

Islamic Law and Environmental Sustainability: Maqasid al-Sharia's Perspective

Muhamad Nurholis*

STAI Nurul Hidayah Malingping Banten, Indonesia

*Corresponding Author: nurholisrha@gmail.com

|| Received : 10-06-2025 || Accepted: 17-08-2025 || Published: 18-08-2025

Abstract

This study examines the relationship between Islamic law and environmental sustainability through the perspective of maqasid al-shariah. The increasing ecological crisis, including climate change, deforestation, and pollution, demonstrates the urgent need for ethical and legal frameworks that go beyond conventional approaches. The main objective of this research is to explore how the principles of maqasid al-shariah, particularly the preservation of life (hifz al-nafs) and wealth (hifz al-mal), can be applied to support environmental sustainability. The research employs a qualitative-descriptive method with a normative-theological approach, focusing on the analysis of Qur'anic verses, hadith, classical Islamic legal texts, and contemporary studies on maqasid al-shariah. The findings indicate that Islamic law provides a strong ethical foundation for ecological balance, encouraging policies such as community-based forest management, biodiversity conservation, and sustainable use of natural resources. In conclusion, maqasid al-shariah serves not only as a theological principle but also as a practical guideline that can strengthen ecological justice and sustainability. This study contributes to the discourse by highlighting the relevance of Islamic legal objectives in addressing modern environmental challenges.

[Penelitian ini mengkaji hubungan antara hukum Islam dan keberlanjutan lingkungan melalui perspektif maqasid al-syariah. Krisis ekologi yang semakin meningkat, seperti perubahan iklim, deforestasi, dan polusi, menunjukkan perlunya kerangka etis dan hukum yang melampaui pendekatan konvensional. Tujuan utama penelitian ini adalah mengeksplorasi bagaimana prinsip maqasid al-syariah, khususnya pemeliharaan jiwa (hifz al-nafs) dan harta (hifz al-mal), dapat diterapkan untuk mendukung keberlanjutan lingkungan. Metode penelitian yang digunakan adalah kualitatif-deskriptif dengan pendekatan normatif-teologis melalui analisis ayat-ayat Al-Qur'an, hadis, teks hukum Islam klasik, serta kajian kontemporer tentang maqasid al-syariah. Hasil penelitian menunjukkan bahwa hukum Islam memberikan landasan etis yang kuat bagi terciptanya keseimbangan ekologi, termasuk melalui kebijakan pengelolaan hutan berbasis masyarakat, konservasi keanekaragaman hayati, dan pemanfaatan sumber daya alam secara berkelanjutan. Kesimpulannya, maqasid al-syariah tidak hanya berfungsi sebagai prinsip teologis, tetapi juga sebagai pedoman praktis yang dapat memperkuat keadilan ekologis dan keberlanjutan. Studi ini memberikan kontribusi dengan menegaskan relevansi tujuan hukum Islam dalam menghadapi tantangan lingkungan modern.]

Keywords: Islamic Law, Environment, Maqashid Syariah

How to Cite: Nurholis, M. . (2025). Islamic Law and Environmental Sustainability: Maqasid al-Sharia's Perspective. *Jurnal Mediasas: Media Ilmu Syari'ah Dan Abwal Al-Syakhsyyah*, 8(3), 541–548.
<https://doi.org/10.58824/mediasas.v8i3.413>



Copyright © 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Environmental damage is one of the global issues that is urgent to be addressed immediately. Phenomena such as climate change, air and water pollution, deforestation, and species extinction show that environmental degradation has reached levels that threaten the sustainability of life on earth. This problem has an impact not only on the ecological, but also social, economic, and human health aspects. Therefore, a multidimensional approach is needed to overcome it, including an ethical and spiritual approach carried by religions, especially Islam.

