

# Environmental Jurisprudence (Fiqh al-Bi'ah) and the Urgency of Natural Resource Conservation from an Islamic Legal Perspective

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**Abstract:** This paper explores the intersection of Islamic legal principles, specifically *Fiqh al-Bi'ah* (environmental jurisprudence), and the pressing need for natural resource conservation. It examines the foundational texts of Islam to derive ethical and legal frameworks for environmental stewardship. The study investigates how Islamic teachings can inform and guide sustainable practices, offering a unique perspective on environmental challenges. The research highlights the potential of *Fiqh al-Bi'ah* to provide a comprehensive approach to environmental protection, integrating religious values with practical solutions for resource management and conservation. By analyzing relevant Islamic texts and contemporary environmental issues, this paper underscores the urgency of incorporating Islamic principles into environmental policies and practices to foster a more sustainable and just future.

**Keywords:** Fiqh al-Bi'ah, Environmental Conservation, Islamic Law, Natural Resources, Sustainability, Islamic Ethics, Environmental Ethics

## Introduction

The escalating environmental crisis, characterized by climate change, deforestation, pollution, and resource depletion, presents humanity with unprecedented challenges (Mah Abdullah & Shaleh, 2018). These issues threaten ecological balance, human well-being, and the sustainability of future generations. Addressing these complex problems necessitates a multifaceted approach that integrates scientific understanding, technological innovation, and ethical considerations. Within this context, religious perspectives, particularly those offering comprehensive ethical frameworks, can play a crucial role in fostering environmental stewardship (Gade, 2012). Islam, with its rich tradition of legal and ethical thought, provides a valuable framework for environmental protection through the concept of *Fiqh al-Bi'ah*, or environmental jurisprudence.

*Fiqh al-Bi'ah* offers a unique lens through which to examine environmental issues, drawing upon the core tenets of Islam to promote responsible resource management and conservation. This perspective is rooted in the belief that humans are vicegerents (*khalifah*) on Earth, entrusted with the responsibility of caring for and protecting the environment (Chanifah et al., 2024). This stewardship role extends beyond mere utilization of resources; it encompasses a holistic approach that considers the interconnectedness of all living beings and the imperative to preserve the environment for future generations.

This research draws upon several key theoretical frameworks to understand and analyze the role of *Fiqh al-Bi'ah* in environmental conservation. First, the concept of *Tawhid* (Oneness of God) serves as a foundational principle, emphasizing the unity and interconnectedness of all creation. This principle underscores the importance of treating the environment with respect, as it reflects the divine order and the intricate balance of ecosystems. Secondly, the theory of *Maslahah* (public interest) is central to Islamic legal reasoning, advocating for actions that promote the well-

being of society and prevent harm (Yusuf et al., 2023). This framework guides the development of environmental policies that prioritize the common good and mitigate potential negative impacts on the environment and human health. Thirdly, the concept of *Mizan* (balance) highlights the need for moderation and equilibrium in all aspects of life, including resource utilization. This principle encourages responsible consumption and discourages activities that lead to environmental degradation.

Furthermore, the study utilizes the framework of environmental ethics, examining the moral obligations of humans towards the environment. This involves exploring the principles of intrinsic value, which recognizes the inherent worth of all living organisms, and the concept of ecological justice, which emphasizes the fair distribution of environmental benefits and burdens (Hamzah et al., 2023). By integrating these theoretical perspectives, the research provides a comprehensive understanding of how Islamic legal and ethical principles can inform and guide environmental conservation efforts.

Previous research has explored the intersection of Islam and environmentalism, highlighting the potential of Islamic teachings to promote sustainable practices. Anna M. Gade's work (2012) examines the emergence of "eco-dakwah" in Indonesia, where religious authorities connect environmental theory and practice. Gade (2012) demonstrates how environmental messages are integrated within religious education, fostering a sense of responsibility towards the environment. This work underscores the importance of religious education in promoting environmental awareness and action. Another study by Hamzah et al. (2023) analyzes the sustainable development of mangrove ecosystems in South Sulawesi from the perspectives of *Siyāsah* (Islamic governance) and *Fiqh al-Bi'ah*. Their research explores how Islamic legal principles can inform the development of effective environmental policies. This study highlights the practical application of *Fiqh al-Bi'ah* in addressing specific environmental challenges.

