

THE CONCEPT OF *FIQH* ECOTHEOLOGY INTEGRATED IN *MAQĀṢID AL-SHARĪ'AT* AND SUSTAINABLE DEVELOPMENT

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Abstract: This study focuses on how the concept of ecotheology can be integrated into *Maqāṣid al-Sharī'at* and SDGs and how spiritual and environmental values can be integrated to achieve sustainable development. This research used a qualitative literature study. Data were obtained through document analysis, such as the concepts of *fiqh* ecotheology, *maqāṣid al-sharī'at*, and Sustainable Development Goals (SDGs) in published scientific articles from 2020 to 2025 and other references that can support the research objectives. This study shows that the concept of *fiqh* ecotheology that can be integrated with *maqāṣid al-sharī'at* and SDGs is environmental stewardship as a religious obligation, reflecting MQS1,3,5 and SDGs 14,15; prevention of environmental damage, reflecting MQS1,3,5 and SDGs 14,15; wise use of resources, interpreted through MQS1,3,5 and SDGs 13,14,15; sustainable development, illustrated in MQS1,3,5 and SDGs 11,14,15; ethical consumption, illustrated in MQS1,2,3,5 and SDGs 12,14; protection of animals and plants, reflecting the goals of MQS1,3,5 and SDGs 14; cooperation in environmental conservation, illustrated in the goals of MQS1,3,5 and SDGs 8,14; awareness and education, illustrated in the goals of MQS1,2,3 and SDGs 4,14. The application of the principle of *maṣlaḥat* through the instrument of Islamic philanthropy has similarities contained in the objectives of MQS1,4,5 and SDGs1,2,3,10; and the paradigm of "Ecological *Tawḥīd*" has integration with the objectives of MQS1,5 and SDGs 4,13,15. The spiritual values that exist in the *fiqh* of ecotheology in *Maqāṣid al-Sharī'at* and SDGs are balance (*Mizān*), responsibility (*Amānat*), prohibition of destruction (*Fasād fī al-'Arḍ*), maintenance (*Ḥifẓ*), and sustainability (*Istidāmat*).

Keywords: *Fiqh* ecotheology, *maqāṣid al-sharī'at*, sustainable development goals

Abstrak: Penelitian ini mengkaji integrasi konsep ekoteologi dalam *maqāṣid al-sharī'at* dan Sustainable Development Goals (SDGs), serta peran nilai spiritual dan lingkungan dalam mendukung pembangunan berkelanjutan. Penelitian menggunakan pendekatan kualitatif melalui studi literatur terhadap artikel ilmiah terbitan 2020–2025 dan referensi relevan lainnya. Hasil penelitian menunjukkan bahwa *fiqh* ekoteologi dapat dioperasionalkan melalui pemeliharaan lingkungan sebagai kewajiban agama, pencegahan kerusakan, penggunaan sumber daya secara bijak, pembangunan berkelanjutan, konsumsi etis, perlindungan flora dan fauna, kerja sama pelestarian, pendidikan lingkungan, filantropi Islam, serta paradigma *tawḥīd* ekologis. Prinsip-prinsip tersebut memiliki keterkaitan dengan dimensi perlindungan agama, jiwa, akal, keturunan, dan harta dalam *maqāṣid al-sharī'at*, sekaligus mendukung berbagai sasaran SDGs, terutama tujuan 1, 2, 3, 4, 8, 10, 11, 12, 13, 14, dan 15. Integrasi tersebut diperkuat oleh nilai spiritual berupa keseimbangan, *amānat*, larangan merusak bumi, pemeliharaan, dan kesinambungan sebagai landasan etis pembangunan berkelanjutan. Kerangka ini menempatkan tanggung jawab ekologis sebagai bagian integral dari penghayatan keagamaan dan kebijakan pembangunan.

Kata kunci: Fikih ekoteologi, *maqāṣid al-sharī'at*, tujuan pembangunan berkelanjutan

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INTRODUCTION

In recent decades, environmental issues have become an increasing global concern. Climate change, pollution, and other environmental degradation have become serious threats to the survival of humans and other creatures.

With the increase in irresponsible exploitation of natural resources, environmental degradation has become an increasing concern, especially in the mining sector, which has widespread impacts on ecosystems and the livelihoods of the surrounding communities. The environmental crisis caused by mining activities in Indonesia demands a new approach to resource management that is more sustainable and environmentally friendly.¹

The concept of ecotheology is becoming increasingly relevant as an approach that integrates spiritual values and the environment. In Islam, the concept of *maqāṣid al-sharīʿat* is an important foundation for understanding the purpose and values of *sharīʿat*. *Maqāṣid al-Sharīʿat* emphasizes the importance of maintaining the benefit and welfare of humans and the environment. In this context, ecotheology can be a relevant approach in understanding and implementing *maqāṣid al-sharīʿat* in environmental issues.²

In addition, the Sustainable Development Goals (SDGs) are an important global framework for achieving sustainable development. The SDGs emphasize the importance of integrating economic, social, and environmental aspects in achieving sustainable development.

The Sustainable Development Goals (SDGs) are a form of development, or even an advanced form of the Millennium Development Goals, consisting of 17 goals and 169 targets, a global action plan for the next 15 years (effective from 2016 to 2030) to end poverty, reduce inequality, and protect the environment. This SDGs discourse is a global discourse, and Muslims, as part of the global order, need to be studied through the lens of Islamic studies.³

Some research shows that ecological *fiqh* is a new breakthrough in addressing issues of sustainability and environmental law, formulating the concept of *maṣlaḥat* to build sustainable views and actions towards the environment, to create a balance of the environment and nature, and to ensure long-term benefits for all of God's

¹ Taufik Hidayatulloh et al., "Eco-Theology in Islamic Thought: Religious Moderation and Organizational Roles in Mining Management in Indonesia," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 13, no. 03 (2024): 385–98.