Islamic law, with maqasid al-sharia as its core concept, offers a unique and relevant perspective in dealing with environmental sustainability issues. Maqasid al-sharia, which focuses on the protection of religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-aql), heredity (hifz al-nasl), and property (hifz al-mal) (Sukadi et al., 2024), provides a framework for creating harmony between human needs and their responsibility to the environment. This principle reflects the comprehensive Islamic view, that humans are the caliphs (managers) on earth, who are responsible for maintaining the balance of nature as a mandate from Allah SWT (Habibah et al., 2025).

In Islam, human responsibility for the environment is not only seen from an individual perspective, but also from a collective perspective. Humans as caliphs on earth have an important role to maintain and maintain the balance of the ecosystem that has been created by Allah SWT. This responsibility is not only an individual burden, but also involves the community and society in ensuring environmental sustainability. This concept of collectivity is reflected in Islamic values that emphasize the importance of cooperation (ta'awun) in goodness and devotion as mentioned in the Qur'an:

"O you who have believed, do not violate the sharia (holiness) of Allah, do not (violate the honour) of the haram months, do not (disturb) the hadyu (sacrificial animals) and qala'id (the marked sacrificial animals), and do not (disturb) the visitors of Jerusalem while they are seeking the bounty and pleasure of their Lord! When you have done tahalul (completing ihram), hunt (if you want). Do not hate a people, for they binder you from the Haram Mosque, pushing you to go beyond the limits. Help yourselves in righteousness and piety, and do not help each other in sin and enmity. Fear Allah, for Allah is very severe in His punishment." (QS. Al-Maidah: 2)

The last part of this verse obliges believers to help their neighbors in doing good and piousness, for their benefit and happiness. It is forbidden to help in committing sins and transgressions and to command to remain in fear of Allah in order to avoid His severe punishment (Thalib, 2021).

Collective cooperation in protecting the environment can be realized through various forms, such as sustainable resource management, community-based nature conservation programs, and the development of environmental policies that involve the active participation of Muslims. Islam also teaches the importance of maintaining balance (mizan) in human interaction with nature, as mentioned in Surah Ar-Rahman:

"And Allah has exalted the heavens and He has set the balance (of justice), so that you do not go beyond the limit of the balance. And set the scales justly, and do not diminish the balance." (QS. Ar-Rahman: 7-9)

This verse emphasizes that preserving the balance of nature is part of human responsibility that must be carried out with justice and awareness. Collective responsibility in Islam is not only worldly, but also reflects the awareness of accountability before Allah SWT in the hereafter. As the hadith of the Prophet Muhammad PBUH reminds us (Muslim, 2020) :

"Narrated to us [Ibn Numair] has narrated to us [my father] has narrated to us [Abdul Malik] from ['Atha'] from [Jabir] he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "There is no Muslim who cultivates crops except for every crop he eats is worth alms for him, what people steal from him becomes alms for him, what wild animals eat is alms for him. What the bird eats becomes alms for him, and no one takes from it, but it becomes alms for him." (HR. (Muslim:2900)

This hadith shows the importance of collective contribution to the environment as a charity that benefits all creatures. Thus, Islam encourages its people to play an active role, both individually and collectively, in protecting the environment for the sustainability of human life and all of Allah SWT's creation.

The concept of istikhlaf emphasizes that humans are mandated by Allah to use natural resources wisely and responsibly (Nilawati, 2023). The Qur'an explicitly mentions the importance of maintaining balance (mizan) in the ecosystem, such as in Surah Ar-Rahman verses 7-9 which calls on humans not to damage the balance of nature. The hadith of the Prophet Muhammad (PBUH) also provides practical guidance, such as the prohibition of dumping waste into water sources or the command to plant trees even though the world is about to end. These principles show that Islam has a strong foundation to support environmental sustainability. However, the implementation of these principles in the modern context faces various challenges. Globalization, urbanization, and industrialization have changed the way humans interact with the environment, often with negative impacts (Siregar et al., 2024). In this case, maqasid al-syariah can serve as a normative framework for assessing environmental policies and practices.

