
CONTEXTUALIZATION OF ISLAMIC LAW ON ENVIRONMENTAL ISSUES FROM THE PERSPECTIVE OF MAQASHID AL-SHARIA

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Abstract:

This study takes the maqashid al-sharia as the perspective from which Islamic law addresses environmental issues. The research discusses three topics, namely: the response of Islamic law to environmental damage, the principles of maqashid al-sharia as a basis for environmental protection, and the implementation of Islamic laws in the current environmental life. The legal normative research is carried out by using a conceptual and literature study approach. The facts were obtained from Islamic law references, maqashid thought, environmental fiqh references and pertinent scientific studies. The findings indicate that environmental challenges involve moral, social and spiritual dimensions besides technical considerations. The second maqashid al-sharia is that the conservation of the environment is closely related to the conservation of religion, life, intellect, lineage and wealth. The damage to the environment may threaten the survival of human beings and may obstruct the rule of Allah's creation. Therefore, the Islam law must be understood in its context so that it can tackle the contemporary environmental problems. In conclusion, maqashid al-sharia provides an excellent normative framework for the creation of Islamic legislation which is environmentally friendly, oriented towards the public good and conducive to human sustainability.

Keywords: Islamic Law, Environmental, Maqashid al-Sharia

Abstrak :

Studi ini mengambil maqashid al-syariah sebagai perspektif dari mana hukum Islam menangani masalah lingkungan. Penelitian ini membahas tiga topik, yaitu: respons hukum Islam terhadap kerusakan lingkungan, prinsip-prinsip maqashid al-syariah sebagai dasar perlindungan lingkungan, dan penerapan hukum Islam dalam kehidupan lingkungan saat ini. Penelitian normatif hukum dilakukan dengan menggunakan pendekatan studi konseptual dan literatur. Fakta-fakta diperoleh dari referensi hukum Islam, pemikiran maqashid, referensi fiqh lingkungan, dan studi ilmiah yang relevan. Temuan menunjukkan bahwa tantangan lingkungan melibatkan dimensi moral, sosial, dan spiritual di samping pertimbangan teknis. Maqashid al-syariah kedua adalah bahwa pelestarian lingkungan sangat berkaitan dengan pelestarian agama, kehidupan, akal budi, keturunan, dan kekayaan. Kerusakan lingkungan dapat mengancam kelangsungan hidup manusia dan dapat mengahangi kekuasaan ciptaan Allah. Oleh karena itu, hukum Islam harus dipahami dalam konteksnya agar dapat mengatasi masalah lingkungan kontemporer. Kesimpulannya, maqashid al-sharia

menyediakan kerangka normatif yang sangat baik untuk penciptaan perundang-undangan Islam yang ramah lingkungan, berorientasi pada kepentingan umum, dan kondusif bagi keberlanjutan manusia..

Kata Kunci: *Hukum Islam, Lingkungan Hidup, Maqashid al-Sharia*

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INTRODUCTION

Environmental concerns are one of the most critical difficulties of the current human life. Deforestation, water pollution, air pollution, climate change, land conversion and exploitation of natural resources all demonstrate that the connection between humans and nature is often imbalanced. The problem is linked not only with technological problems and state policy, but also with ethics, legislation and moral obligation. The IPCC says climate change has had widespread repercussions on ecosystems, human existence and socio-economic systems in different parts of the world. These implications illustrate that the environmental crisis cannot be seen as a sectoral problem. It is a life problem, and has wider implications for human safety. (Atta, et al, 2024)

In the Indonesian context, environmental issues are highly important since Indonesia has enormous natural resources and a high level of community dependence on them. The state has created a legal framework under Law Number 32 of 2009 on Environmental Protection and Management. This law highlights the need for the protection and management of the environment in a systematic, integrated and sustainable manner. However, the presence of positive legislation has not wholly deterred pollution, environmental degradation and exploitative activities. This circumstance indicates that formal legal procedures should be complemented with ethical, religious and social approaches so that ecological consciousness in society can be created more solidly. (Johar, et al, 2024).

Islamic law has a significant potential to provide a normative underpinning for environmental conservation. In Islam, nature is considered as the creation of Allah which contains order, balance and blessings for all beings. Humans have been appointed as khalifah on earth, yet this position does not mean that humans are free to exploit nature without constraints. The duty of khalifah compels mankind to protect, take care and not to harm Allah's creation. This notion is consistent with the Islamic teachings regarding the prohibition of destruction, the responsibility to maintain balance and the recommendation to use resources wisely. (Derysmono, & Al-Kahfi, 2025)

Thus, environmental concerns may be seen as part of the Islamic legal and moral duty.

