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Reconstruction of Environmental Fiqh Based on Maqāṣid al-Sharīʻah Towards a Halal–Ṭayyib–Sustainable Model

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Abstract

The contemporary global environmental crisis demands a normative ethical framework capable of balancing natural resource utilization with the obligation of preservation. This study aims to reconstruct a responsive and sustainable environmental jurisprudence through the *maqāṣid al-sharīʻah* approach. Utilizing a library research method, the collected data were analyzed qualitatively through normative fiqh and *maqāṣid* analytical frameworks. The findings reveal that classical jurisprudence provides foundational normative instruments, such as the concepts of *khalīfah* (stewardship), *amānah* (trust), *ḥimā* (protected conservation areas), *ḥarīm* (buffer zones), and legal maxims regarding harm prevention. However, partial textual approaches often fall short in addressing systemic, global ecological crises. The *maqāṣid al-sharīʻah* framework expands environmental protection into a vital prerequisite for safeguarding life *(ḥifẓ al-nafs)* and wealth *(ḥifẓ al-māl)*, thereby positioning ecosystem sustainability as a essential necessity *(ḍarūriyyāt)*. This research formulates an integrative ecological jurisprudence model characterized by the *halal–ṭayyib*–sustainable parameters, combining traditional normative principles, public interest considerations, thematic rulings *(fatwā)*, and sharia-based public policy *(siyāsah sharʻiyyah)*. The implication of this reconstruction provides a solid epistemological and methodological foundation for establishing modern environmental governance rooted in Islamic transcendent values.

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INTRODUCTION

The modern global environmental crisis is characterized by increasing ecosystem damage, climate change, deforestation, water and air pollution, and the extensive overuse of natural resources. Research indicates that development models that prioritize economic growth over ecological balance have accelerated environmental decline. In this context, ecological issues are increasingly seen not just as technical problems but as ethical, legal, and civilizational concerns. Environmental experts highlight that the ecological crisis is deeply connected to how we perceive and interact with nature. Studies from Indonesia also reveal that the strain on natural resources occurs alongside industrial expansion and development efforts that often overlook sustainability principles (Salim, 2010, pp. 45–60).

On the one hand, some view the exploitation of natural resources as inevitable for meeting human needs, supporting economic development, and advancing social welfare. On the other hand, uncontrolled exploitation causes widespread ecological damage, ranging from environmental disasters to inequalities in resource access. Environmental ethics literature highlights the tension between utilization interests and the obligation of preservation, which requires a normative framework capable of balancing both. In the discourse of Islamic law and ethics, this tension parallels the debate between the principle of permissibility of utilization *(ibāḥah al-intifā ')* and the prohibition of causing harm *(ifsād)* on earth (al-Qaradawi, 2001, pp. 17–25).

From an Islamic perspective, the relationship between humans and nature is built on trust, stewardship, and moral responsibility. The Qur'an and Hadith contain many normative principles that prohibit destruction, command balance *(mīzān)*, and encourage proportional use of resources. Contemporary Islamic thinkers argue that Islamic law has a strong ethical foundation for environmental issues, although it has not always been systematically formulated as an independent ecological jurisprudence. Several journal studies indicate that the fundamental values of Sharia can be developed into an operational environmental ethics framework to address modern ecological crises (Fata, 2014; Mangunjaya, 2011, p. 36).

Fiqh as a normative legal discipline in Islam essentially not only governs ritual relationships but also manages social relationships and resource utilization. In classical fiqh literature, discussions of water, land, animals, public ownership, protected areas *(ḥimā)*, and protected zones *(ḥarīm)* show awareness of environmental management and resource stewardship. Fiqh principles such as *lā ḍarar wa lā ḍirār* (no harm and no reciprocating harm), *al-ḍarar yuzāl* (harm must be eliminated), and *dar' al-mafāsid* (preventing harm) prioritized over the pursuit of benefits provide a methodological foundation for limiting exploitative actions that harm the public. Academic studies in Indonesia also affirm that applying fiqh principles can serve as a normative analysis tool for environmental issues (Holifurrahman & Sulistyowati, 2025; Rasyid & Hasan, 2022).

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Nevertheless, relying solely on traditional fiqh approaches is often considered insufficient to address the complexities of contemporary ecological issues that are global and systemic in scale. Therefore, the *maqāṣid al-sharī'ah* approach becomes important as a framework for developing laws oriented toward the objectives of public welfare. Through *maqāṣid*, environmental protection can be linked to safeguarding life (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and the collective sustainability of human life. Several contemporary *maqāṣid* scholars emphasize the need to expand the application of *maqāṣid* into the ecological realm as part of public interest. Recent journal studies also show that the *maqāṣid* approach is used effectively to formulate Islamic-based environmental ethics and laws (Holifurrahman & Sulistyowati, 2025; Muhammad Azis Muntaha & Ramadon, 2026).

Studies on environmental ethics and Islamic law have expanded significantly over the past two decades, generally falling into three main approaches. First, the normative-theological approach, pioneered by scholars such as Seyyed Hossein Nasr and Fachruddin Mangunjaya, focuses on re-interpreting Qur'anic verses and Hadiths to establish a foundational Islamic ecotheology. Second, the classical jurisprudence (fiqh) approach focuses on traditional legal instruments like *ḥimā* (conservation zones), *ḥarīm* (buffer zones), and *iḥyā' al-mawāt* (land reclamation) as direct references for environmental protection (Rasyid & Hasan, 2022). Third, the contemporary maqāṣid approach, as advanced by Yusuf al-Qaradawi and recently developed by Huda (2017) and Arzam & Kusnadi (2025), attempts to stretch the classic ḍarūriyyāt framework to encompass ecological preservation within the scope of safeguarding life *(ḥifẓ al-nafs)* and property *(ḥifẓ al-māl)*.

Despite these rich contributions, existing literature exhibits notable conceptual limitations. Most studies either treat classical jurisprudence instruments as ready-to-apply static rules without methodologically reconstructing their underlying *'illat* (legal reasoning), or they stop at high-level theoretical claims that *maqāṣid al-sharī'ah* includes the environment without providing operational parameters. Furthermore, while recent fatwas (such as MUI Fatwa No. 86/2023) attempt to bridge normative values and ecological action (Holifurrahman & Sulistyowati, 2025), there remains a gap in establishing a structured, integrative legal synthesis that operationalizes classical fiqh, *maqāṣid* objectives, and modern sustainability criteria into a coherent, actionable model.