² Baso Syafaruddin, "Ecotheology in the Perspective of Islamic Education: A Conceptual Review," *ETDC: Indonesian Journal of Research and Educational Review* 4, no. 3 (2025): 720–31.

³ Eny Latifah, "*Fiqh al-Bī'at* and the Concept of Green and Blue Economy for Achieving Sustainable Development in the Context of SDGs," *INVEST J. Sharia & Econ. L.* 4 (2024): 74.

creations. The concept of *maṣlaḥat* is the core of *maqāṣid al-sharīʿat*.⁴ Environmental *fiqh* is a form of contemporary *ijtihād* that responds to the challenges of modern times, such as industrial waste, exploitation of natural resources, and climate change. The application of environmental *fiqh* can be an important instrument in building environmentally friendly positive laws, especially in Muslim-majority countries. By strengthening the theological and juridical foundations of Islam regarding the environment, it is hoped that the collective awareness of Muslims regarding the importance of protecting nature will increase.⁵

Other findings show the integration of *maqāṣid al-sharīʿat* on environmental stewardship to be in continuity with the goals of the SDGs where the *Qur'ān*-based values of *maqāṣid al-sharīʿat*, *ḥalāl*, and *ṭayyib*, fair distribution, and sustainability align with the Sustainable Development Goals (SDGs), particularly Hunger Freedom (SDG 2) and reduction of inequality (SDG 10).⁶ The concept of “Ecological *Tawḥīd*”, which integrates modern environmental principles with Islamic values through Contextual Environmental *Fiqh*. Its implementation includes four programs: Zero Waste Islam (consistent waste segregation of 85%), Blessed Energy (40% reduction in electricity), Water of Life (reduction in ablution water from 12 to 3 liters), and Islamic values-based environmental curriculum (understanding of environmental *fiqh* increased from 72 to 86 points).⁷ The “Keluarga Peduli Lingkungan” program achieved 78% family participation with a 60% reduction in plastic waste. The “Ecological *Tawḥīd*” paradigm as a new framework for Islamic environmental education provides a replicable model to support SDGs 4, 13, and 15.⁸

The urgency of this research is to complement previous research on the role of *fiqh* ecotheology in realizing the goals of SDGs while identifying the principles contained in *maqāṣid al-sharīʿat* that show integration with the realization of the SDGs goals. Thus, researchers are now formulating the concept of *fiqh* ecotheology in *maqāṣid al-sharīʿat* and SDGs with the hope of showing integration in *Maqāṣid al-Sharīʿat* and SDGs and spiritual and environmental values can be integrated in achieving sustainable development.

⁴ Ali Mutakin, “*Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqāṣid al-Sharīʿat*,” *Syariah: Journal of Fiqh Studies* 1, no. 2 (2023): 107–26.

⁵ Shilvia Putri Amanda et al., “Urgensi Fikih Lingkungan Di Indonesia,” *Prosiding Nasional Pascasarjana IAIN Kediri* 7 (2024): 23–34.

⁶ Mokhammad Ainur Rofiq, “Integration of *Maqāṣid al-Sharīʿat* Values and SDGs in Food Management: A *Qur'ān*-Based Conceptual Study,” *Journal of Islamic Economics and Finance Studies* 6, no. 1 (2025): 118–33.

⁷ Maulana Bagus Rahmat, “The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of *Khalīfat*, *Mizān*, and *Maṣlaḥat*,” *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–110.

⁸ Abdul Muin et al., “Ecological *Tawḥīd*-Based Green School Management: A Case Study of Eco-Pesantren Implementation at Mambaul Ulum Islamic Junior High School, Pamekasan,” *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 6, no. 1 (2025): 551–62.

METHOD

This study employed a qualitative library research design and a narrative conceptual literature review approach. This method aimed to synthesize and critically analyze the development of the concept of *Fiqh* Ecotheology, its integration with *Maqāṣid al-Sharīʿat*, and its contribution to achieving the Sustainable Development Goals (SDGs). A narrative review was selected because the study aimed to develop a conceptual framework rather than to statistically evaluate empirical findings.⁹

Only publications published between 2020 and 2025 were included to ensure that the review reflected recent scholarly developments in Islamic environmental jurisprudence and sustainable development.

Data analysis was conducted using thematic content analysis through three sequential stages: data reduction, conceptual categorization, and thematic synthesis. The selected studies were systematically coded according to their principal themes: (1) the theological foundations of environmental stewardship in Islam, (2) the integration of *Fiqh* Ecotheology with *Maqāṣid al-Sharīʿat* principles, and (3) the relevance of these concepts in supporting the Sustainable Development Goals. The synthesized findings were then used to construct a comprehensive conceptual framework illustrating how *Fiqh* Ecotheology extends the classical objectives of *Maqāṣid al-Sharīʿat* toward environmental preservation and sustainable development.