For example, hifz al-nafs (protection of life) is not only concerned with human safety, but also includes efforts to maintain the quality of air, water, and soil that are the source of life. Similarly, hifz al-mal (protection of property) can be translated as sustainable management of natural resources so that they can be enjoyed by future generations. Although the study of maqasid al-sharia in the context of the environment is still limited, its potential application is enormous. The integration of maqasid values with environmental policies can strengthen an approach based on ecological justice. For example, an environmental waqf system can be applied to protect forests, conservation areas, or water resources. In addition, fatwas that support environmental conservation efforts can also be an important instrument in encouraging ecological awareness among Muslims.

Thus, maqasid al-syariah not only serves as a theological foundation, but also as a practical guide in efforts to preserve the environment. This study aims to delve deeper into how these principles can be adapted and applied in the current global context, making a real contribution to addressing the growing environmental crisis. The study of Islamic law and environmental sustainability is rooted in the concept of maqasid al-sharia, which is the purpose of sharia that aims to protect the five fundamental elements of human life: religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-aql), heredity (hifz al-nasl), and property

(hifz al-mal). In the context of the environment, maqasid al-syariah can be adapted to include the preservation of natural resources as part of the protection of lives, property, and future generations. This principle reflects man's responsibility as a caliph on earth as explained in the Qur'an:

"And it is He who made you caliphs on earth..." Al-An'am: 165)

As caliphs, humans are obliged to maintain balance (mizan) as affirmed in QS. Ar-Rahman verses 7-9. This emphasis on ecological justice and balance forms the theological foundation for various environmental conservation practices and policies. Previous research supports the relevance of maqasid al-sharia in environmental issues. For example (Wani & Azhar, 2024), in his article "Islamic Environmental Ethics: Preserving the Sacred Balance" emphasizes that Islamic values have great potential in supporting global sustainability programs. In addition (Najwan, 2020), identifying that ecological awareness or efforts to protect and manage the environment in the perspective of Islamic law, has actually been encompassed in a simple phrase: "*Baldatun Thoyyibatun wa Robbun Ghofuur*" so that it is certain that Islamic values have the potential to be at the forefront of the sustainability of the living environment. The study highlights that a religious-based normative approach can strengthen existing environmental legal frameworks.

Thus, the theory of *maqasid al-sharia*, when integrated with contemporary scholarly findings, offers a holistic framework for addressing environmental crises through the application of Islamic values. Several previous studies have highlighted the relevance of this approach. Wani and Azhar (2024) emphasized that Islamic environmental ethics rooted in *maqasid al-sharia* provide an essential moral foundation for preserving ecological balance in the modern era. Similarly, Najwan (2020) showed that Islamic law contributes significantly to the protection and management of the environment, particularly through principles of justice and responsibility. In the context of education, Habibah et al. (2025) demonstrated that integrating Qur'anic and hadith values fosters environmental awareness and responsibility among younger generations, reinforcing the role of religion in sustainability. Building upon these findings, this research aims to explore in greater depth how the principles of *maqasid al-sharia*, especially *hifz al-nafs* (protection of life) and *hifz al-mal* (protection of property), can be applied as both normative foundations and practical guidelines for developing sustainable environmental policies and initiatives in the contemporary global context.

METHOD

This research uses a qualitative approach with a descriptive-analytical method. According to Sugiyono (2014), descriptive analysis is a research method that aims to describe and analyze the data that has been collected. This method is used to describe the object of research without making generalized conclusions. This approach aims to explore a deep understanding of the application of maqasid al-sharia in the context of environmental sustainability. By analyzing religious texts, Islamic legal principles, and practical implementation case studies, this research is expected to provide a relevant and applicable conceptual framework. The research is focused on *library research*, where Islamic literature such as tafsir, hadith, as well as relevant journal articles and books are the main sources. This study also examines environmental policies in Muslim-majority countries that have applied the principles of maqasid al-sharia as a case study.