To address this gap, this study offers a novel reconstruction of ecological jurisprudence by introducing the *halal–ṭayyib*–sustainable integrative model. Unlike previous literature that addresses environmental protection merely as a secondary extension of human survival *(ḥifẓ al-nafs)*, this research explicitly redefines ecosystem balance as an intrinsic, primary requirement *(ḍarūriyyāt)* for all five core *maqāṣid* objectives. By synthesizing classical norms, public interest considerations *(maṣlaḥah)*, thematic fatwas, and *siyāsah shar'iyyah* into quantifiable operational parameters, this study provides both a novel epistemological framework and an operational methodology for modern Islamic environmental governance.

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Based on this framework, this study starts from the formulation of the problems: (1) how do traditional fiqh norms view the utilization and protection of nature; (2) how is the tension between prohibitions against damage and the needs for resource utilization positioned within the fiqh framework; and (3) how can the *maqāṣid al-sharī'ah* approach reconstruct a more responsive ecological fiqh to the contemporary environmental crisis. This research aims to analyze the normative foundations of traditional fiqh regarding the environment, explain the dialectic between norms and the needs of natural utilization, and formulate an integrative ecological fiqh framework based on *maqāṣid al-sharī'ah*. Thus, this study is expected to contribute conceptually to the development of environmental fiqh studies within the contemporary Islamic academic discourse.

RESEARCH METHOD

This study uses a library research approach. Methodologically, library research emphasizes source inventory, concept classification, and comparative critical reading of the literature to identify patterns of argumentation and a coherent theoretical framework. This approach is commonly used in Islamic legal studies and *ushul al-fiqh* because it allows for an in-depth exploration of evidence, principles, and formulations of law developed by classical and contemporary scholars (Mudzhar, 2012, p. 55).

Data analysis uses two main approaches: normative fiqh analysis and maqasid analysis. Normative analysis examines evidence from the Qur'an, hadith, fiqh principles, and legal formulations in classical fiqh literature related to the prohibition of destruction, the principle of *maslahat* (public interest), and the limits of resource utilization. This framework draws on the methods of *istinbat* (deduction) and *kulliyyah* (general principles) as formulated in classical *ushul al-fiqh* (principles of Islamic jurisprudence). Furthermore, *maqasid* analysis reinterprets these norms based on the general objectives of *shari'ah (maqashid al-shari'ah)*, especially the concepts of *maslahat* and the prevention of *mafsadat* (harm or corruption), by referring to the construction of maqasid in classical literature. Through this approach, legal assessment does not stop at the normative text alone but is expanded to include the dimension of objectives and their impact on the sustainability of human life and the environment.

RESULTS AND DISCUSSION

Traditional Fiqh Norms on Nature: Stewardship, Protection, and Utilization

In traditional fiqh literature, the relationship between humans and nature is not viewed solely as exploitative, but as a normative responsibility rooted in a theological perspective on creation. Nature is understood as Allah's creation that has purpose *(ghāyah)* and order *(niẓām)*, while humans are placed as legal subjects burdened with a mandate of stewardship. This framework forms the basis of fiqh ethics in viewing the earth and all its contents as a trust, not merely objects for free consumption (Holifurrahman & Sulistyowati, 2025).

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The concept of humans as vicegerents on earth serves as the main foundation in constructing ecological responsibility in Islam. Scholars and ulama of ushul explain that vicegerency entails a mandate to manage, bound by shariah provisions and the pursuit of public interest. Therefore, human actions toward nature are not absolute but are constrained by divine norms and considerations of *maslahat* (benefit). This affirmation serves as the starting point for fiqh discussions on the use and protection of resources (Rasyid & Hasan, 2022).

Beyond the concept of *khalifah*, fiqh also emphasizes trust as a moral and legal obligation inherent in humans. Within the framework of *Sharia*, trust includes responsibilities toward the rights of Allah, the rights of other humans, and the rights of all creatures in general. Violations of trust are viewed as moral deviations that can have legal consequences. In the environmental context, trust includes the obligation to maintain balance and avoid destruction *(ifsād)*. In classical fiqh literature, the earth and natural resources are discussed in chapters on ownership, *ihyā' al-mawāt* (reviving dead land), water management, grazing lands, and mineral resources. The *fuqahā'* discuss the status of land, water, and resources as legal objects with different utilization provisions. This discussion shows that fiqh has long had conceptual tools to regulate human relations with natural resources (Azhar & Alfitri, 2015).

One important concept is *al-milk* (ownership), the right of control recognized by shariah over a certain property. However, ownership in fiqh is not absolute, as it remains limited by prohibitiosns against harm and social obligations. The owner is not permitted to use their property in a way that harms others or damages public interests. Therefore, the concept of *al-milk* includes social-function dimensions and ethical boundaries (Zuḥaylī, 1986a, pp. 3450–3460). In addition to private ownership, fiqh recognizes public ownership of certain resources, such as water, pastures, and fire. Hadiths concerning shared ownership of these three basic resources serve as the basis for scholars to establish public rights over vital resources. From this, fiqh regulations regarding public facilities and prohibitions against monopolizing resources essential to people's livelihoods have developed (Sallām, 1988, p. 259).

The principle of *al-ibāḥah* (permissibility) holds that everything is permissible unless evidence prohibits it. This rule forms the basis for the permissibility of utilizing nature and resources. However, scholars of *ushul* emphasize that specific evidence, the principle of harm, and public-interest considerations can limit this permissibility. Therefore, *al-ibāḥah* cannot justify unlimited exploitation (Syāṭibī, n.d., p. 108). Unlike full ownership, fiqh also distinguishes the concept of *intifā* (right of utilization). Someone can have the right to use something without owning it, such as in waqf, leasing, or the right to use public facilities. This concept shows that fiqh allows a benefit-based management model, not just possession. In the context of natural resources, the *intifā'* approach helps affirm a responsible utilization orientation (Zaydān, 2001, pp. 327–334).