Table 1. Included Articles in Conceptual Review (2020–2025)

No	Author(s)	Year	Title	Main Focus	Contribution to <i>Fiqh</i> Ecotheology– <i>Maqāṣid al-Sharīʿat</i> –SDGs Integration
1	Zumaro, Ahmad	2020	Ekoteologi Islam (Studi Konsep Pelestarian Lingkungan dalam Hadis Nabi SAW)	Islamic ecological theology	Provides theological foundation of environmental preservation based on Islamic teachings
2	Ngahu, Silva S. Thesalonika	2020	Mendamaikan Manusia dengan Alam	Religion and ecological ethics	Explains religious perspectives in rebuilding human–nature relationships
3	Abdurrahman, Landy Trisna, Ulinnuha Saifullah, Ishlahu Darussalam, & Sitta A'la Arkham	2022	SDGs and Islamic Studies: <i>Fiqh Mu`āmalāt</i> , Sustainable Development,	Islamic studies and SDGs	Explores compatibility between Islamic jurisprudence,

⁹ Parvaneh Rastegardebidi and Zhan Su, “Key Drivers of Green Logistics: A Systematic Literature Review and Conceptual Framework,” *Sustainability* 17, no. 21 (2025): 9604.

No	Author(s)	Year	Title	Main Focus	Contribution to <i>Fiqh</i> Ecotheology- <i>Maqāṣid al-Sharī'at</i> - SDGs Integration
			and <i>Maqāṣid al-Sharī'at</i>		<i>Maqāṣid al-Sharī'at</i> , and SDGs
4	Tanveer et al.	2022	Waste Management and Green Technology: Future Trends in Circular Economy Leading towards Environmental Sustainability	Circular economy and sustainability	Supports environmental sustainability through green technology and waste management
5	Mutakin, Ali	2023	<i>Fiqh</i> Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep <i>Maqāṣid al-Sharī'at</i>	<i>Fiqh</i> ecology and <i>Maqāṣid al-Sharī'at</i>	Develops ecological <i>fiqh</i> framework based on preservation of <i>maqāṣid</i> objectives
6	Cheng et al.	2023	Green Finance, International Technology Spillover and Green Technology Innovation	Green innovation and sustainability	Provides economic dimension for sustainable development strategies
7	Younas et al.	2023	Comparing Effects of Green Innovation and Renewable Energy on Green Economy	Green economy and SDGs	Shows relationship between green innovation and sustainable economic transformation
8	Amanda et al.	2024	Urgensi Fikih Lingkungan di Indonesia	Environmental <i>fiqh</i> in Indonesia	Strengthens the urgency of Islamic environmental jurisprudence
9	An-Nisa & Cahyani	2024	The Relevance Between the Concept of Green Economy and <i>Maqāṣid al-Sharī'at</i>	Green economy and <i>Maqāṣid</i>	Explains green economy as implementation of <i>maqāṣid</i> values
10	Hidayatulloh, Long, & Saumantri	2024	Eco-Theology in Islamic Thought: Religious Moderation and Organizational Roles in Mining Management in Indonesia	Islamic eco-theology	Highlights religious responsibility in environmental governance

No	Author(s)	Year	Title	Main Focus	Contribution to <i>Fiqh</i> Ecotheology- <i>Maqāṣid al-Sharī'at</i> - SDGs Integration
11	Latifah, Eny	2024	<i>Fiqh al-Bī'at</i> and the Concept of Green and Blue Economy for Achieving Sustainable Development in the Context of SDGs	<i>Fiqh al-Bī'at</i> and sustainable economy	Introduces integration of environmental <i>fiqh</i> , green economy, blue economy, and SDGs
12	Sungkawati, Endang	2024	Opportunities and Challenges: Adopting Blue-Green Economy Terms to Achieve SDGs	Blue-green economy	Connects Islamic sustainability values with economic transformation
13	Phan, Thuy Chung	2024	Impact of Green Investments, Green Economic Growth and Renewable Energy Consumption on ESG Practices to Achieve SDGs	ESG and sustainability	Supports environmental governance dimensions in SDGs achievement
14	Muin et al.	2025	Ecological <i>Tawhīd</i> -Based Green School Management: Eco-Pesantren Implementation	Eco-pesantren and ecological <i>tawhīd</i>	Demonstrates practical implementation of Islamic ecological values
15	Al Banna & Rosyidah	2025	The Construction of Ecological <i>Fiqh</i> from the Perspective of Yusuf Al-Qardhawi	Ecological <i>fiqh</i> construction	Develops ecological jurisprudence based on Yusuf Al-Qardhawi's perspective
16	Rahmat, Maulana Bagus	2025	The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: <i>Khalīfat</i> , <i>Mīzān</i> , and <i>Maṣlaḥat</i>	Islamic ecotheology	Provides conceptual integration between <i>khalīfat</i> , balance, and <i>maṣlaḥat</i>
17	Rofiq, Mokhammad Ainur	2025	Integration of <i>Maqāṣid al-Sharī'at</i> Values and SDGs	<i>Maqāṣid</i> and SDGs	Shows application of <i>maqāṣid</i> principles in

No	Author(s)	Year	Title	Main Focus	Contribution to Fiqh Ecotheology- Maqāṣid al-Sharī'at- SDGs Integration
18	Syafaruddin, Baso	2025	in Food Management Ecotheology in the Perspective of Islamic Education: A Conceptual Review	Islamic education and ecotheology	sustainable food systems Strengthens educational dimension of ecological awareness
19	Ghosh & Pearson	2025	Rethinking Economic Foundations for Sustainable Development: Assessment of Economic Paradigms Against SDGs	Sustainable economic paradigms	Provides broader sustainability framework for SDGs
20	Prior et al.	2025	Measuring Sustainable Development Goals (SDGs) in Higher Education through Semantic Matching	SDGs measurement	Provides methodological perspective for SDGs assessment
21	Villiers, Dimes & Molinari	2025	Determinants, Mechanisms and Consequences of UN SDGs Reporting by Universities	Institutional SDGs implementation	Explains organizational commitment toward SDGs
22	World Health Organization	2025	World Health Statistics 2025: Monitoring Health for the SDGs	Health and SDGs	Provides global SDGs monitoring perspective
23	Supriyanto, Trisiladi	2025	Does Islamic Accounting Profit Methodology Create <i>Malahat</i> ?*	Islamic accounting and <i>maṣlaḥat</i>	Explores economic practices based on Islamic ethical objectives
24	Fauzia et al.	2026*	Bridging Perceptions: Green Islam and Water Recycling Challenges in Indonesian Mosque	Green Islam and environmental practice	Provides empirical evidence of Islamic environmental awareness (<i>outside period</i>)