The challenges formulated in this study stem from the basic dilemma of the possibility of contextualising Islamic law in reacting to contemporary environmental issues. This question can be tackled on different focuses. First, how Islamic law sees environmental harm as a legal and moral matter. Second, how the concepts of *maqashid al-sharia* might be used to provide a framework for environmental protection. Third, how to implement the values of Islamic law in policy, social behaviour, and contemporary environmental governance. These research topics are crucial as environmental difficulties cannot be solved by formal rules exclusively. They also need to have an awareness based on values that exist in society. (Khuluq, & Asmuni, 2025)

The *maqashid al-sharia* approach is essential as it provides a framework of Islamic legal aims that are directed towards public good. Classically, *maqashid al-sharia* are the preservation of religion, life, intellect, lineage and wealth. These five objectives are directly connected to ecological sustainability within the natural setting. Environmental destruction can threaten life through disaster, sickness and food problems. Pollution can harm health, cognition and quality of human existence. The loss of natural resources can interrupt the continuity of future generations and destroy the riches of humanity. Thus, environmental conservation can be considered as one of the aims of Islamic law rather than an additional topic outside the study of *fiqh*. (Haris, et al, 2024)

The gap in the study of Islamic law and the environment is the limited discussion that links environmental *fiqh* with *maqashid al-sharia* in a practical sense. Some studies still treat the environment as a broad ethical concern without substantial connection with the framework of Islamic legal principles. Other studies look at the environment from the standpoint of positive law, but not many of them include the normative dimension of Islam as a framework for the formation of ecological consciousness. Indonesian society indeed has a very religious basis. Religious beliefs can be a significant tool to promote the social compliance of environmental conservation. UNEP also stresses that environmental governance should be related to sustainability and rights, obligations, moral values and behavioural norms. (Ben Gharbi, & Abushaala, 2025).

A second divide is visible in religious rituals, which usually emphasise ceremonial worship more than ecological stewardship. Indeed, environmental degradation can directly impact the quality of worship, public health, social justice and life sustainability. Water pollution, for example, can cut off people from clean water. The degradation of forests can lead to floods and landslides. Public health quality could be degraded by air pollution. This condition indicates that the protection of the environment is not the responsibility of the state or environmental activists only. It's also a religious obligation. Islamic law should be understood contextually to respond to the ongoing development of environmental challenges. (Rockström, et al, 2023).

This study's attempt to make environmental concerns a top priority for *maqashid al-sharia* is what makes it novel. This study not only clarifies the religious writings on the

prohibition of hurting environment. It also examines how a more contextual environmental legal paradigm might be constructed using the goals of Islamic law. The convergence of Islamic legal principles, the public benefit principle, ecological sustainability, and the demands of contemporary society is what makes it new. Islamic law is not viewed as a static normative framework using this method. It is thought of as a legal framework that can adapt to ecological emergencies and societal development. (Kamali, 2025)

It is anticipated that this research would contribute theoretically to the advancement of modern Islamic legal studies, particularly environmental fiqh. Furthermore, this research can help society, religious organisations, and legislators develop ecological consciousness grounded in Islamic principles. From the point of view of maqashid al-sharia, the protection of the environment is an attempt to maintain life, justice, public benefit and sustainability for future generations. (Shompa, et al, 2025).

METHOD

This research is qualitative research by using library research method. This research is employed because the study of the contextualization of Islamic law on environmental issues from the perspective of Maqashid al-Shariah is based on the analysis of concepts, norms and Islamic legal thinking included in many scientific sources. The study is based on a normative-conceptual approach. (Morgan, 2022). The bases of the Islamic law regarding human accountability to the environment, deduced from the Qur'an, hadith and the Islamic legal maxims, have been analysed using the normative approach. Meanwhile, the conceptual method is employed to explain the importance of Maqashid al-Shariah principles such as hifz al-nafs, hifz al-nasl, hifz al-mal and public benefit in dealing with contemporary environmental challenges. (Taekema, 2021). The method of gathering data is by the documentation research, namely tracing, collecting, and studying written sources that are relevant to the problem, such as fiqh books, literature on Maqashid al-Shariah, scientific journals, books, and academic publications that are related to environmental issues. The data collected were then analysed by descriptive-analytical approach to demonstrate the relationship between the principles of Islamic law, the purposes of Shariah and the necessity of preserving the environment. (Jaakkola, 2020).