Furthermore, research by Chanifah et al. (2024) investigates the ecological wisdom of the Bajo tribe, a maritime community, through the lens of *Fiqh al-Bi'ah* and the concept of a green constitution. This research emphasizes the importance of integrating traditional ecological knowledge with Islamic legal frameworks to promote sustainable practices. Yusuf et al. (2023) examine green economy financing within the framework of *Fiqh al-Bi'ah*, highlighting its role in promoting sustainable development. These studies collectively illustrate the growing body of literature that supports the integration of Islamic principles into environmental conservation efforts.

While existing research has explored the potential of *Fiqh al-Bi'ah*, there remains a need for further investigation into several areas. First, there is a gap in understanding the practical application of *Fiqh al-Bi'ah* in diverse contexts and communities. While some studies have examined specific cases, a more comprehensive analysis is needed to assess the effectiveness of *Fiqh al-Bi'ah* in different geographical regions and cultural settings. Secondly, more research is needed on the role of Islamic finance in promoting green initiatives. The potential of Islamic financial instruments, such as *sukuk* (Islamic bonds) and ethical investment funds, to support environmental projects remains largely unexplored. Thirdly, there is a need for comparative studies that examine how different Islamic legal schools interpret and apply environmental principles. This will help to identify common ground and differences in approaches, providing a more nuanced understanding of *Fiqh al-Bi'ah*. Fourthly, there is a gap in understanding the role of education and awareness campaigns in promoting *Fiqh al-Bi'ah*. Research is needed to assess the effectiveness of educational programs and public awareness initiatives in fostering environmental stewardship.

## Literature Review

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### Foundational Principles of *Fiqh al-Bi'ah*

The foundations of *Fiqh al-Bi'ah* are rooted in the core tenets of Islam, providing a robust ethical and legal framework for environmental stewardship. The concept of *Tawhid* (Oneness of God) is fundamental, emphasizing the unity and interconnectedness of all creation (Gade, 2012). This principle underscores the idea that the environment is a manifestation of God's creation and therefore deserves respect and protection. The Quran and the Sunnah (the teachings and practices of Prophet Muhammad) contain numerous verses and traditions that highlight the importance of environmental care.

Central to *Fiqh al-Bi'ah* is the concept of *khalifah* (vicegerency), which assigns humans the responsibility of caring for and protecting the Earth (Chanifah et al., 2024). This role is not merely about exploiting resources but about acting as responsible stewards, managing the environment in a way that ensures its sustainability for future generations. The Quran states, "It is He who has appointed you [humans] vicegerents in the earth" (Quran 6:165). This verse emphasizes the accountability of humans for their actions and their impact on the environment. Furthermore, the principle of *Maslahah* (public interest) is crucial, advocating for actions that promote the well-being of society and prevent harm (Yusuf et al., 2023). This principle guides the development of environmental policies that prioritize the common good and mitigate potential negative impacts on the environment and human health.

The concept of *Mizan* (balance) is also essential, highlighting the need for moderation and equilibrium in all aspects of life, including resource utilization. This principle encourages responsible consumption and discourages activities that lead to environmental degradation. The Quran emphasizes the importance of avoiding excess and waste, advocating for sustainable practices that preserve natural resources (Hamzah et al., 2023). These foundational principles provide a comprehensive ethical framework for environmental protection, guiding the development of legal and practical solutions to environmental challenges.

### Islamic Teachings and Environmental Conservation

Islamic teachings provide a rich source of guidance for environmental conservation, offering practical strategies for sustainable resource management. The Quran and the Sunnah contain numerous directives that promote environmental stewardship. For example, the prohibition of wastefulness (*israf*) and extravagance (*tabdhir*) encourages responsible consumption and discourages activities that lead to pollution or resource depletion (Yusuf et al., 2023). Islamic teachings also emphasize the importance of preserving natural resources such as water, forests, and wildlife. The Prophet Muhammad (peace be upon him) prohibited cutting down trees unnecessarily and encouraged the planting of trees, recognizing their vital role in maintaining ecological balance.

Islamic law also provides specific guidelines for environmental protection. For instance, the concept of *hima* (protected areas) allows for the establishment of zones where certain activities, such as logging or hunting, are restricted to protect natural resources (Chanifah et al., 2024). The principle of *zakat* (charity) can be extended to environmental initiatives, encouraging individuals and communities to contribute to conservation efforts. Islamic teachings also emphasize the importance of justice and fairness in environmental matters, advocating for the equitable distribution of resources and the protection of vulnerable communities from environmental harm. These teachings provide a comprehensive ethical and legal framework for environmental conservation, guiding the development of sustainable practices and policies.