The conceptual review finally included 38 relevant publications published between 2020 and 2025. These articles were selected based on their direct contribution

to the theoretical construction of *Fiqh* Ecotheology, *Maqāṣid al-Sharīʿat*, Islamic environmental ethics, the green economy, and the SDGs. The selected literature was categorized into three thematic clusters: (1) Islamic ecological theology and environmental jurisprudence, (2) integration of *Maqāṣid al-Sharīʿat* with sustainability principles, and (3) Islamic approaches to achieving Sustainable Development Goals. The thematic synthesis of these studies was used to construct a conceptual framework for *Fiqh* Ecotheology as an extension of Islamic ethical responsibility toward ecological preservation and sustainable development.

DISCUSSION

Concept of Fiqh Ecoteology

Referring to the etymology of the word, the term ecology comes from the Greek words *oikos* and *logos*. It literally means home and knowledge. In the realm of science, ecology means knowledge of the environment or the earth as a whole¹⁰ The meaning of ecotheology is literally a combination of the words ecology and theology, where ecotheology specifically pays attention and then reflects theologically on the condition of the world's environment as God's creation which is threatened with destruction due to human actions including, excessive exploitation of natural resources, then global warming, nuclear use, excessive use of chemicals and so on.¹¹ Therefore, ecotheology seeks to positively influence human attitudes towards their environment or environmental ethics itself.¹² So it can be said that ecotheology tries to solve the problem of environmental crisis by using the biblical foundation that the environment is also God's creation.

The emphasis of ecotheology is that God is not only in favor of humans but also of all His creation. McFague in Ngahu also explains that the things that trigger exploitative behavior towards the surrounding environment or nature are views that refer to the monarchical model: God is far from the world.¹³¹⁴

From an ecotological perspective, the entire universe should be understood as God's body. God is also projected as a mother who is compassionate, loving, and friendly. Thus, if humans interpret this, they will have an awareness, a position not to manipulate, rule, or control, but to be friendly and to love fellow creations.¹⁵

¹⁰ Robert Borrang, *Environmental Ethics and Ecological Theology: Ethics as Integral Part of Ecosphere from an Indonesian Perspective*, 2005.

¹¹ Ahmad Zumaro, *Ekoteologi Islam (Studi Konsep Pelestarian Lingkungan Dalam Hadis Nabi Saw)*, 2020.

¹² Celia Deane-Drummond, *Teologi Dan Ekologi* (BPK Gunung Mulia, 2006).

¹³ Silva S. Thesalonika Ngahu, "Mendamaikan Manusia Dengan Alam," *Pengarah: Jurnal Teologi Kristen* 2, no. 2 (2020): 77–88.

¹⁴ Hidayatulloh et al., "Eco-Theology in Islamic Thought: Religious Moderation and Organizational Roles in Mining Management in Indonesia."

¹⁵ Ngahu, "Mendamaikan Manusia Dengan Alam."

Ecological *fiqh* is a concept of how Islamic teachings can be applied to protect the environment through an approach based on the concept of *maṣlaḥat* as the core of *maqāṣid al-sharīʿat*. *Maṣlaḥat* (benefit) is an important principle in *fiqh* that refers to the noble goals to be achieved in this religious teaching, namely the sustainability of a just,¹⁶ harmonious, and equitable life. The concept of *fiqh* ecology is applied to care for the environment based on *maṣlaḥat*.¹⁷ Here are some formulations of the concept of *maṣlaḥat* in *Fiqh* ecology:¹⁸¹⁹²⁰²¹

Table 2. Application of the *maṣlaḥat* principle in *fiqh* ecotheology

Aspect	Application of the <i>maṣlaḥat</i> principle
Environmental Stewardship as a Religious Obligation	The concept of <i>maṣlaḥat</i> can be applied by prioritizing environmental maintenance as a religious duty. Actions that damage the environment are considered violations of religious values and harmful to the interests of society and other living beings.
Prevention of Environmental Damage	The principle of <i>maṣlaḥat</i> can be directed towards preventing such environmental damage. Actions that can negatively impact the environment or threaten the survival of humans and other creatures should be avoided.
Wise Utilization of Resources	The concept of <i>maṣlaḥat</i> in <i>fiqh</i> ecology teaches the importance of utilizing natural resources wisely and sustainably. Excessive exploitation that can deplete natural resources and disturb the balance of the ecosystem should be avoided in the future.
Sustainable Development	The concept of <i>maṣlaḥat</i> can be applied to sustainable development planning. Development actions that consider the balance between economic, social, and environmental interests will ensure that long-term benefits are achieved.
Consumption Ethics	Using the concept of <i>maṣlaḥat</i> in <i>Fiqh</i> ecology can also lead to a responsible consumption ethic. Excessive or environmentally damaging consumption should be avoided, and consumption that supports environmental sustainability and community welfare should be emphasized.
Protection of Animals and Plants	The concept of <i>maṣlaḥat</i> also includes the protection of animals and plants. The mistreatment of other living beings can be detrimental to the public good and violates Islamic principles.
Cooperation in Environmental Conservation	The principle of <i>maṣlaḥat</i> can motivate individuals and communities to cooperate in conserving the environment. Collaboration in protecting ecosystems and addressing environmental issues will be mutually beneficial.