RESULT AND DISCUSSION

A. Environmental Preservation as Part of the Objectives of Islamic Law

The protection of the environment cannot be considered as a minor concern but rather an important aspect of the purposes of Islamic law in ensuring human welfare. Islamic law is not only to govern the relationship between human and Allah, but also to regulate human relationships with other beings and the surrounding environment. Healthy, clean and balanced environment is needed for continuance of human life. Hence, environment preservation is a

moral and religious duty in accordance with the basic ideals of Islam. (Muhamad, & Ibrahim, 2020).

The primary principle of Maqashid al-Shariah that is related to environmental preservation is *hifz al-nafs*, which means the protection of life. Environmental harm such as water pollution, air pollution, deforestation and inadequate waste management can threaten human health and safety. When water is polluted, humans are vulnerable to several ailments. When air is contaminated, the quality of life declines and respiratory problems worsen. Therefore, saving the environment is a way of saving human life from threats that threaten health and survival. In this framework, environmental protection becomes a tangible application of *hifz al-nafs*. (Nasir, et al, 2022)

Furthermore, the preservation of offspring or *hifz al-nasl* is tied to the preservation of the environment. The ecosystem is ruined not only for the present generation but also for the future generations. Too much exposure to nature can cause water crises, climate change, ecological calamities, and depletion of natural resources. If this goes on, we will leave to future generations an unfit environment for life. Therefore, environmental protection is a kind of intergenerational duty. Islam teaches that in addition to benefiting from nature, humans must make sure that future generations can continue to use it. (Giyantara, et al, 2026).

Environmental preservation and the concept of *hifz al-mal*, or wealth protection, are closely related. Crop failure, floods, landslides, infrastructure destruction, and the loss of people's livelihoods are just a few examples of how environmental devastation frequently results in significant financial losses. Land, water, woods, and seas are examples of natural resources that are valuable assets that need to be maintained carefully. The sustainability of society's economy may be preserved if the environment is preserved. On the other hand, widespread material losses will result from unrestrained environmental exploitation. (Maslani, 2023).

Islam places a high value on the sustainability of human existence, as seen by the inclusion of environmental preservation in the goals of Islamic law. Through the principles of *hifz al-nafs*, *hifz al-nasl*, and *hifz al-mal*, it may be recognised that safeguarding the environment is not only a societal duty, but also part of worship and a human responsibility as *khalifah* on earth. A sustainable ecosystem serves as the cornerstone for achieving justice, welfare, and life's continuation. (Rahmat, et al, 2025)

B. Environmental Damage as a Form of Socio-Ecological Harm

Environmental damage is a form of socio-ecological damage since it destroys environment and disturbs life of human beings and other living creatures. In Islamic law, every act that causes harm should be avoided as it is against the objectives of the sharia that tries to fulfil public welfare. The overexploitation of natural resources, the pollution and destruction of ecosystems, therefore, cannot be considered as only technical difficulties, but also as moral, social and religious challenges. (Hussein, et al, 2024)

The misuse of natural resources is due to the imbalanced attitude of man in abusing the bounty of Allah. Sure, Nature was made for human use, but such usage must be intelligent and responsible. The exploitation of natural resources beyond the carrying capacity of the ecosystem is ultimately detrimental to humanity. Illegal logging, unregulated mining and abuse of land can lead to floods, landslides, droughts and loss of biodiversity. This state is, of course, a pernicious one, since it jeopardises the safety and welfare of society. (Bsoul, et al, 2022).

Environmental pollution is also a type of damage, because it directly harms people's health and the lives of other organisms. The discharge of industrial pollutants into rivers, use of toxic chemicals, air pollution and the accumulation of garbage can be detrimental to the quality of water, soil and air. This subjects people to a number of health problems, including skin disorders, respiratory ailments, poisoning and a loss of quality of life. Any conduct that puts human life at risk is contrary to the principle of *hifz al-nafs*, or preservation of life, in Islamic law. So environmental contamination is an offence against nature and also an offence against human right to healthy existence. (Al-Tamimi, & Abdellatif, 2026)

But humans aren't the only victims of environmental damage. Other living species suffer too. Animals are losing their homes, vegetation is becoming extinct and the circle of life is broken. Islam considers all living things to be part of Allah's creation, each with its own values and roles. Therefore, damaging the ecosystems means disturbing the balance of the creation of Allah. Protect humanity as *khalifah* on earth, not destroy them. It is the duty of man rightly to employ his reason and might in respect to nature. (Kolacek, 2020).