The data sources used in this study include primary and secondary data. Primary data includes verses of the Qur'an, hadith of the Prophet Muhammad SAW, and classical Islamic legal texts relevant to environmental issues. Meanwhile, secondary data consisted of academic literature, journal articles, policy reports, and data from international institutions that focus on environmental sustainability from an Islamic perspective.

Data was collected through a study of documents that involved the analysis of Qur'anic verses and hadith related to the environment, as well as a review of academic literature that supports the analysis of maqasid al-sharia. The analysis tool used in this study is the content analysis method. Qur'anic verses, hadiths, and Islamic legal literature are analyzed to identify principles that support environmental sustainability. In addition, environmental policy case studies are analyzed to assess the relevance and effectiveness of the implementation of maqasid al-sharia principles in the modern context. The results of this analysis are synthesized to produce recommendations that are applicable and in line with Islamic values.

RESULTS AND DISCUSSION

The Role of Maqasid al-Syariah in Environmental Sustainability

In maqāṣid al-syarī'ah, hifz al-mal is one of the five main purposes of Islamic law designed to protect the well-being of mankind and maintain social stability (Zen et al., 2024). Hifz al-mal is related to the protection of property and wealth, which in this case also includes the protection of natural resources, since nature is considered part of the wealth given by Allah to mankind (Irwan, 2021). This principle underlies the obligation of Muslims to protect and preserve the environment as a form of maintenance of the wealth owned by mankind.

The legal basis regarding hifz al-mal in the context of the environment can be found in various sources of Islamic teachings, both those contained in the Qur'an, hadith, and ijtihad of scholars. Some verses of the Qur'an that are relevant to the principle of hifz al-mal in the context of environmental protection include the Qur'an, Surah al-Baqarah (2:164) which states:

"Indeed, in the creation of the heavens and the earth, alternating night and day, the ships that sail in the sea bring benefits to man, what Allah sends down from the heavens in the form of water that gives life to the earth after its death, as well as the various kinds of living things that are scattered on the earth, and the rotation of the winds and clouds that are controlled by Allah, there are signs for the people who think."

This verse emphasizes the importance of preserving and managing the nature created by Allah as a form of wealth that must be used wisely and not abused. The environment, as a very valuable natural resource, is seen as part of the treasure that must be preserved (Madiong, 2017). In this context, the preservation of nature and ecosystems can be understood as part of the effort to protect the wealth given by Allah (Mangunjaya, 2017), so that environmental sustainability becomes an obligation in an Islamic perspective.

Implementation of Maqasid al-Syariah Principles in Environmental Policy

The data collected show that there is a growing awareness among policymakers to integrate the principles of maqāṣid al-sharī'ah in environmental regulation. Some Muslim countries have developed policies that pay attention to the balance between economic needs and the protection of nature, in accordance with the goal of maqāṣid al-syarī'ah to maintain the well-being of man and the universe.

For example, the policy of the Government of Indonesia through Law No. 32 of 2009 concerning Environmental Protection and Management also shows how the principle of nature protection is in line with maqāṣid al-syarī'ah. Indonesia also has various policies that support nature conservation, including the Forest and Land Rehabilitation program which is carried out in an effort to restore, maintain, and improve the function of forests and land in order to increase their carrying capacity, productivity and role in maintaining

the life support system and to implement the provisions of Article 29, Article 30 paragraph (2), and Article 61 of Government Regulation Number 26 of 2020 concerning Forest Rehabilitation and Reclamation. Therefore, the Regulation of the Minister of Environment and Forestry Number 23 of 2021 concerning the Implementation of Forest and Land Rehabilitation has been stipulated on November 26, 2021 (2022). As well as the Biodiversity Conservation Program which aims to protect natural resources.