¹⁶ Mutakin, “*Fiqh* Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep *Maqāṣid al-Sharīʿat*.”

¹⁷ Hasan Al Banna and Umi Rosyidah, “The Construction of Ecological *Fiqh* from the Perspective of Yusuf Al-Qardhawi,” *Maʿmal: Jurnal Laboratorium Syariah Dan Hukum* 7, no. 2 (2025): 214–33.

¹⁸ Al Banna and Rosyidah, “The Construction of Ecological *Fiqh* from the Perspective of Yusuf Al-Qardhawi.”

¹⁹ Borrong, *Environmental Ethics and Ecological Theology: Ethics as Integral Part of Ecosphere from an Indonesian Perspective*.

²⁰ Syafaruddin, “Ecotheology in the Perspective of Islamic Education: A Conceptual Review.”

²¹ Rahmat, “The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of *Khalīfat*, *Mizān*, and *Maṣlaḥat*.”

Aspect	Application of the <i>maṣlaḥat</i> principle
Awareness and Education	The concept of <i>maṣlaḥat</i> can be applied in awareness and educational efforts regarding the importance of protecting the environment. By educating people about the positive impacts of sustainable actions, they can become more aware of their responsibilities towards the environment.
Application of the <i>maṣlaḥat</i> principle through Islamic philanthropic instruments	Religious practices such as <i>zakāt</i> , <i>waqf</i> , and Islamic financing have contributed significantly to poverty reduction.
The “Ecological <i>Tawḥīd</i> ” paradigm	The perspective of <i>tawḥīd</i> that exists in the love for preserving the natural world.

Sustainable Development Goals (SDGs)

The Sustainable Development Goals adopted by the United Nations (UN) in 2015 aim to improve the quality of life of people around the world by addressing all forms of global problems, ranging from poverty, hunger, and climate change.²²

The SDGs contain 17 targets (goals) in sustainable development for human life:²³ (1) No poverty in any form in all corners of the world; (2) Without hunger, there will be no more hunger, (3) achieving food security, and encouraging sustainable agricultural cultivation; Good health and well-being, guaranteeing a healthy life and promoting a prosperous life for all people at all ages; (4) Quality education, ensuring equal distribution of quality education and increasing learning opportunities for all; (5) Gender equality;²⁴ (6) clean water and sanitation; (7) Clean and affordable energy, (8) Sustainable economic growth, productive employment and decent work for all; (9) Industry, innovation and infrastructure; (10) Reducing gaps; (11) City and community sustainability; (12) Responsible consumption and production; (13) Action on climate, act quickly to combat climate change and its impacts;²⁵ (14) Underwater life, conserving and maintaining the sustainability of the sea and the life of marine resources for sustainable development; (15) Life on land, protect, restore and enhance the sustainable use of terrestrial ecosystems, manage forests sustainably, reduce barren land and land swaps; (16) A strong and peaceful judicial institution; (17)

²² Charl de Villiers et al., “Determinants, Mechanisms and Consequences of UN SDGs Reporting by Universities: Conceptual Framework and Avenues for Future Research,” *Journal of Public Budgeting, Accounting & Financial Management* 37, no. 2 (2025): 329–49.

²³ Emily Ghosh and Leonie J. Pearson, “Rethinking Economic Foundations for Sustainable Development: A Comprehensive Assessment of Six Economic Paradigms Against the SDGs,” *Sustainability* 17, no. 10 (2025): 4567.

²⁴ Daniel D. Prior et al., “Measuring Sustainable Development Goals (SDGs) in Higher Education through Semantic Matching,” *Studies in Higher Education* 50, no. 7 (2025): 1556–69.

²⁵ Somia Younas et al., “Comparing Effects of Green Innovation and Renewable Energy on Green Economy: The Metrics of Green Economy as Nucleus of SDGs,” *Pakistan Journal of Humanities and Social Sciences* 11, no. 2 (2023): 1035–51.

Partnership to achieve goals.²⁶ The 17 targets in the SDGs have three main dimensions, namely economic, social, and environmental.²⁷

Maqāṣid al-Sharīʿat

Maqāṣid al-Sharīʿat is a concept in Islamic *fiqh* that refers to the goals or purposes of Islamic law. This concept aims to understand and apply Islamic law more broadly and holistically, and to pay attention to the moral, social, and beneficial goals that the *sharīʿat* aims to achieve.²⁸ *Maqāṣid al-Sharīʿat* helps to avoid narrow and formalistic interpretations of Islamic law, and ensures that the laws are applied by considering the context and their impact on the welfare of humanity.²⁹

According to Al-Ghazali, *Maqāṣid al-Sharīʿat* is a concept that maintains five things (*al-uṣūl al-khamsat*): religion, soul, mind, offspring, and property. These five fundamentals (*al-uṣūl al-khamsat*) must be realized, either at the level of *darūriyyat*, *ḥājiyyat*, and *taḥsīniyyat* benefits, or at the perfection of them hierarchically. *Al-uṣūl al-khamsat*, as explained above, are as follows:

In *fiqh*, *Maqāṣid al-Sharīʿat* is used by scholars as a foundation for performing *ijtihād* (the process of interpreting Islamic law). It enables *fiqh* scholars to evaluate modern situations and seek solutions that are in accordance with Islamic principles without neglecting moral objectives and social expediency.³⁰ By understanding the nature of *Maqāṣid al-Sharīʿat*, Muslim scholars and leaders hope to formulate policies that are in accordance with Islamic values, but also relevant to contemporary realities. It is important to remember that the interpretation of *Maqāṣid al-Sharīʿat* can vary among various scholars and schools of *fiqh*; therefore, this concept remains an object of discussion and development among Islamic scholars. In the context of *fiqh* ecology, *maqāṣid al-sharīʿat* is an approach that connects the concepts of *fiqh* and Islamic law with the principles of *maqāṣid al-sharīʿat*.³¹ *Maqāṣid al-Sharīʿat* refers to the goals or purposes that Islamic law seeks to achieve in maintaining the benefit and welfare of humanity. By using this approach, *fiqh* ecology focuses on how to protect and care for the environment in accordance with the principles of *maqāṣid al-sharīʿat*.