Fiqh literature also discusses the limitations of *taṣarruf* (management or legal actions over property). Fiqh principles emphasize that every form of *taṣarruf* must be

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bound to public interest and should not cause harm. Inherently permissible actions *(mubah)* can become prohibited if they result in widespread harm. This principle is expressed in universal maxims such as *al-ḍarar yuzāl* (harm must be eliminated) and *lā ḍarar wa lā ḍirār* (there should be no harm or reciprocating harm), which serve to restrict exploitative actions (Suyūṭī, 1998, pp. 83–95). Ulama also developed resource protection instruments through the concepts of *ḥimā* (protected area) and *ḥarīm* (buffer zone). In classical Islamic governance, rulers could designate certain regions as areas with restricted use for the public interest. This shows that traditional fiqh recognized conservation mechanisms grounded in legal authority (Māwardī, 1996, pp. 240–245).

Fiqh also addresses responsibility towards living creatures, especially in discussions of animal rights and the prohibition of cruelty. Hadiths prohibiting mistreatment of animals, commanding feeding them, and obligating humane treatment serve as the normative basis. Scholars consider that cruel treatment of animals can be sinful and an ethical violation (Nawawī, n.d.-c, pp. 154–156).

Thus, traditional fiqh constructs the relationship between humans and nature through concepts such as *khalifah* (stewardship), *amanah* (trust), limited ownership, rights of utilization, restrictions on disposal, and responsibility toward living beings. Together, these concepts show that the utilization of nature in fiqh is not separate from moral and legal frameworks. These frameworks provide an important foundation for developing contemporary ecological fiqh based on the Qur'an and Sunnah (Abdillah, 2006; Al-Salam, n.d., pp. 5–12; Fata, 2014).

Environmental protection norms in Islamic jurisprudence are rooted in general Sharia principles that reject all forms of harm and emphasize the obligation to preserve public interest. In classical Islamic legal theory, protection of life and ecological balance is not discussed as a separate theme but is integrated into discussions of *maslahat* (public interest), prohibition of harm, and social responsibility. Ulama of *ushul* and *fuqaha* formulated normative principles that can serve as a basis for environmental protection, drawing on textual evidence and the principles of *ijtihad* (ʻAbd al-Salām, 1999, pp. 5–12).

The Qur'an explicitly forbids acts of corruption (destruction) on earth after improvement and order (Q.S. Ar-Rūm [30]: 41, Q.S. Al-Aʻrāf [7]: 56). *Mufassir* (exegetes) understand this prohibition to include both social and ecological damage. Verses about corruption provide a normative basis for understanding that actions damaging the social order, including the destruction of natural resources, run contrary to the objectives of Sharia. Classical interpretations emphasize that corruption includes actions that eliminate public benefits and cause widespread harm. Actions that eliminate public benefits and cause widespread environmental destruction are classified as systemic corruption on earth (Q.S. Al-Baqarah [2]: 205) (Rāzī, 1999, pp. 120–123).

Additionally, the Qur'an also emphasizes the principle of balance *(mīzān)* and order in creation as the basis of environmental ethics (Q.S. Al-Ḥijr [15]: 19, Q.S. Al-Qamar [54]: 49). Humans are warned not to exceed limits in utilizing resources. Tafsir

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scholars link the verses on balance to prohibitions against excessive exploitation and actions that disrupt creation's harmony. This principle provides a theological basis for restricting exploitative behavior (Ibn Kathir, 1999, p. 465).

Hadith evidence also reinforces environmental protection norms by prohibiting damage without a valid reason. Hadiths forbid unjust tree-cutting, encourage planting, and promote care for living creatures. Hadith scholars and fiqh experts place these narrations in the chapter on the virtue of developing the earth and the prohibition of destructive actions. Therefore, the Sunnah provides a normative basis for conservation (Nawawī, n.d.-b, pp. 58–60).

In classical fiqh, *ḥimā* refers to a protected area designated by authorities for public interests, such as grazing lands and water sources. The Prophet and subsequent caliphs established certain regions as *ḥimā* that could not be exploited freely. The *fuqaha* discussed the legitimacy of *ḥimā* as a public policy based on *maslahat* (public interest). This concept demonstrates an instrument for resource protection within the framework of classical Islamic law (Yūsuf, 1979, pp. 96–102). In addition to *ḥimā*, the concept of *ḥarīm* is also known, which is a buffer zone around vital resources such as wells, rivers, and public roads. The *ḥarīm* area has usage restrictions to prevent disturbances and damage to the primary functions of these resources. Discussions of *ḥarīm* in fiqh books emphasize sustainability and the protection of public access (Ibn Rushd, 1995, pp. 298–302).

Environmental protection standards are also reflected in the prohibition of extravagance (*isrāf*) and wastefulness (*tabżīr*) (Q.S. Al-A'rāf [7]: 31, Q.S. Al-Isrā' [17]: 26–27). The Qur'an condemns excessive use of resources, even in the context of worship. *Fuqaha* expand the meaning of *isrāf* to include all forms of using wealth and resources beyond reasonable needs. Therefore, excessive consumption that leads to environmental damage can be categorized as blameworthy (Ghazālī, n.d., pp. 259–262; Rodin, 2017). Ulama emphasize that the prohibition of *tabzīr* concerns the wasteful use of resources with beneficial value. Wastefulness is seen not only as a violation of personal ethics but also as having social impacts because it eliminates the potential for public benefit. This principle is relevant for controlling the exploitation and consumption of natural resources (Holifurrahman & Sulistyowati, 2025).

In the methodological context, fiqh formulates the universal rule *lā ḍarar wa lā ḍirār* (no harm should be inflicted and harm should not be reciprocated with harm). Derived from this hadith, this rule provides an important foundation for restricting activities that harm others and the environment. Scholars have made it one of the broad principles that apply widely across various fields of *mu'amalah* (social transactions) and public policy. Another rule is *al-ḍarar yuzāl* (harm must be eliminated). This rule emphasizes the legal obligation to remove or prevent harmful impacts. In the environmental context, this rule can serve as a basis for legal intervention to stop pollution and resource destruction. Fiqh scholars regard it as an operational principle for protecting public interests (Zarqā', 1989, p. 185).

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Next, the principle of *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over seeking benefits) provides a framework for prioritizing policy assessments. If an activity involving resource use offers economic benefits but could cause significant harm, then preventing the harm must take priority. This principle is widely used by scholars in legal determinations based on impact considerations (al-Shatibi, n.d., pp. 342–345). Another relevant principle is 'the ruler's authority over the people is contingent upon public interest'. This principle underpins the legitimacy of state regulations in resource management and environmental protection. In the literature of fiqh siyasah, the ruler has the authority to restrict individual use for the common good and to preserve resources (Māwardī, 1996, p. 240).

