gao, X. (2023). The Realization Path of Environmental Law of the Compensation Liability for Ecological and Environmental Damage. In *Frontiers in Sustainable Development* (Vol. 3, Nomor 6, hal. 15–26). Boya Century Publishing. <https://doi.org/10.54691/fsd.v3i6.5124>
- Hadi, S. bin S. Al. (2025). Reasoning By Analogy According to The Ibādīs In The Second Century

- AH. In *International Journal of Fiqh and Usul al-Fiqh Studies* (Vol. 9, Nomor 1, hal. 19–31). IIUM Press. <https://doi.org/10.31436/ijfus.v9i1.365>
- Hannani, Hammad, H. A. A. K., & AR, Z. (2023). Tracing the Rules of Sexual Abnormality in the Islamic Jurisprudence. In *Mazahibuna* (hal. 1–16). Universitas Islam Negeri Alauddin Makassar. <https://doi.org/10.24252/mh.vi.35794>
- Ismail, J., Nugraha, A., Haiqal, A., & Putra, B. (2024). Islamic Minimarket Index based on Maqashid. In *Maqasid al-Shariah Review* (Vol. 2, Nomor 2). Sharia Economic Applied Research and Training (SMART) Insight. <https://doi.org/10.58968/msr.v2i2.339>
- Janin, P., Nzossié, E.-J. F., & Racaud, S. (2023). Governance challenges for sustainable food systems: the return of politics and territories. In *Current Opinion in Environmental Sustainability* (Vol. 65, hal. 101382). Elsevier BV. <https://doi.org/10.1016/j.cosust.2023.101382>
- Kaddumi, T. A., Al-Dlalah, M., Baker, H., & Kilani, Q. (2025). FinTech Services as a Driver of Islamic Banks' Financial Performance and Sustainability. In *Advances in Science, Technology & Innovation* (hal. 401–407). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-84889-6_48
- Karimullah, S. S. (2023). Exploration of Maqasid Al-Shariah Concepts in The Development of Islamic Economic Policies. In *Mu'amalah: Jurnal Hukum Ekonomi Syariah* (Vol. 2, Nomor 2, hal. 153–172). IAIN Metro Lampung. <https://doi.org/10.32332/muamalah.v2i2.7747>
- Khan, N., Falahat, M., Ullah, I., Sikandar, H., & Van, N. T. (2025). Integrating halal tourism with sustainable development goals through Islamic values environmental responsibility and technological innovation. In *Discover Sustainability* (Vol. 6, Nomor 1). Springer Science and Business Media LLC. <https://doi.org/10.1007/s43621-025-01503-3>
- Khoiri, N., Muniruddin, Muhajir, A., & Rosnon, M. R. Bin. (2025). Fiqh Nusantara: Exploring the discourse and complexity of Indonesian Islamic jurisprudence. In *Multidisciplinary Science Journal* (Vol. 7, Nomor 10, hal. 2025584). Malque Publishing. <https://doi.org/10.31893/multiscience.2025584>
- Kholish, M. A., & Galib, A. M. (2023). THEO-PROPHETIC JURISPRUDENCE: TRACING THE GENEALOGY OF THE ISLAMIC LAW'S FORMATION AND GROWTH IN RASULULLAH ERA. In *Arena Hukum* (Vol. 16, Nomor 2, hal. 211–231). Brawijaya University. <https://doi.org/10.21776/ub.arenahukum.2023.01602.1>
- Kluza, K., & Chmielewska, A. (2025). Sustainable Corporate Development: Shareholder Value and Environmental, Social and Governance Risk Ratings in Central European Capital Markets. In *Sustainability* (Vol. 17, Nomor 21, hal. 9379). MDPI AG. <https://doi.org/10.3390/su17219379>
- Koparan, B. (2025). Examining the Impact of Augmented Reality Texts on Students' Attitudes Toward Environmental Issues and Sustainable Development. In *Sustainability* (Vol. 17, Nomor 13, hal. 6172). MDPI AG. <https://doi.org/10.3390/su17136172>
- Kurbianto, A., Yusmaliana, D., Fitriana, F., Altiairika, E., & Sabri, F. (2024). Environmental Ethics in Islamic Teachings: Discussing Ethical Principles in Islamic Teachings that Emphasize Environmental Protection and Preservation. In *World Sustainability Series* (hal. 15–34). Springer Nature Singapore. https://doi.org/10.1007/978-981-97-8772-2_2
- Lahiri, S. (2024). The Status of Environmental and Sustainability Education in India. In *World Review* (hal. 57–72). CRC Press. <https://doi.org/10.1201/9781003145202-6>
- Laksana, A. W., Lubis, M. R., Suwondo, D., Ngazis, M., & Sari, R. M. P. (2025). Integrating Maqasid al-Shari'ah in Contemporary Islamic Legal Reform on Drug Policy. In *MILRev: Metro Islamic Law Review* (Vol. 4, Nomor 1, hal. 416–439). Universitas Islam Negeri Jurai Siwo Lampung. <https://doi.org/10.32332/milrev.v4i1.10665>