### *Fiqh al-Bi'ah* in Practice: Case Studies and Examples

The principles of *Fiqh al-Bi'ah* have been applied in various contexts to address specific environmental challenges and promote sustainable practices. One example is the implementation of community-based conservation efforts in Indonesia, where religious leaders and communities have worked together to protect forests and marine resources (Gade, 2012). These initiatives often integrate traditional ecological knowledge with Islamic teachings, creating culturally relevant and effective conservation strategies. Another example is the development of eco-friendly mosques and Islamic centers, which incorporate sustainable design principles and promote environmental awareness among worshippers.

Furthermore, Islamic microfinance institutions have begun to support green initiatives, providing funding for renewable energy projects and sustainable agriculture (Yusuf et al., 2023). These examples demonstrate the practical application of *Fiqh al-Bi'ah* in promoting environmental stewardship. Another case study involves the sustainable development of mangrove ecosystems in South Sulawesi, where policies are informed by the perspectives of *Siyāṣah* and *Fiqh al-Bi'ah* (Hamzah et al., 2023). These initiatives highlight the importance of integrating Islamic legal principles into environmental policies and practices. These practical examples underscore the potential of *Fiqh al-Bi'ah* to inspire and guide environmental conservation efforts worldwide.

### **The Role of Islamic Finance in Promoting Green Initiatives**

Islamic finance offers a unique opportunity to support green initiatives and promote sustainable development. Islamic financial instruments, such as *sukuk* (Islamic bonds), can be used to finance environmental projects, including renewable energy, sustainable agriculture, and waste management (Yusuf et al., 2023). These instruments are structured to comply with Islamic principles, ensuring that investments are ethical and environmentally responsible. Furthermore, Islamic investment funds can be directed towards companies and projects that prioritize environmental sustainability. These funds often incorporate environmental, social, and governance (ESG) criteria, ensuring that investments align with ethical and sustainable practices.

Islamic microfinance institutions can also play a crucial role in supporting green initiatives by providing funding to small businesses and communities engaged in environmentally friendly activities. These institutions can offer loans for projects such as solar energy installations, organic farming, and water conservation. The principles of Islamic finance, which emphasize fairness, transparency, and social responsibility, are well-suited to promoting sustainable development. By channeling financial resources towards green initiatives, Islamic finance can contribute significantly to environmental conservation and the transition to a more sustainable future. This framework provides a valuable tool for funding and promoting environmentally conscious projects.

### **Challenges and Opportunities**

While *Fiqh al-Bi'ah* offers a promising framework for environmental conservation, there are also challenges to its implementation. One challenge is the need for greater awareness and understanding of *Fiqh al-Bi'ah* among both religious leaders and the general public. Many individuals are unfamiliar with the principles and practices of *Fiqh al-Bi'ah*, hindering its widespread adoption. Another challenge is the need for effective collaboration between religious communities, environmental organizations, and government agencies. Overcoming these challenges requires concerted efforts to promote education, foster dialogue, and build partnerships. These collaborations are essential for creating effective and sustainable solutions.

Despite these challenges, there are also significant opportunities to leverage *Fiqh al-Bi'ah* for environmental conservation. One opportunity is the integration of *Fiqh al-Bi'ah* into educational curricula, both in formal and informal settings (Gade, 2012). This can help to raise

awareness and promote environmental stewardship among future generations. Another opportunity is the development of innovative financial instruments and investment strategies that align with Islamic principles and support green initiatives (Yusuf et al., 2023). There is also an opportunity to engage religious leaders and communities in environmental advocacy and action. By addressing these challenges and seizing these opportunities, we can harness the full potential of *Fiqh al-Bi'ah* to create a more sustainable future.

## **Research Methods**

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### **Research Approach**

This research employs a qualitative research approach to explore the principles, applications, and potential of *Fiqh al-Bi'ah* in environmental conservation. The qualitative approach is suitable for this study because it allows for an in-depth understanding of complex issues, such as religious beliefs, ethical frameworks, and social practices. Qualitative research methods are particularly valuable when investigating the nuances of human behavior, values, and experiences (Mah Abdullah & Shaleh, 2018).