Historically, Islamic civilization has practiced resource management based on these norms, such as irrigation regulation, water distribution, protected areas, and the management of dead land through *ihyā' al-mawāt*. Fiqh and hisbah records show oversight of markets, sanitation, and public facilities. These practices demonstrate that environmental protection norms in fiqh are not limited to concepts but have been operationalized in social governance.

From a traditional fiqh perspective, using nature falls under *mu'āmalah* activities, which are generally permitted as long as they do not contradict the evidence or cause harm. Islamic jurisprudence scholars have formulated a general rule that worldly matters are permissible by default. Therefore, using natural resources such as land, water, plants, and animals is fundamentally permissible, but remains subject to shariah restrictions and public-interest considerations (Zaydan, 1987, p. 192).

The principle is formulated in the rule of *al-āsl fī al-ashyā' al-ibāḥah* (the original law of all things is permitted). This rule is widely used in discussions about objects and benefits that do not have explicit prohibitions in the texts. Scholars emphasize that this permissibility is not absolute freedom, but rather a permission that can be limited by specific evidence, the principle of harm, and the objectives of Sharia. Therefore, using nature is allowed as long as it does not cause harm (Suyūṭī, 1998, p. 60).

The framework for utilizing nature is also tied to the purpose of creating resources for human welfare. The Qur'an repeatedly states that what is on earth was created for human benefit. Mufassir and fuqaha understand these verses as a fundamental legitimacy for utilization, but within the framework of gratitude and responsibility. This means that ethical and legal obligations always accompany the legitimacy of utilization (Fata, 2014; Kathīr, 1998, p. 73). In the classical *maqāṣid* approach, the utilization of nature is associated with fulfilling primary (*darūriyyāt*) and secondary (*ḥājiyyāt*) needs. Emergency needs such as food, water, shelter, and protection of life become the main priorities that allow broad resource use. Meanwhile, *ḥājiyyāt* needs provide flexibility for ease of living, as long as they do not cause harmful impacts. Scholars use this structure of needs to assess the level of tolerance for utilization (Ghazālī, 1993, p. 286; Rofi'i & Fata, 2025).

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Al-Syāṭibī emphasizes that all Islamic law provisions ultimately aim at realizing human *maslahat* (benefit) at the levels of *darūriyyāt* (necessities), *ḥājiyyāt* (needs), and *taḥsīniyyāt* (luxuries). Within this framework, using nature to ensure survival falls under *darūriyyāt*, which has strong legal legitimacy. However, utilization for mere luxury (*taḥsīniyyāt*) can be limited if it has the potential to cause harm (*mafsadat*). This approach provides normative parameters regarding the level of exploitation (Al-Syāṭibī, 2003, p. 8).

In agricultural jurisprudence, scholars discuss in detail laws on the revival of dead land (*ihyā' al-mawāt*), land management, irrigation, and land-use rights. Uncultivated land can be owned through productive management, provided it provides tangible benefits. This provision encourages productivity while preventing resource neglect. Agricultural jurisprudence demonstrates an orientation toward utilization based on social benefits (Ibn Rushd, 1995, p. 278). The discussion about water is also very broad in classical fiqh, covering access rights, distribution, and usage priorities. Water is fundamentally viewed as a public resource that should not be monopolized when it comes to society's basic needs. The *fuqaha* (Islamic jurists) established usage priorities for drinking, animal needs, and then agriculture. This order reflects an ethical approach to distributing and using vital resources (Sallām, 1988, p. 247).

Regarding forests and vegetation, Islamic jurisprudence discusses the laws of logging, wood utilization, and the protection of certain trees. Hadiths prohibiting unjust tree felling and encouraging planting form the ethical basis for vegetation use. Islamic scholars hold that authorities may prohibit logging that harms the public or disrupts ecological balance. Therefore, forest utilization is not left uncontrolled (Nawawī, n.d.-b, p. 58).

In Islamic jurisprudence regarding animals, use is permitted for consumption, transportation, and work, but an obligation of kindness must accompany it. Fiqh books prohibit mistreating animals, overburdening them beyond their capacity, and neglecting them. Even in slaughter, fiqh establishes ethical standards. This shows that norms of compassion and the prohibition of cruelty limit the use of living beings (Huda, 2017; Nawawī, n.d.-a, p. 234).

Fiqh also makes a clear distinction between private rights and public rights in natural resources. Private ownership is recognized, but it should not negate public rights or cause social harm. Certain resources such as flowing water, pastures, and public facilities are designated as shared property. This division prevents monopoly and unilateral exploitation (Zuḥaylī, 1986a, p. 3720). Classical scholars emphasize that property rights do not mean unlimited freedom of exploitation. Owners are prohibited from using their assets in ways that harm neighbors, society, or the surrounding environment. The principles of harm and *maslahat* (public interest) serve as the main restrictions on exploitative actions. Therefore, government intervention is justified when private use causes public damage (Zarqā', 1989, p. 185).

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Thus, the utilization of nature in traditional fiqh rests on the principle of original permissibility, bound by the objectives of *maslahat* (benefit), the hierarchy of needs, recognition of public rights, and restrictions on exploitation. This framework shows that classical fiqh has provided a normative foundation for using productive resources in a controlled manner. From this, contemporary ecological fiqh can be approached methodologically (Al-Salam, n.d., pp. 5–12).

Dialectics of Norms: Balancing Resource Utilization and Environmental Preservation

Reconstructing ecological jurisprudence through the *maqāṣid al-sharī'ah* approach begins with the understanding that Islamic law is based not only on the literal text but also on its fundamental objectives. Islamic legal scholars emphasize that all Sharia provisions are derived to realize public interest and prevent harm. Therefore, environmental issues can be analyzed more comprehensively through the framework of legal objectives, rather than just through isolated legal branches (Al-Syāṭibī, 2003, pp. 6–10).

Scholars such as al-Juwainī, al-Ghazālī, and al-Syāṭibī systematically formulated the concept of *maqāṣid al-sharī'ah* in the tradition. They explained that Sharia aims to preserve the fundamental elements of human life. This formulation becomes an evaluative framework for assessing various policies and practices in utilizing nature. The *maqāṣid* approach allows legal applications to expand to new issues not explicitly mentioned in the texts (Juwainī, 1997, p. 923).