²⁶ Endang Sungkawati, "Opportunities and Challenges: Adopting 'Blue-Green Economy' Terms to Achieve SDGs," *Revenue Journal: Management and Entrepreneurship* 2, no. 1 (2024): 01–13.

²⁷ World Health Organization, *World Health Statistics 2025: Monitoring Health for the SDGs, Sustainable Development Goals* (World Health Organization, 2025).

²⁸ Chafifah Nurun An-Nisa and Rahma Cahyani, "The Relevance Between The Concept Of Green Economy And *Maqāṣid al-Sharīʿat*: An Alternative Strategy For Addressing The Challenges Of Pollution And Climate Change," *Journal of Islamic Economic and Business Studies* 2, no. 2 (2024): 1–9.

²⁹ Mutakin, "*Fiqh* Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep *Maqāṣid al-Sharīʿat*."

³⁰ Landy Trisna Abdurrahman et al., "SDGs and Islamic Studies: *Fiqh Muʾāmalāt*, Sustainable Development, and *Maqāṣid al-Sharīʿat*," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 14, no. 2 (2022): 175–95.

³¹ Mutakin, "*Fiqh* Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep *Maqāṣid al-Sharīʿat*."

Fiqh Ecotheology Based on Maqāṣid al-Sharīʿat

Fiqh ecology is a new breakthrough in addressing the issue of sustainability and environmental law, formulating the concept of *maṣlaḥat* to build sustainable views and actions towards the environment, to create a balance of the environment and nature, and ensure long-term benefits for all of God's creations. The concept of *maṣlaḥat* is at the core of the *maqāṣid al-sharīʿat*.³²

Environmental *fiqh* in *muʿāmalāt fiqh* is reflected in the application of green financing in Islamic banks, especially in terms of justice, prohibition of *ḍarar*, and support for social benefits through environmental preservation.³³

A form of contemporary *ijtihād* to respond to the challenges of modern times, such as industrial waste, exploitation of natural resources, and climate change, the application of environmental *fiqh* can be an important instrument in building environmentally friendly positive law, especially in Muslim-majority countries.³⁴ By strengthening the theological and juridical foundations of Islam regarding the environment, it is hoped that the collective awareness of Muslims regarding the importance of protecting nature will increase. the religion that is *Raḥmatan li al-ʿĀlamīn*. teaches balance and prohibition against all forms of environmental damage. This teaching is very relevant in responding to the challenges of today's ecological crisis.³⁵

Therefore, an Islamic value-based theological approach can be an important alternative to overcome environmental damage caused by the anthropocentric paradigm and modern exploitation.

The discipline also has a future-oriented dimension through empirical evidence in classical *fiqh* literature and empirical evidence in the form of methodological development to find Islamic law (*fiqh*). In addition, SDGs can be proposed as the main theme for the benefit of humanity as a benchmark and measuring tool to measure the level of achievement of *Maqāṣid al-Sharīʿat* in the contemporary era.

The integration of contemporary environmental sustainability principles with Islamic teachings can be effectively achieved through the application of contextual environmental *fiqh*, which emphasizes ecological stewardship (*khalīfat fī al-ʿarḍ*) and

³² Abdurrahman et al., "SDGs and Islamic Studies: *Fiqh Muʿāmalāt*, Sustainable Development, and *Maqāṣid al-Sharīʿat*."

³³ Pengfei Cheng et al., "Green Finance, International Technology Spillover and Green Technology Innovation: A New Perspective of Regional Innovation Capability," *Sustainability* 15, no. 2 (2023): 1112.

³⁴ Latifah, "*Fiqh al-Bīʿat* and the Concept of Green and Blue Economy for Achieving Sustainable Development in the Context of SDGs," 2024.

³⁵ Zumaro, *Ekoteologi Islam (Studi Konsep Pelestarian Lingkungan Dalam Hadis Nabi Saw)*.

environmental responsibility as integral components of religious practice.³⁶ This approach has been translated into several practical initiatives, including the Zero Waste Islami program, which consistently maintained waste segregation rates of approximately 85%; the Blessed Energy initiative, which reduced electricity consumption by around 40%; the Water of Life campaign, which successfully lowered the average water used for ablution (*wuḍū'*) from 12 liters to approximately 3 liters per person; and the integration of environmental *fiqh* into the Islamic curriculum, resulting in an improvement in students' environmental *fiqh* comprehension from an average score of 72 to 86. Furthermore, the Keluarga Peduli Lingkungan (Environmentally Caring Family) program encouraged active household participation, reaching approximately 78% of target families while contributing to a 60% reduction in household plastic waste. The “Ecological *Tawhīd*” paradigm as a new framework for Islamic environmental education, provides a replicable model to support SDGs 4, 13, and 15.³⁷

The Concept of *Fiqh* Ecotheology in *Maqāṣid al-Sharī'at* and SDGs

The existence of religion as a foundation for protecting and preserving the environment to achieve the goals of life and sustainable development is contained in the concept of *Fiqh* ecotheology (Figure 1).