- Latifa, A. S., & Rahmayani, D. (2025). Integrating Maqasid al-Shari'ah with National Regulations in an Australian Islamic Centre College. In *Jurnal Man-anaa* (Vol. 2, Nomor 2, hal. 31–45). Sekolah Tinggi Agama Islam Mulia Astuti Wonogiri. <https://doi.org/10.58326/man.v2i2.492>
- Li, Y., Pei, J., & Zhang, F. (2023). Comprehensive Ecological Planning and Evaluation of Towns from the Perspective of Sustainable Development. In *Sustainability* (Vol. 15, Nomor 14, hal. 11153). MDPI AG. <https://doi.org/10.3390/su151411153>
- Lipińska, E. J. (2024). Sustainable Development, Socially Responsible and Ecologically Managed, Increases the World's Ecological Security: Research on Poland and Polish Regional Cities. In *Sustainable Development*. IntechOpen. <https://doi.org/10.5772/intechopen.1004073>
- Ma, L., & Liu, X. (2023). Strategies for Environmental Protection and Optimization of Ecological Business Economic Growth from the Perspective of Sustainable Development. In *Sustainability* (Vol. 15, Nomor 3, hal. 2758). MDPI AG. <https://doi.org/10.3390/su15032758>
- Mahadi, N. F. (2025). Islamic world view towards a green economy. In *Islamic Finance and Climate Action* (hal. 19–29). Routledge. <https://doi.org/10.4324/9781003570936-4>
- Malik, U. F., & Shah, B. (2025). Analyzing the environmental factors influencing sustainable agricultural development of Northern Kashmir. In *Environment, Development and Sustainability*. Springer Science and Business Media LLC. <https://doi.org/10.1007/s10668-025-06532-6>
- Marjohan, A., Harun, M. S., & Mustapha, A. (2025). Contemporary Debates On Renewal Of Islamic Legal Theory (Tajdīd Uṣūl Al-Fiqh): The Contributions Of Aḥmed Al-Raysūnī. In *Australian Journal of Islamic Studies* (Vol. 10, Nomor 3). Islamic Sciences and Research Academy. <https://doi.org/10.55831/ajis.v10i3.853>
- May, S., Kunz, J., & Lopata, F. (2025). Equestrians' Affinity for Luxury Equestrian Products and Their Attitudes Towards Sustainability. In *CSR, Sustainability, Ethics & Governance* (hal. 301–327). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-86337-0_17
- Morgan, A., & Warwick, P. (2024). The Case(s) of Environmental and Sustainability Education in the United Kingdom. In *World Review* (hal. 156–172). CRC Press. <https://doi.org/10.1201/9781003145202-13>
- Müller, H., & Sidki, M. (2025). Artificial Intelligence as a Tool to Evaluate Corporate Sustainability Reporting. In *CSR, Sustainability, Ethics & Governance* (hal. 71–83). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-86337-0_5
- Musana, J., & Bisaso, R. (2024). Trends and Challenges in Environmental and Sustainability Education in Uganda. In *World Review* (hal. 40–54). CRC Press. <https://doi.org/10.1201/9781003145202-4>
- Ninin, R. H., Muharram, H. Z., & Rachman, N. F. (2024). Living Culturally: The Pillar of Sustainable Development of the Multi-Ethnic Country of Indonesia. In *Sustainable Development*. IntechOpen. <https://doi.org/10.5772/intechopen.1005077>
- Noor, A. bin M., & Masruh, M. M. bin M. (2024). Bay' al-Salam-Based Islamic Sustainable Finance. In *Islamic Finance and Sustainable Development* (hal. 141–147). Routledge. <https://doi.org/10.4324/9781003468653-16>
- O'Nyangeri, A., Omboga, Z., & Habwe, J. (2024). Perspective Chapter: Court Interpreters in the Pursuit of Sustainable Development Goals. In *Sustainable Development*. IntechOpen. <https://doi.org/10.5772/intechopen.1005081>
- Patra, N., Ramesh, P., & Mallika, C. (2024). Biomaterials in CO2 Capture for Sustainable Future. In *World Sustainability Series* (hal. 1–22). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-77327-3_1