### **Research Design**

The research design combines elements of literature review, content analysis, and case study analysis. The literature review involves a comprehensive examination of existing scholarly works on *Fiqh al-Bi'ah*, Islamic environmental ethics, and related topics (Chanifah et al., 2024). This review provides a foundation for understanding the theoretical frameworks, key concepts, and existing research in the field. Content analysis is used to analyze relevant Islamic texts, including the Quran, Hadith, and scholarly interpretations, to identify and extract the core principles of *Fiqh al-Bi'ah*. Case study analysis focuses on examining specific examples of how *Fiqh al-Bi'ah* has been applied in practice, such as community-based conservation efforts and green initiatives. This approach allows for a detailed examination of the practical implications of *Fiqh al-Bi'ah*.

### **Data Sources**

The primary data sources for this research include: the Quran and Hadith, scholarly articles and books on *Fiqh al-Bi'ah* and Islamic environmental ethics, case studies of environmental conservation efforts that incorporate Islamic principles, and reports and publications from relevant organizations and institutions. These sources provide a comprehensive overview of the theoretical frameworks, practical applications, and challenges associated with *Fiqh al-Bi'ah*. The Quran and Hadith are central to understanding the foundational principles of Islam and its teachings on environmental stewardship. Scholarly works provide critical analyses and interpretations of these texts, offering insights into the development of *Fiqh al-Bi'ah*. Case studies offer real-world examples of how these principles are applied in practice, allowing for a detailed examination of their effectiveness.

### **Data Collection Techniques**

Data collection techniques include: a systematic review of existing literature, including academic journals, books, and conference proceedings, content analysis of relevant Islamic texts (Quran and Hadith) to extract key principles and concepts, and analysis of case studies and examples of environmental conservation efforts that incorporate Islamic principles. The literature review involves a comprehensive search of relevant databases, such as JSTOR, Scopus, and Web of Science, to identify scholarly works on *Fiqh al-Bi'ah* and related topics (Gade, 2012). Content analysis involves a careful reading and coding of the Quran and Hadith, identifying verses and traditions that relate to environmental protection and resource management. Case study analysis

involves collecting data from various sources, including reports, interviews, and observations, to understand the practical application of *Fiqh al-Bi'ah* in specific contexts. These techniques ensure a rigorous and comprehensive approach to data collection.

### **Data Analysis Techniques**

The data analysis techniques include: thematic analysis of the literature review and content analysis to identify key themes and concepts related to *Fiqh al-Bi'ah*, qualitative coding of the Quran and Hadith to extract relevant verses and traditions, and descriptive analysis of case studies to highlight best practices and challenges. Thematic analysis involves identifying and analyzing recurring patterns and themes in the literature and in the content of Islamic texts (Hamzah et al., 2023). Qualitative coding involves assigning codes to specific verses and traditions to categorize and analyze their content. Descriptive analysis involves summarizing and interpreting the findings from case studies, highlighting key insights and lessons learned. These techniques ensure a systematic and rigorous approach to data analysis, allowing for a comprehensive understanding of *Fiqh al-Bi'ah* and its applications.

## **Research Findings**

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### **Key Principles of *Fiqh al-Bi'ah***

The research findings reveal several key principles that form the foundation of *Fiqh al-Bi'ah*. The principle of *Tawhid* (Oneness of God) emphasizes the unity and interconnectedness of all creation, underscoring the importance of respecting and protecting the environment as a manifestation of God's divine order (Chanifah et al., 2024). This principle serves as a moral compass, guiding human actions towards environmental stewardship. The concept of *khalifah* (vicegerency) highlights the responsibility of humans as stewards of the Earth, entrusted with the task of caring for and managing natural resources sustainably. This role entails not only utilizing resources but also protecting them for future generations. Furthermore, the principle of *Maslahah* (public interest) emphasizes the importance of actions that promote the well-being of society and prevent harm, guiding the development of environmental policies that prioritize the common good (Yusuf et al., 2023). Finally, the principle of *Mizan* (balance) advocates for moderation and equilibrium in all aspects of life, encouraging responsible consumption and discouraging activities that lead to environmental degradation (Hamzah et al., 2023). These principles provide a comprehensive ethical framework for environmental action.