In this study, we analyze how the principles of *maqāṣid al-syarī'ah*, especially *hifz al-mal*, play a role in sustainable environmental policies in Indonesia. The results of the study show that the application of *maqāṣid al-syarī'ah* in environmental policy in Indonesia is specifically reflected in community-based forest management policies that aim to preserve nature and provide sustainable economic benefits to local communities. This policy prioritizes the principle of sustainability, which is in line with the principle of *hifz al-mal*, namely the protection of natural resources as wealth that must be protected and managed wisely. Therefore, forest management does not only focus on the use of natural resources, but also on efforts to maintain their sustainability, in accordance with Islamic teachings that require its people to maintain the wealth given by Allah.

In the context of community-based forest management policies, the principle of *hifz al-mal* not only serves to preserve nature, but also as an effort to improve community welfare through economic empowerment based on natural resources. One clear example of this policy is the Village Forest program which gives forest management rights to communities to protect and manage the forests around them. The program integrates nature conservation with improved economic well-being, reflecting the balance between *hifz al-mal* and the principle of *tawazun* in *maqāṣid al-syarī'ah*. Communities are involved in the process of managing natural resources, as well as being given access to sustainable economic benefits from nature, such as non-timber forest products and ecotourism development.

An analysis of environmental policies in Indonesia shows that the concept of *hifz al-mal* contained in *maqāṣid al-syarī'ah* also underlies the government's efforts to protect natural resources, as seen in the Forest and Land Rehabilitation policy and the Biodiversity Conservation Program. Both policies aim to repair environmental damage caused by deforestation and pollution, as well as preserve biodiversity that is part of the property that must be protected. Nature conservation through these programs focuses on the preservation of natural resources for the sustainability of ecosystems and the well-being of humanity, in line with the principle of *hifz al-mal* which emphasizes the protection of natural resources as assets that should not be abused or overexploited.

Furthermore, the study also found that sustainable natural resource management policies, such as those implemented in carbon emission reduction policies, refer to the *hifz al-mal* principle. This policy aims to reduce the negative impact of climate change caused by human activities, which damage the environment and can threaten the sustainability of life in the future. In this context, the principle of *hifz al-mal* teaches the importance of safeguarding property, whether it is natural wealth or environmental quality, to ensure that future generations can enjoy the same benefits of nature without damaging it.

It is important to note that the principle of *hifz al-mal* in *maqāṣid al-syarī'ah* does not only speak of the protection of property in the conventional sense, but also includes the protection of natural resources that are part of the common wealth of humanity. Therefore, environmental policies that are based on this principle must involve elements of conservation, community empowerment, and increased awareness of the importance of preserving nature as part of the moral responsibility of Muslims towards Allah. This is reflected in various policies that involve local communities in the management of natural

resources, with the aim of creating a balance between the use of natural resources and their preservation. In terms of analysis, the application of the principle of hifz al-mal in environmental policy in Indonesia provides an overview of how Islamic law, especially maqāṣid al-syarī'ah, can be used as a basis for formulating policies that are responsive to environmental issues. These policies aim not only to meet today's needs, but also to protect and maintain the sustainability of nature so that future generations can enjoy the same benefits. This is in line with Islamic teachings which emphasize the importance of maintaining the balance of nature, and not damaging the wealth given by Allah.

CONCLUSION

Based on the results of this study, it can be concluded that the application of the principle of hifz al-mal in the context of environmental policy in Indonesia has a very important role in maintaining the sustainability of nature. This principle teaches the protection of natural resources as God-given wealth, which must be managed wisely and not overexploited. Community-based forest management policies, forest rehabilitation, and biodiversity conservation all implement the principles of hifz al-mal, which aim to protect and utilize natural resources in a sustainable way and provide economic benefits to communities.

This concept shows the close relationship between maqāṣid al-syarī'ah and environmental policies that focus on nature conservation. As a recommendation, there needs to be a strengthening of policies that integrate the principles of maqāṣid al-sharī'ah, especially hifz al-mal, in the sustainable management of natural resources. The government and related parties in Indonesia must continue to encourage community participation in nature conservation, improve regulations related to environmental management, and increase education on the importance of maintaining the sustainability of natural resources. In addition, collaboration between the government sector, the community, and the business world must be improved to create policies that not only pay attention to economic aspects, but also nature conservation as a mandate that must be maintained.