Damage to the environment can also be termed societal injury as it usually impacts society as a whole, especially the underprivileged. The floods caused by land conversion affect not only the perpetrators of environmental degradation, but also neighbouring communities who lose their homes, jobs and sources of food. Hence, environmental damage leads to socioeconomic inequity. (Blankinship, & Gillasoul-Enein, 2025).

Therefore, the over-exploitation of nature, pollution and destruction of the ecosystem are against the standards of Islamic law. Such acts do societal and ecological damage. Islam highlights that the welfare needs to be realised and the damage has to be avoided. Environmental conservation is therefore one of the human tasks in implementing the trust as *khalifah* on earth. (Bakar, et al, 2025).

C. Maqashid al-Shariah as a Normative Foundation for Environmental Ethics

The Maqashid al-Shariah can provide a normative basis for the development of environmental ethics as the primary goal of Sharia is to promote wellbeing and prevent damage. In Islam, the life of man is inseparable from the natural environment. Humans need water, air, soil, plants, animals and a balanced ecosystem to maintain life. Thus, the protection of the environment is not only a social responsibility but also a moral-religious duty that humanity must carry out as a *khalifah* on earth. (Al-Haqshah, (2026).

The Maqashid al-Shariah method is based on the fact that all human conduct should be for the sake of welfare. This welfare is not confined to the interests of the person, but also includes the interests of the society, the future generations and all living beings. If the environment is destroyed, human welfare will also be impacted. Water pollution, air pollution, destruction of forests, and overexploitation of natural resources can jeopardize health, safety, economy and sustainability of human life. Therefore, environmental protection is included in the efforts to safeguard the aims of sharia. (Al-Tamimi, & Abdellatif, 2026).

In environmental ethics, Maqashid al-Shariah argues that man should not be arbitrary to nature. It is true that nature can be exploited for the purposes of human beings but such exploitation has to be fair, balanced and responsible. Wasteful, damaging and excessive exploitation of nature is against Islamic beliefs, as it is harmful. Islam stresses on the significance of balance, hence human beings are bound to use natural resources according to necessity and not undermine their sustainability. (Ezzerouali, et al, 2026).

The notion of preventing harm is also an essential aspect of Maqashid al-Shariah. Islamic Law requires us to prohibit an act that causes injury whether it is directly or indirectly caused. Environmental harm is typically not only felt in the present, but it has long-term repercussions on future generations. So, measures for the preservation of the environment such as cleanliness, minimizing pollution, waste management, protection of forests and judicious use of natural resources are a way of preventing bigger damage. (Taha, et al, 2025).

Maqashid al-Shariah further develops the idea that environmental ethics cannot be based just on formal legal standards, but should be supplemented by moral and spiritual awareness. A person safeguards the environment not just for fear of being sanctioned, but because he realizes that nature is a trust from Allah. This knowledge makes environmental protection a form of social worship because its advantages are enjoyed by many parties. (Zain, et al, 2024)

Hence, Maqashid al-Shariah is a strong normative basis for environmental ethics. This approach understands environmental preservation as a moral-religious mission to guarantee wellbeing, avoid damages and keep the balance of life. Humans have not only the right to use nature but also the obligation to take care of it so that it is sustainable for present and future existence. (Wani, & Azhar, 2024).

CONCLUSION

The above mentioned contextualisation of Islamic law in respect to environmental issues reveals that Islamic teachings strongly emphasise the sustainability of life. Environment is seen not only as a physical location where man lives, but also as a trust to be safeguarded with full responsibility. The Maqasid al-Shariah perspective is that all natural resource management should be geared towards the public good and prevent harm to humans, other living things and the balance of the ecosystem. The ecological consciousness of Islamic law offers a viewpoint that

environmental protection is not only an ethical choice, but a religious obligation. As khalifah on earth humans have the duty to use natural resources wisely, fairly and without excess. Therefore, it may be said that the act of damaging the environment is a violation of the basic values of Shariah as it disregards the concept of public interest and creates damage.

The implication of this study is the necessity of strengthening the environmental ethics based on Islamic values in social life. The Maqasid al-Shariah ideals can be used to build policy, education, and social movements to assist environmental protection. Moreover, this approach calls upon Muslims to not divorce their religious worship from their ecological duty. Hence, the protection of the environment is an integral component of full practice of Islamic teachings and a concrete contribution towards the realisation of sustainable, just and good living for the present and future generations.

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