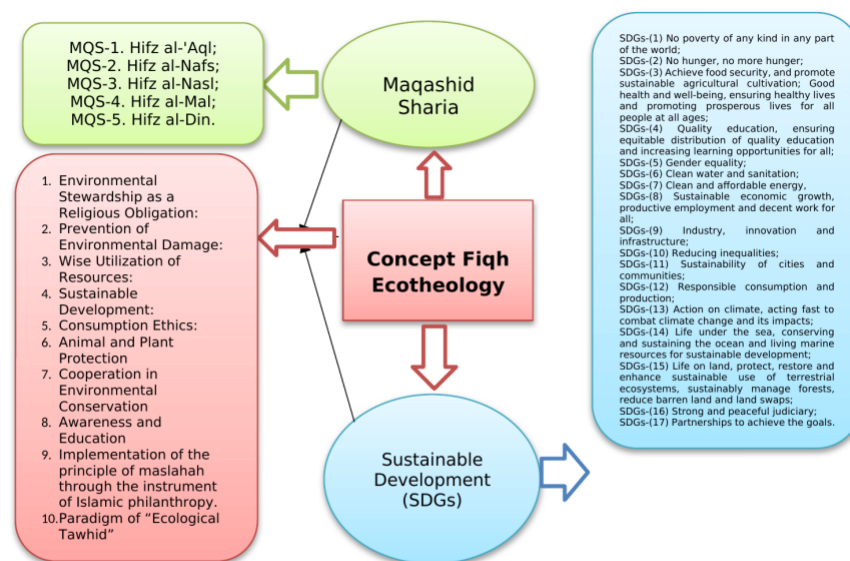


Figure 1. Integration of the Concept of *Fiqh* Ecotheology with *Maqāṣid al-Sharī'at* and SDGs

³⁶ Eny Latifah, “*Fiqh al-Bi'at* and the Concept of Green and Blue Economy for Achieving Sustainable Development in the Context of SDGs,” *INVEST J. Sharia & Econ. L.* 4 (2024): 74.

³⁷ An-Nisa and Cahyani, “The Relevance Between The Concept Of Green Economy And *Maqāṣid al-Sharī'at*: An Alternative Strategy For Addressing The Challenges Of Pollution And Climate Change.”

As shown in Figure 1, MQS-1 indicates *Maqāṣid al-Sharī'ah* 1. *Hifẓ al-'Aql*; MQS-2. *Hifẓ al-Nafs*; MQS-3. *Hifẓ al-Nasl*; MQS-4. *Hifẓ al-Māl*; MQS-5. *Hifẓ al-Dīn*. The codes to indicate the SDGs Goals are: SDGs-(1) No poverty of any kind in any part of the world; SDGs-(2) No hunger, no more hunger; SDGs-(3) Achieve food security, and promote sustainable agricultural cultivation; Good health and well-being, ensuring healthy lives and promoting prosperous lives for all people at all ages; SDGs-(4) Quality education, ensuring equitable distribution of quality education and increasing learning opportunities for all; SDGs-(5) Gender equality; SDGs-(6) Clean water and sanitation; SDGs-(7) Clean and affordable energy, SDGs-(8) Sustainable economic growth, productive employment and decent work for all; SDGs-(9) Industry, innovation and infrastructure; SDGs-(10) Reducing inequalities; SDGs-(11) Sustainability of cities and communities; SDGs-(12) Responsible consumption and production; SDGs-(13) Action on climate, acting fast to combat climate change and its impacts; SDGs-(14) Life under the sea, conserving and sustaining the ocean and living marine resources for sustainable development; SDGs-(15) Life on land, protect, restore and enhance sustainable use of terrestrial ecosystems, sustainably manage forests, reduce barren land and land swaps; SDGs-(16) Strong and peaceful judiciary; SDGs-(17) Partnerships to achieve the goals.

The following is the application of the concepts of *fiqh* ecotheology in several studies to balance resources to achieve life goals and create sustainable development.

Table 3. The concept of *Fiqh* Ecotheology in *Maqāṣid al-Sharī'at* and SDGs

No.	Concept <i>Fiqh</i> Ecotheology	<i>Maqāṣid al-Sharī'at</i>	SDGs
1	Environmental Stewardship as a Religious Obligation: The concept of <i>maṣlaḥat</i> can be applied by prioritizing environmental maintenance as a religious duty. Actions that damage the environment are considered violations of religious values and harmful to the interests of society and other living beings.	MQS-1	SDGs-(14)
		MQS-3	SDGs-(15)
		MQS-5	
2	Prevention of Environmental Damage: The principle of <i>maṣlaḥat</i> can be directed towards preventing environmental damage. When an action may result in a negative impact on the environment or threaten the survival of humans and other creatures, it should be avoided.	MQS-1	SDGs-(14)
		MQS-3	SDGs-(15)
		MQS-5	
3	Wise Utilization of Resources: The concept of <i>maṣlaḥat</i> in ecological <i>fiqh</i> teaches the importance of utilizing natural resources wisely and sustainably. Overexploitation that can deplete natural resources and disturb	MQS-1	SDGs-(13)
		MQA-3	SDGs-(14)
		MQS-5	SDGs-(15)