- Prakash, C., Kesari, K. K., & Negi, A. (2025). Sustainable Development Goals Towards Environmental Toxicity and Green Chemistry. In *World Sustainability Series*. Springer Nature Switzerland. <https://doi.org/10.1007/978-3-031-77327-3>
- Raki, A., Agli, M., Laklimi, A., & Choubed, N. (2024). Islamic Jurisprudence and Ethics: A Study based on al-Ghazali's 'Iha'y 'ulūm dīn. In *Journal of Ecohumanism* (Vol. 3, Nomor 7, hal. 1127–1131). Creative Publishing House. <https://doi.org/10.62754/joe.v3i7.4279>
- Shaik, S., & A, V. (2024). *Sustainability Consciousness and Awareness of Sustainable Development Goals among Future Engineers*. MDPI AG. <https://doi.org/10.20944/preprints202409.1920.v1>
- Shauri, H., Mwakumanya, M., & Lusweti, S. (2024). Education for Sustainable Development in Kenya. In *World Review* (hal. 4–21). CRC Press. <https://doi.org/10.1201/9781003145202-2>
- Sumarta, S., Burhanudin, B., & Budiyanto, T. (2024). Maqasid Al-Syariah Mendorong Keadilan Dan Keseimbangan Dalam Hukum Islam. In *Khulasah : Islamic Studies Journal* (Vol. 6, Nomor 1, hal. 16–31). Sekolah Tinggi Agama Islam Pangeran Dharma Kusuma Segeran Indramayu. <https://doi.org/10.55656/kisj.v6i1.120>
- Taljaard, S., Weerts, S. P., & Audouin, M. (2024). Advancing sustainable port development in the Western Indian Ocean region. In *Current Opinion in Environmental Sustainability* (Vol. 71, hal. 101489). Elsevier BV. <https://doi.org/10.1016/j.cosust.2024.101489>
- Tambunlertchai, K. (2024). The Philosophy of Economic Sufficiency and Sustainability: Achieving a Sustainable Environment from the Thai Perspective. In *Environmental and Ecological Sustainability Through Indigenous Traditions* (hal. 145–154). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-7079-5_6
- Tantoh, H. B., Donkor, F. E., & McKay, T. T. (2024). The potential contribution of geotourism in environmental protection and sustainable development in Cameroon. In *GeoTourism for Social Sustainability and Ecological Justice in Sub-Saharan Africa* (hal. 81–93). Routledge. <https://doi.org/10.4324/9781032706764-6>
- Terchilă, S. (2025). Integrating CSR in External Communication Strategies: Economic and Social Impact. In *CSR, Sustainability, Ethics & Governance* (hal. 119–135). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-86337-0_8
- Timur, F. G. C., Umam, K., & Aulia, M. R. N. (2024). Contemporary Warfare and Political Jurisprudence (Fiqh Siyasah): An Analysis of Asymmetric Warfare in Military-Political Doctrine (Siyasah Harbiyyah). In *Hikmatuna : Journal for Integrative Islamic Studies* (Vol. 10, Nomor 1, hal. 104–120). LP2M IAIN Pekalongan. <https://doi.org/10.28918/hikmatuna.v10i1.7059>
- Villanthenkodath, M. A., Pal, S., & Ansari, M. A. (2024). Unlocking sustainable development: Evaluating the impact of monetary and fiscal policies on ecological footprint in India. In *World Development Sustainability* (Vol. 5, hal. 100186). Elsevier BV. <https://doi.org/10.1016/j.wds.2024.100186>
- Walidah, I. Al, & Husaini, I. (2023). REINTERPRETATION OF ECOLOGICAL VERSES TO IMPLEMENT ECO-ETHICS IN ISLAMIC EDUCATION. In *Jurnal Tatsqif* (Vol. 21, Nomor 1, hal. 67–81). State Islamic University (UIN) Mataram. <https://doi.org/10.20414/jtq.v21i1.7401>
- Wibowo, W., Nofriansyah, N., Nasrudin, N., & Aminuddin, A. (2025). Integrating Islamic Financial Literacy, Social Entrepreneurship, and Social Finance. In *Synergizing Islamic Finance for Sustainability* (hal. 115–144). IGI Global Scientific Publishing. <https://doi.org/10.4018/979-8-3373-1842-4.ch005>
- Yazid, I. M., Masduki, M., & Mawardi, M. (2025). Marriage Financing in Islamic Law: A Maqasid al-Shariah Analysis of Wahbah al-Zuhaili's Thought. In *Al-Qadha : Jurnal Hukum Islam dan*

Perundang-Undangan (Vol. 12, Nomor 2, hal. 568–588). IAIN Langsa.
<https://doi.org/10.32505/qadha.v12i2.12627>

Zain, F. A. M., Abdullah, W. A. W., Nasir, M. N. M., & Hassan, M. F. (2025). Development of a comprehensive sustainability performance index for takaful operators: integrating Maqasid Al-Shariah and stakeholder perspectives. In *International Journal of Islamic and Middle Eastern Finance and Management* (Vol. 18, Nomor 3, hal. 628–648). Emerald.
<https://doi.org/10.1108/imefm-07-2024-0343>