Al-Ghazali argued that the objectives of Shariah center on safeguarding religion, life, intellect, lineage, and property. These five elements serve as benchmarks for benefit and harm. Anything that supports the preservation of these five elements is considered *maslahat* (beneficial), and anything that damages them is regarded as *mafsadat* (harm). This framework is highly relevant for understanding the impact of environmental damage on human life (Ghazālī, 1993, p. 286). Al-Syāṭibī then expanded the discussion of *maqāṣid* by emphasizing that the objectives of Sharia are comprehensive and systemic, not limited to individual cases. He asserted that public interest (*maslahah*) is collective and sustainable. Therefore, ecological system protection can be understood as part of the general public interest (*maṣlaḥah ʿāmmah*). This systemic approach becomes an entry point for the reconstruction of ecological fiqh (al-Shatibi, n.d., p. 8).

In an ecological context, the concept of *ḥifẓ al-nafs* (preservation of life) has direct relevance. Environmental damage affects health, access to clean water and food, and personal safety. All forms of pollution and destruction that threaten life can be categorized as violations of the goal of safeguarding life. Therefore, environmental protection policies have a strong foundation in *maqāṣid* (Ghazālī, 1993, p. 287). Similarly, the preservation of wealth (*ḥifẓ al-māl*) is not only related to individual ownership but also to productive resources. Land, water, forests, and biodiversity are assets of economic and social value. Ecological damage that destroys these resources

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means damaging the objects of wealth preservation on a large scale. Therefore, resource conservation can be understood as implementing *maqāṣid* (Al-Salam, n.d., pp. 5–12).

To operationalize this theoretical shift, the reconstruction of ecological jurisprudence proceeds through three concrete methodological steps. First, the ratio legis (*'illat*) of stewardship (*khalīfah*) is transformed from an anthropocentric right of exploitation into a bio-centric obligation focused on maintaining ecological balance (*mīzān*). Second, traditional instruments such as *ḥimā* (protected conservation areas) and *ḥarīm* (buffer zones), historically applied as localized management tools, are elevated into macro-level public policy instruments (*siyāsah shar'iyyah*) governing state environmental zoning and industrial restrictions. Third, classical core objectives (*maqāṣid*), specifically the preservation of life (*ḥifẓ al-nafs*) and property (*ḥifẓ al-māl*), are methodologically reconfigured. Under this reconstructed framework, clean air, stable climate systems, and unpolluted water networks are no longer treated as secondary or peripheral elements, but are re-classified as indispensable, primary prerequisites (*ḍarūriyyāt*) for human existence. Consequently, activities that trigger systemic ecological degradation are legally categorized as direct violations of Sharia's core protective imperatives.

The *maqāṣid* priority structure, which divides *maslahat* into three levels, *darūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt,* also matters for environmental issues. Basic needs such as clean water, breathable air, and food fall into the *darūriyyāt* category. Therefore, policies that threaten the ecological carrying capacity of basic needs must be prevented. This priority scale helps determine the level of ecological risk tolerance (Ghazālī, 1993, p. 289). At the level of necessities (*ḥājiyyāt*), environmental management is aimed at eliminating difficulties and improving the quality of life. Sanitation infrastructure, waste management, and water governance fall within this scope. Meanwhile, beauty and landscape preservation fall under enhancements (*taḥsīniyyāt*). Although they are at different levels, all three are recognized within the framework of shariah objectives (al-Shatibi, n.d., pp. 21–30).

The *maqāṣid* approach also encourages reinterpreting partial evidence that appears to allow exploitative leniency. Such evidence must be understood within the framework of Shariah's overall objectives. If modern exploitative practices cause significant harm (*mafsadat*), then their restriction aligns with *maqāṣid*. This is where ecological fiqh reconstruction gains methodological legitimacy. *Maqasid*-based *ijtihad* functions as a method for developing laws for new, complex cases, including modern ecological problems. This method does not stop at formal qiyas but assesses the objectives, impacts, and systems involved. Ulama of ushul acknowledge the role of *maslahat*-based *ijtihad* in the realm of *mu'āmalah*. Environmental issues are among the areas open to such ijtihad (Zuḥaylī, 1986b, p. 1017).

Within this framework, public policy authorities can establish strict environmental regulations even if the Nash does not explicitly mention them. As long as these regulations aim to uphold the public interest and prevent harm, they align

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with the *maqāṣid*. The principle that *the imam's* discretion depends on the public good underpins the legitimacy of ecological policies. The state has the authority to limit exploitation for the common benefit (Suyūṭī, 1998, p. 121).

Reconstructing ecological jurisprudence through *maqāṣid* thus yields a more adaptive, systemic approach. It connects classical norms with contemporary ecological challenges without abandoning tradition's roots. This approach maintains methodological continuity while also opening space for legal innovation. Ecological jurisprudence is not positioned as an alien concept but rather as an internal development within the tradition of *ushul al-fiqh* (Raysūnī, 1995, p. 340).

Based on *maqāṣid* principles, environmental protection can be positioned as a collective obligation of essential importance. Ecological damage is regarded as a widespread harm that must be prevented through regulation, ethics, and social practices. This approach strengthens the integration between fiqh norms and sustainability needs. From this, ecological fiqh gains a solid theoretical foundation (al-Shatibi, n.d., p. 25).

Maqāṣid-Based Reconstruction and the Integrative *Halal–Ṭayyib* Sustainable Model

The dialectic between preservation norms and the need to utilize nature is one of the most important issues in ecological jurisprudence. On one side, Sharia prohibits harm and commands the protection of the public interest; on the other, humans are given legitimacy to use resources for survival. This tension is not an absolute contradiction but a space for *ijtihad* to balance evidence for prohibiting fasad with the permissibility of *tasharruf*. The framework of *ushul al-fiqh* provides a methodological tool to weigh these two interests (al-Shatibi, n.d., p. 12).

Economic needs often drive the exploitation of natural resources. Activities such as mining, land clearing, industrialization, and energy utilization are carried out for growth and prosperity. In Islamic jurisprudence *(fiqh al-mu'āmalah)*, economic activities are fundamentally permitted and even encouraged. However, this permissibility is not without limits, based on considerations of public benefit and prohibitions against harm (Al-Zuhaily, 1986, p. 286). Scholars emphasize that the principle of not harming others limits the permissibility of economic activities. The rule of *lā ḍarar wa lā ḍirār* (no harm and no reciprocating harm) becomes the main guideline for resource utilization practices. Any form of economic activity that causes widespread ecological damage can be categorized as public harm. Therefore, conservation norms do not conflict with economic activities; rather, they guide them (Arzam & Kusnadi, 2025).