REFERENCES

- Field, Dih Of The Coordinating Ministry, And Maritime And Investment. "Forest And Land Rehabilitation To Improve The Function Of Forests And Land." Dih Of The Coordinating Ministry For Maritime Affairs And Investment, 2022. <https://jdih.maritim.go.id/rehabilitasi-hutan-dan-lahan-untuk-meningkatkan-kembali-fungsi-hutan-dan-lahan>.
- Habibah, Wulidatul, Ainur Rofiq Sofa, Abd Aziz, Imam Bukhori, And Muhammad Hifdīl Islam. "The Integration Of Qur'anic And Hadith Values In Education To Build Nature Conservation Responsibility At Madrasah Ibtidaiyah Ihyaul Islam Pakuniran Forms A Young Generation That Cares About And Is Responsible For Sustainability," No. 1 (2025).
- Irwan, Muhammad. "The Needs And Management Of Property In Maqashid Sharia." *Elasticity - Journal Of Development Economics* 3, No. 2 (2021): 160–74. <https://doi.org/10.29303/E-Jep.V3i2.47>.
- "Good-Bye, Glass. *Forestry Law: A Study On The Application Of Legal Principles Of Sustainable Forest Management*. Makassar: Celebes Media Perkasa, 2017.
- Mangunjaya, Indonesian Ulema Council Hayu S Prabowo Imran Sl Tobing Ahmad Sudirman Abbas Chairul Saleh Sunarto Mifta Huda Taufik Mei Mulyana Fachruddin M. *Conservation Of Endangered Animals To Maintain Ecosystem Balance*. I. Central Mui, 2017.

- Muslim, Imam. "Muslim Hadith: The Virtues Of Cultivation." Hadith Tazkia, 2020. <https://Hadits.Tazkia.Ac.Id/Hadits/Bab/2:681>.
- Najwan, Johni. "Environmental Protection And Management In The Perspective Of Islamic Law." *Innovative: Journal Of Legal Sciences* Vol 2, No, No. Ol. 2 No. 4 (2010): Innovative (2020): 4.
- Nilawati. "Responsibility Of The Pidie Regency Government For Environmental Damage Due To Illegal Gold Mining In Geumpang, Mane And Tangse Districts (Environmental Regulation And Fiqh Analysis)." Ar-Raniry State Islamic University Banda Aceh, 2023.
- Siregar, Ashari, Dhita Dwi Yanti, Dinda Valicia Sipayung, Muhammad Ibnu Adani, Novita Paskah Rianti, And Ika Purnamasari. "The Influence Of Globalization On The Existence Of Local Cultural Identity And Pancasila." *Jalakotek: Journal Of Accounting Law Communication And Technology* 1, No. 2 (2024): 333–41. <https://doi.org/10.57235/Jalakotek.V1i2.2385>.
- Sugiyono. *Quantitative, Qualitative, And R&D Research Methods*. Bandung: Alfabeta., 2014.
- Sukadi, Imam, Charles Gustaf, Rudolf Banoet, And Zakia Amilia. "Consequences Of Early Marriage From A Maqashid Sharia Perspective" 19, No. 2 (2024): 97–114.
- Thalib, Muh. D. "Al-Amr (Commandment In The Qur'an)." *Al-Ibrah* X, No. 02 (2021): 139–58.
- Wani, Nasir Hassan, And Areesha Azhar. "Islamic Environmental Ethics: Preserving The Sacred Balance." *International Journal For Multidisciplinary Research* 6, No. 3 (2024): 1–8. <https://doi.org/10.36948/Ijfmr.2024.V06i03.20924>.
- Zen, Hasrul, Islamic University, Raden State, Intan Lampung, And Bandar Lampung City. "Studi Istimbāth Maqāshid Al - Syarī ' Ah Dalam" 2, No. 12 (2024).