### **Applications of *Fiqh al-Bi'ah* in Environmental Conservation**

The research identifies various applications of *Fiqh al-Bi'ah* in environmental conservation. Community-based conservation efforts, such as those observed in Indonesia, demonstrate the practical application of Islamic principles in protecting forests and marine resources (Gade, 2012). These initiatives often integrate traditional ecological knowledge with Islamic teachings, fostering a sense of responsibility towards the environment. The development of eco-friendly mosques and Islamic centers reflects the practical application of *Fiqh al-Bi'ah*, integrating sustainable design principles and raising environmental awareness among worshippers. Islamic finance also plays a crucial role, with institutions supporting green initiatives through the provision of funding for projects such as renewable energy and sustainable agriculture (Yusuf et al., 2023). The sustainable development of mangrove ecosystems, as seen in South Sulawesi, further illustrates the integration of *Siyāsah* and *Fiqh al-Bi'ah* in environmental policy. These real-world examples showcase the diverse ways in which *Fiqh al-Bi'ah* can be applied to address environmental challenges.

### **The Role of Islamic Finance in Supporting Green Initiatives**

Islamic finance offers significant opportunities to support green initiatives and promote sustainable development. *Sukuk* (Islamic bonds) can be used to finance environmental projects, including renewable energy, sustainable agriculture, and waste management (Yusuf et al., 2023). These financial instruments comply with Islamic principles, ensuring that investments are ethical and environmentally responsible. Islamic investment funds can also be directed towards companies and projects that prioritize environmental sustainability, often incorporating environmental, social, and governance (ESG) criteria. The creation of such funds ensures that investments are aligned with both financial and ethical objectives. Islamic microfinance institutions can support green initiatives by providing funding to small businesses and communities involved in environmentally friendly activities, such as solar energy installations and organic farming. By channeling financial resources towards green initiatives, Islamic finance can contribute significantly to environmental conservation and the transition to a sustainable future.

### **Challenges and Opportunities for Implementation**

The research identifies several challenges and opportunities related to the implementation of *Fiqh al-Bi'ah*. Challenges include the need for greater awareness and understanding of *Fiqh al-Bi'ah* among both religious leaders and the general public, hindering its widespread adoption (Mah Abdullah & Shaleh, 2018). Additionally, the need for effective collaboration between religious communities, environmental organizations, and government agencies poses a challenge. Overcoming these challenges is essential for fostering a collaborative approach to environmental stewardship. Opportunities include integrating *Fiqh al-Bi'ah* into educational curricula to promote environmental awareness among future generations (Gade, 2012). This can involve developing educational materials and programs that integrate Islamic teachings with environmental science. Another opportunity lies in developing innovative financial instruments and investment strategies that align with Islamic principles and support green initiatives (Yusuf et al., 2023). Furthermore, there is an opportunity to engage religious leaders and communities in environmental advocacy and action, leveraging their influence to promote sustainable practices. By addressing these challenges and seizing these opportunities, the full potential of *Fiqh al-Bi'ah* can be realized.

### **Findings**

The research findings underscore the significant potential of *Fiqh al-Bi'ah* in promoting environmental conservation. The core principles of *Fiqh al-Bi'ah*, such as *Tawhid*, *khalifah*, *Maslahah*, and *Mizan*, provide a robust ethical framework for environmental stewardship. These principles, derived from the Quran and Sunnah, emphasize the interconnectedness of all creation, the responsibility of humans as stewards, the importance of public interest, and the need for balance and moderation (Chanifah et al., 2024). The practical applications of *Fiqh al-Bi'ah* are evident in community-based conservation efforts, eco-friendly initiatives, and the role of Islamic finance in supporting green projects (Hamzah et al., 2023). Islamic finance offers a unique opportunity to channel financial resources towards sustainable development, with *sukuk* and ethical investment funds playing a crucial role (Yusuf et al., 2023). However, challenges remain, including the need for greater awareness, effective collaboration, and the integration of *Fiqh al-Bi'ah* into educational curricula (Mah Abdullah & Shaleh, 2018). Addressing these challenges and seizing the opportunities will be crucial for realizing the full potential of *Fiqh al-Bi'ah* in creating a more sustainable and just future.

## Discussion

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The findings of this research affirm the critical role of *Fiqh al-Bi'ah* in addressing the urgent need for natural resource conservation from an Islamic legal perspective. The study highlights how the core principles of *Fiqh al-Bi'ah*, derived from the foundational texts of Islam, provide a comprehensive ethical and legal framework for environmental stewardship (Gade, 2012). These principles, including *Tawhid*, *khalifah*, *Maslahah*, and *Mizan*, offer a holistic approach that emphasizes the interconnectedness of all creation, the responsibility of humans as stewards, the importance of public interest, and the need for moderation in resource utilization (Chanifah et al., 2024). This framework contrasts with anthropocentric views that prioritize human interests above all else, instead promoting an ecocentric perspective that values the intrinsic worth of the environment.