In *ushul al-fiqh*, scholars resolve conflicts between two interests by weighing *maslahat* (benefit) and *mafsadat* (harm). This method considers not only immediate benefits but also long-term impacts and the scope of those affected. Such an approach is highly relevant in environmental cases, where the effects are often cumulative and cross-generational. Legal assessment is not sufficient if based solely on immediate

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benefits (Ghazālī, 1993, p. 286). Al-'Izz ibn' Abd al-Salām places *maslahat* (benefit) and *mafsadat* (harm) at the core of legal evaluation. He explains that the level of law follows the extent of benefits and damages produced by an action. This framework allows for the restriction of activities that are economically profitable but environmentally damaging. Thus, fiqh provides room to correct excessive exploitation (Al-Salam, n.d., pp. 5–12).

The weighing of ecological benefits and harms must also consider the scale of the impact. General harms are prioritized for rejection over specific benefits. The principle of preventing harms (*dar' al-mafāsid) over promoting benefits (jalb al-maṣāliḥ)* becomes an important guideline in environmental regulation. Preventing widespread ecological damage can outweigh limited economic gains. In this context, the principle of *sadd al-zharī'ah* (blocking the means to harm) becomes an important instrument. Malikiyyah and Hanabilah scholars developed this principle to prohibit something originally permissible if it becomes a strong means to what is forbidden or destructive. Exploitation with high potential to cause permanent damage can be limited from the outset. This preventive approach is relevant in environmental policy (al-Shatibi, n.d., p. 64; Zulfany & Al Munawar, 2026).

Ibn al-Qayyim emphasized that Sharia is built upon wisdom and public interest. Any policy that stems from justice and *maslahat* (public benefit) but leads to harm is not part of Sharia, even if it is given formal justification. This statement is often used as the basis for a progressive approach to public issues. In ecological matters, it strengthens the legitimacy of risk prevention (Al-Jawziyyah, 1991, p. 3).

The application of *sadd al-zārīʿah* in environmental issues is evident in restricting high-risk activities. For example, it prohibits logging in recharge areas or limits hazardous waste. Although these activities are essentially permissible, their potential harms make them forbidden. This aligns with the logic of classical preventive fiqh. In addition to the preventive approach, *ushul al-fiqh* also recognizes *taḥqīq al-manāṭ*, the verification of the legal *illat* (reason) in specific cases. This method requires factual and scientific analysis before establishing a law (Munawaroh & Syaikhon, 2024). In modern environmental issues, data science becomes an important part of *taḥqīq al-manāṭ*. Ecological facts help determine whether real harm exists. Investigating the *maqasid* allows scholars and experts to assess whether an industrial activity truly causes significant harm. If the harm condition (illat mudarat) is proven, then the law can change from permissible to forbidden or restricted. This method demonstrates the openness of fiqh to empirical findings. Thus, science and fiqh can work synergistically (Zuḥaylī, 1986b, p. 1029).

This approach also prevents generalizing laws without a factual basis. Not all resource utilization automatically causes harm, and not all prohibitions are automatically beneficial. Therefore, verifying the context becomes a methodological necessity. This is the important function of *taḥqīq al-manāṭ* in ecological *ijtihad*.

The *maqāṣid*-based model of law determination then integrates the weighing of *maslahat*, *sadd al-żarī'ah*, and *taḥqīq al-manāṭ*. This approach not only asks 'what is the

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law' but also 'what is its impact on the objectives of Sharia.' With this model, resource utilization policies are assessed systematically. It is oriented toward the sustainability of *maslahat* (Raysūnī, 1995, p. 340). Within the framework of *maqāṣid*, environmental protection can fall under *darūriyyāt*. If environmental damage threatens lives and livelihoods, prevention becomes a high priority. This provides a strong basis for strict regulation of exploitation. Conservation norms become part of the objectives of Sharia.

The *maqāṣidī* model also allows for adaptive and contextual regulation. Policies can vary by risk level, location, and impact. This flexibility is already recognized in *fiqh al-siyasah* and public policy. The authorized authorities limit utilization in the interest of the public good (Fata, 2015). The principle tha*t the ruler's actions depend on public* interest emphasizes the legitimacy of the ruler's intervention in resource management. The state can set quotas, protected zones, and environmental standards. Such policies are valid as long as they serve the public interest. This forms the foundation of environmental governance jurisprudence.

Thus, the dialectic between norms and needs is not resolved by choosing one extreme or the other. Islamic jurisprudence *(fiqh)* provides a balancing mechanism based on principles and *maqāṣid* (objectives). Utilization is acknowledged but directed and limited. Preservation is upheld but does not close off real needs. Reconstructing ecological fiqh through this approach produces a dynamic and responsible legal model. It is rooted in tradition but responsive to modern ecological realities. The dialectic transforms into methodological integration. From this, an ethics of natural utilization based on *maqāṣid* can be formulated operationally.

The formulation model of integrative ecological fiqh aims to reconcile the richness of traditional fiqh with the *maqāṣid al-sharī'ah* approach in responding to contemporary environmental issues. Traditional fiqh provides the normative basis, rules, and legal precedents, while *maqāṣid* offers a framework of objectives and long-term welfare orientation. Integrating both allows the formulation of laws rooted in heritage yet responsive to modern ecological crises. Thus, ecological fiqh is not reactive but constructive and methodological.

Traditional Islamic jurisprudence (fiqh) includes important principles related to the use of nature, such as the prohibition of *fasād* (corruption), the principle of harm, the concept of *himā* (protected areas), public rights, and restrictions on *tasharruf* (discretionary actions). However, these formulations are spread across various chapters of fiqh and are not always integrated within a systemic ecological framework. The *maqāṣid* approach helps consolidate these principles into a single goal-oriented perspective. This is where methodological integration finds its relevance.

The integrative approach rejects the dichotomy between loyalty to the text and considerations of *maslahat*. Ulama of ushul emphasize that understanding the text must go hand in hand with understanding the law's objectives. Therefore, ecological fiqh must combine both particular evidence and universal principles. This model aligns with the *maqāṣid*-based istinbāṭ method recognized in the classical tradition.

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One of the pillars of the integrative model is the principle of sustainable utilization, which in contemporary terms is called *sustainable use*. Within the Sharia framework, this principle derives from the prohibitions of *isrāf* (excess), *tabzīr* (waste), and destruction. Utilization is permitted as long as it does not eliminate the function and sustainability of resources. Therefore, sustainability becomes a Sharia parameter, not just a modern concept.

Al-Syāṭibī emphasizes that Sharia aims at the sustainability of public interest, not immediate benefits. This principle supports intergenerational sustainability. Utilization that depletes resources to the point of damaging future generations contradicts the *maqāṣid*. Therefore, sustainability can be regarded as a direct derivative of the theory of public interest (Al-Syāṭibī, 2003).

The integrative model can also be formulated through the parameters of *halal–ṭayyib*–sustainable. The *halal* concept ensures that the legal-formal aspects of Sharia are fulfilled. The *ṭayyib* concept adds dimensions of quality, goodness, and non-harmfulness. Meanwhile, sustainability ensures that long-term ecological impacts are maintained.

Furthermore, to operationalize the intersection of traditional norms and maqāṣid objectives, this study establishes the *halal–ṭayyib*–sustainable integrative model. Unlike conventional approaches that evaluate human actions solely through formal compliance, this model provides a multi-layered evaluative framework for modern resource utilization and environmental governance.

Table 1. Operational Parameters of the *Halal–Ṭayyib*–Sustainable Model

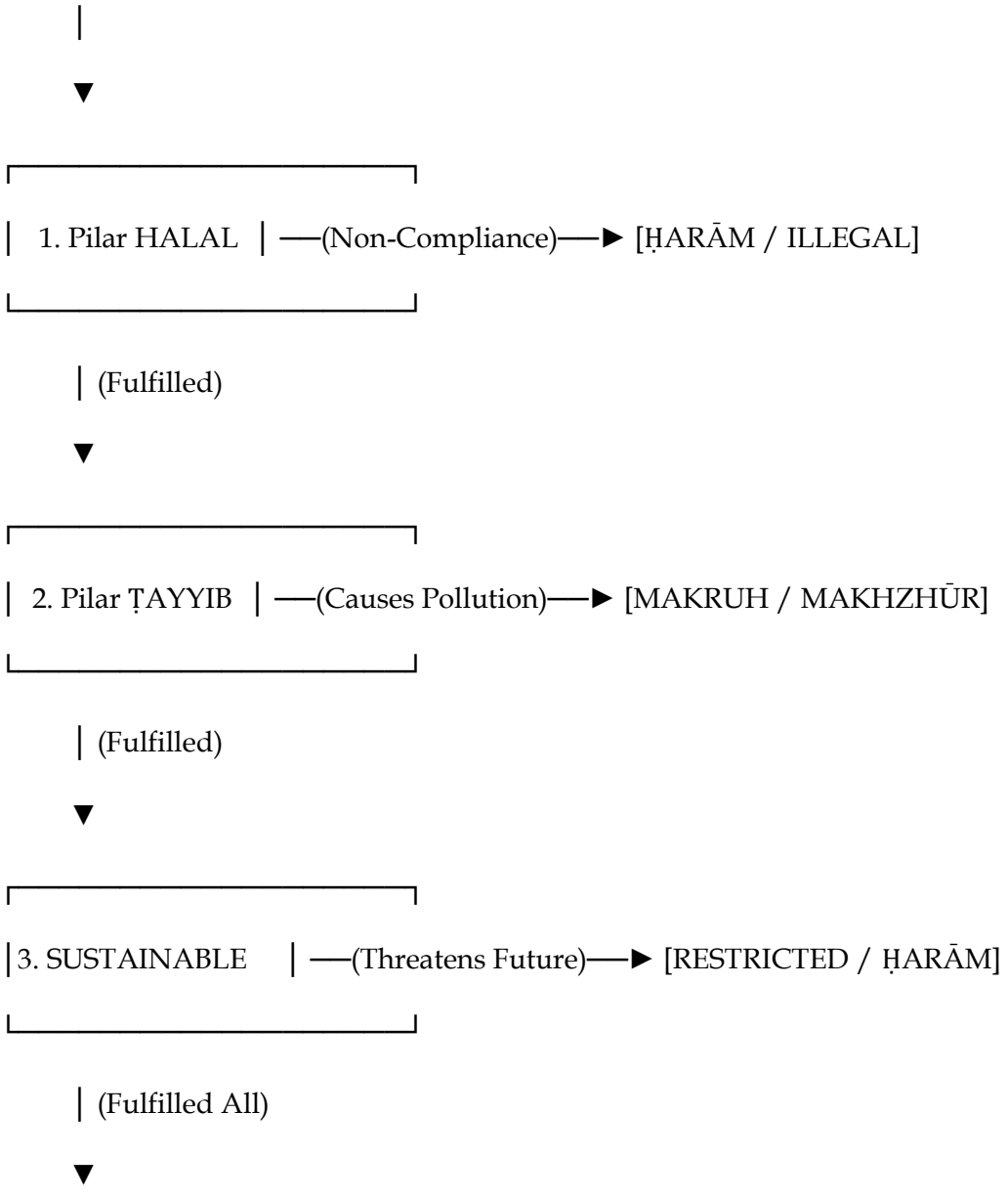
Parameter	**Fiqh & Maqāṣid Dimension**	**Operational & Ecological Indicator**	**Legal Source & Instrument**
Halal *(Legal-Formal)*	-Contract validity (*'uqūd*) -Legitimacy of ownership (*al-milk*) - Public policy compliance (*siyāsah*)	- Valid business licenses and environmental impact assessments (AMAL/AMDAL). - Absence of land disputes or unlawful usurpation (*ghasb*).	*Fiqh al-Mu'āmalah*, State Environmental Regulations.
Ṭayyib *(Ethical & Ecological Quality)*	- Prohibition of harm (*lā ḍarar*) - Public interest (*maṣlaḥah*) - Non-polluting production	- Elimination of hazardous waste (B3) discharge into public water sources. - Utilization of renewable and eco-friendly materials. - Energy efficiency and waste minimization.	Legal Maxims (*al-Ḍarar Yuzāl*), Thematic Fatwas.
Sustainable *(Intergenerational Safeguarding)*	- Protection of necessities (*darūriyyāt*) - Ecological balance (*mīzān*) - Prevention of systemic harm	- Maintenance of ecological carrying capacity. -Mandatory ecological restoration and reforestation.	*Maqāṣid al-Sharī'ah*, *Sadd al-Żarī'ah*.