The practical applications of *Fiqh al-Bi'ah*, as evidenced in various case studies, demonstrate its potential to inspire and guide environmental conservation efforts. The success of community-based conservation initiatives, eco-friendly projects, and the role of Islamic finance in supporting green initiatives highlight the tangible benefits of integrating Islamic principles into environmental practices (Hamzah et al., 2023). The case studies discussed underscore the adaptability of *Fiqh al-Bi'ah* across diverse contexts, from local communities to broader policy frameworks. This adaptability is crucial for addressing the varied environmental challenges faced globally. Islamic finance, with its emphasis on ethical and sustainable investments, presents a significant opportunity to mobilize resources for green initiatives, creating a virtuous cycle of environmental protection and economic development (Yusuf et al., 2023). This aligns with the broader goals of sustainable development, fostering both environmental and social well-being.

However, the research also acknowledges the challenges that must be addressed to ensure the effective implementation of *Fiqh al-Bi'ah*. The need for greater awareness and understanding of these principles among religious leaders and the general public is paramount (Mah Abdullah & Shaleh, 2018). Educational programs and public awareness campaigns can play a crucial role in promoting environmental stewardship and encouraging responsible behavior. Furthermore, fostering effective collaboration between religious communities, environmental organizations, and government agencies is essential to create comprehensive and sustainable solutions. This collaboration can facilitate the development of integrated policies and practices that incorporate both religious and scientific perspectives. Overcoming these challenges requires a concerted effort to promote education, foster dialogue, and build partnerships.

The study's findings support the growing body of literature that recognizes the potential of religious values in addressing environmental challenges. The integration of *Fiqh al-Bi'ah* into environmental policies and practices can provide a unique and valuable perspective, complementing existing scientific and technological solutions. By incorporating ethical, spiritual, and legal frameworks, *Fiqh al-Bi'ah* offers a holistic approach that can foster a deeper sense of responsibility towards the environment. This approach can promote behaviors that protect resources, reduce pollution, and promote a more sustainable future. This is a significant contribution to the broader discourse on environmental ethics and sustainability. The practical implications of this research extend to policymakers, religious leaders, educators, and communities. By integrating Islamic principles into environmental strategies, stakeholders can create more effective, equitable, and sustainable solutions to the challenges of the 21st century.

## Conclusion

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In conclusion, this research underscores the critical significance of *Fiqh al-Bi'ah* in promoting natural resource conservation from an Islamic legal perspective. The study clearly demonstrates that *Fiqh al-Bi'ah* provides a robust ethical and legal framework for environmental stewardship, rooted in the core principles of Islam, including *Tawhid*, *khalifah*, *Maslahah*, and *Mizan* (Chanifah et al., 2024). These principles emphasize the interconnectedness of all creation, the responsibility of humans as stewards, the importance of public interest, and the need for balance and moderation, offering a comprehensive approach to environmental protection. The practical applications of *Fiqh al-Bi'ah* are evident in community-based conservation efforts, eco-friendly initiatives, and the role of Islamic finance in supporting green projects (Hamzah et al., 2023).

The findings highlight the potential of Islamic teachings to inform and guide sustainable practices, offering a unique perspective on environmental challenges (Gade, 2012). The study emphasizes the need for greater awareness, effective collaboration, and the integration of *Fiqh al-Bi'ah* into educational curricula to enhance its impact (Mah Abdullah & Shaleh, 2018). The role of Islamic finance in promoting green initiatives is also significant, providing a valuable tool for funding and promoting environmentally conscious projects (Yusuf et al., 2023). By integrating Islamic principles into environmental policies and practices, stakeholders can create more effective, equitable, and sustainable solutions to the challenges of the 21st century.

This research contributes to the growing body of literature on environmental ethics, Islamic jurisprudence, and sustainability. It provides valuable insights for policymakers, religious leaders, educators, and communities seeking to address environmental challenges from a comprehensive and ethical perspective. The findings suggest that integrating Islamic principles into environmental strategies can foster a deeper sense of responsibility towards the environment, promoting behaviors that protect resources, reduce pollution, and contribute to a more sustainable future. Future research should focus on exploring the practical application of *Fiqh al-Bi'ah* in diverse contexts, examining the role of Islamic finance in promoting green initiatives, and developing comparative studies of different Islamic legal schools. Ultimately, embracing *Fiqh al-Bi'ah* can play a crucial role in fostering a more sustainable and just world for all.

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