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		- Securing natural resources for future generations.	

Decision Framework / Workflow:

[Resource Utilization / Industrial Activity]



[STATUS: INTEGRATIVE ECOLABEL / HARMONIOUS SHARIA GOVERNANCE]

To test the operational validity of this model, consider the case of large-scale palm oil expansion involving deforestation. Under conventional legal-formal *fiqh*, an

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enterprise might be deemed *Halal* if its land acquisition and commercial contracts comply with statutory laws. However, when evaluated through the second parameter *(Ṭayyib)*, the practice fails if land clearance utilizes burning or causes severe pollution, violating the maxim *lā ḍarar wa lā ḍirār* (do no harm). Furthermore, under the third parameter (Sustainable), clear-cutting high-conservation-value forests undermines ecological carrying capacity and robs future generations of critical bio-resources. Consequently, despite passing initial formal legality (*halal*), the activity fails the *ṭayyib* and *sustainable* criteria. Under this integrative model, such operations are classified as prohibited (*ḥarām li-ghayrihi*) due to systemic public harm (*mafsadah 'āmmah*), granting policy-makers a robust normative basis to revoke operating licenses or enforce mandatory restoration.

The term *ṭayyib* in the Qur'an often refers to something good, pure, and non-damaging. Scholars explain that ṭayyib not only means a permissible substance but also one that brings real goodness. In an ecological context, products and processes that harm the environment are difficult to categorize as *ṭayyib*. Therefore, the *ṭayyib* standard opens up space for ecological evaluation (Kathīr, 1998, p. 214). The *halal*–*ṭayyib*–sustainable parameter can assess production, consumption, and industry. An activity may be *halal* from the perspective of the contract, but not *ṭayyib* if it pollutes and causes damage. This is where ecological fiqh expands the standards of evaluation. Legal assessment does not stop at formal status; it also considers ecological impacts.

The formulation of integrative ecological jurisprudence also places fatwa as a strategic instrument. Fatwa allows quick responses to new issues without waiting for lengthy legal codification. In Islamic history, fatwas have often been used to respond to public issues. Contemporary environmental issues are among the areas that require thematic fatwas (Fata et al., 2024). Religious authorities play an important role in translating the principles of *maqāṣid* into practical guidelines. Fatwa institutions can issue directives on conservation, waste management, and the ethics of resource utilization. This role continues the functions of hisbah and irsyad within the Islamic tradition. Thus, fiqh does not remain discourse but becomes an operational guide (Holifurrahman & Sulistyowati, 2025).

Fiqh contributes to modern environmental ethics through its moral-transcendent foundation. Fiqh not only discusses legal compliance but also responsibility before Allah. The awareness of trustworthiness and accountability adds a spiritual dimension to ecological ethics. This complements secular environmental ethical approaches.

The integrative model also encourages dialogue among scholars, scientists, and policymakers. *Taḥqīq al-manāṭ* in environmental issues requires scientific data. This collaboration aligns with the tradition of collective ijtihad (*ijtihād jamā'ī*). Ecological fiqh becomes a multidisciplinary collaborative space. Thus, integrative ecological fiqh combines traditional norms, the *maqāṣid* framework, sustainability principles, fatwa instruments, and public policies. This model maintains methodological continuity while also fostering innovation. Fiqh emerges as a normative-ethical system relevant

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to the modern environmental crisis. From this, Islam's contribution to global environmental ethics can be firmly articulated.

CONCLUSION

This entire study shows that Islamic jurisprudence has a strong normative foundation in building ethics and environmental governance. The traditional fiqh treasury contains principles such as the prohibition of *fasād* (corruption or disorder), the restriction of harm, responsible trust *(amanah)*, and the regulation of public and private rights in using natural resources. Concepts like *ibāḥah* (permissibility), *al-milk* (ownership), *intifā* (rebellion or uprising), *tasharruf* (discretionary action), *himā* (protected area), and universal fiqh principles affirm that using nature is permitted, but not absolute. Thus, since classical heritage, a basic framework has placed conservation and utilization within a connected normative system.

The *maqāṣid al-sharīʻah* approach broadens and deepens this framework by framing environmental protection as part of realizing public interest *(maslahah)* and preventing harm *(mafsadah)*. Ecological damage can disrupt the safeguarding of life (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and the sustainability of future generations, so that environmental protection can be categorized as a *darūriyyāt* (necessity) in many contexts. Through instruments such as weighing public interest against harm, *sadd al-żarīʻah* (blocking the means), and realizing the *maqāṣid*, fiqh can respond to modern ecological problems methodologically. The *maqāṣid* ijtihad approach makes the law more adaptable without abandoning its epistemological roots.

Accordingly, an integrative ecological fiqh formulation needs to combine traditional fiqh norms, *maqāṣid* orientation, sustainability principles, and the role of fatwas and public policies. This model produces parameters of *halal–ṭayyib–* sustainable as standards for resource utilization evaluation. Fiqh functions not only as a legal instrument but also as a transcendent ethical system that guides modern environmental governance. With this integrative framework, ecological fiqh can make a tangible contribution to addressing environmental crises while also maintaining the continuity of *maslahat* for humans and all living beings.The introduction should be clear and provide the issue to be discussed in the manuscript. Before the objective, authors should provide an adequate background, and very short literature survey in order to record the existing solutions, to show which is the best of previous researches, to show the main limitation of the previous researches, to show what do you hope to achieve (to solve the limitation), and to show the scientific merit or novelties of the paper. At the end of the paragraph, the author/s should end with a comment on the significance concerning identification of the issue and objective of the research.

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Authors' Contribution

Conceptualization and research design were carried out by JJ and PIF. Literature data collection as well as normative fiqh and *maqāṣid al-sharī'ah* analysis were conducted by JJ, PIF, and AKF. The development of the *halal–ṭayyib–sustainable* framework and the formulation of parameter tables were cooperatively developed by all authors. The drafting, editing, and final review of the manuscript were approved and performed by JJ, PIF, and AKF.

AI Generative Statement

The authors used AI Tool only for grammar correction and language editing. All substance, ideas, and legal analysis remain the full responsibility of the authors.

Statement of Conflict of Interest

The authors declare that there is no conflict of interest, whether financial, personal, or institutional, that could influence the research, data analysis, or the writing and publication of this article.

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