	the balance of the ecosystem should be avoided.		
4	Sustainable Development: The concept of <i>maṣlaḥat</i> applied in sustainable development planning. Development actions that consider the balance between economic, social, and environmental interests will ensure that long-term benefits are achieved.	MQS-1 MQS-3 MQS-5	SDGs- (11) SDGs-(14) SDGs-(15)
5	Consumption Ethics: The concept of <i>maṣlaḥat</i> in ecological <i>fiqh</i> can also lead to a responsible consumption ethic. Excessive or environmentally damaging consumption should be avoided, whereas consumption that supports environmental sustainability and community welfare should be emphasized.	MQS-1 MQS-2 MQS-3 MQS-5	SDGs-(12) SDGs-(14) SDGs-(15)
6	Protection of Animals and Plants: The concept of <i>maṣlaḥat</i> also includes the protection of animals and plants. The mistreatment of other living beings can be detrimental to the public good and violates Islamic ethical principles.	MQS-1 MQS-3 MQS-5	SDGs-(14) SDGs-(15)
7	Cooperation in Environmental Preservation: The principle of <i>maṣlaḥat</i> can motivate individuals and communities to cooperate in preserving the environment. Collaboration in protecting ecosystems and addressing environmental issues will be mutually beneficial.	MQS-1 MQS-3 MQS-5	SDGs-(8) SDGs-(14) SDGs-(15)
8.	Awareness and Education: The concept of <i>maṣlaḥat</i> can be applied in awareness and education efforts regarding the importance of protecting the environment. By educating people about the positive impacts of sustainable actions, they can become more aware of their responsibility towards the environment.	MQS-1 MQS-2 MQS-3	SDGs-(4) SDGs-(14) SDGs-(15)
9	Implementation of the <i>maṣlaḥat</i> principle through Islamic philanthropic instruments, such as worship practices such as <i>zakāt</i> , <i>waqf</i> , and Islamic financing, has contributed significantly to poverty reduction.	MQS-1 MQS-4 MQS-5	SDGs-(1) SDGs-(2) (SDGs-(3) SDGs-(10)
10	The “Ecological <i>Tawḥīd</i> ” paradigm: The view of <i>tawḥīd</i> that exists in the love for protecting the universe as a new framework for Islamic environmental education.	MQS-1 MQS-5	SDGs-(4) SDGs-(13) SDGs-(15)

1. Environmental Stewardship as a Religious Obligation

SDG 14 (Life Below Water) and SDG 15 (Life on Land) were also included. Protecting marine and terrestrial ecosystems reflects the *fiqh* principle of preventing harm (*dar' al-mafāsīd*) and ensuring the continuity of life for present and future generations.

From the perspective of Islamic jurisprudence (*fiqh*), humans are entrusted as *khalīfat fī al-'arḍ* (stewards of the earth) who have a religious obligation to maintain the order of creation. Environmental destruction (*fasād fī al-'arḍ*) contradicts the principle of *maṣlaḥat* because it generates harm (*mafsadat*) for humans and other living beings. Therefore, environmental protection can be integrated into *Ḥifẓ al-Dīn* (protection of religion through obedience to divine responsibility), *Ḥifẓ al-Nafs* (protection of life), and *Ḥifẓ al-Bī'at* (protection of the environment as a contemporary extension of *Maqāṣid al-Sharī'at*).³⁸

2. Prevention of Environmental Damage (*Man` al-Mafsadat*)

SDG 14 (Life Below Water) and SDG 15 (Life on Land). *Fiqh* ecotheology applies the legal maxim *lā ḍarar wa lā ḍirār* (no harm shall be inflicted or reciprocated) as a foundation for preventing pollution, ecological degradation, and environmental destruction. Preventive environmental action represents the implementation of *Ḥifẓ al-Dīn*, *Ḥifẓ al-Nafs*, and *Ḥifẓ al-Bī'at*, because protecting ecosystems is part of protecting human existence and divine creation.

3. Wise and Sustainable Utilization of Natural Resources

SDG 13 (Climate Action), SDG 14 (Life Below Water), and SDG 15 (Life on Land). *Fiqh* ecotheology rejects excessive exploitation (*isrāf*) of natural resources because humans are trustees (*musta`mar*) rather than absolute owners of nature. The principle of balance (*mīzān*) requires responsible resource utilization that fulfills human needs without compromising ecological sustainability. This concept is associated with *Ḥifẓ al-Nafs*, *Ḥifẓ al-Māl*, and *Ḥifẓ al-Bī'at*.

4. Sustainable Development Based on Ecological Balance

SDG 11 (Sustainable Cities and Communities), SDG 13 (Climate Action), and SDG 15 (Life on Land). In Islamic jurisprudence, development should realize *jalb al-maṣlaḥat* (achieving benefits) and avoid *mafsadat* (harm). Development activities that ignore ecological consequences contradict the objectives of *Sharī'at*

³⁸ M. Khusnul Khuluq and Asmuni Asmuni, "Ḥifẓ al-Bī'at as Part of Maqāṣid al-sharī'at and Its Relevance in the Context of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)* 7, no. 2 (2024).

because they threaten the balance of life. Therefore, sustainable development is connected with *Hifz al-Dīn*, *Hifz al-Nafs*, and *Hifz al-Bī'at*.

5. Ethical Consumption and Responsible Lifestyle

SDG 12 (Responsible Consumption and Production), SDG 14, and SDG 15. Islamic teachings regulate consumption through the principles of moderation (*wasatiyyat*) and the prohibition of wastefulness (*isrāf*). Environmentally harmful consumption contradicts *maṣlaḥat*, whereas sustainable consumption reflects responsible human behavior. This principle relates to *Hifz al-ʿAql* (protection of the intellect through ecological awareness), *Hifz al-Nafs*, and *Hifz al-Bī'at*.³⁹

6. Protection of Animals and Plants

SDG 14 (Life Below Water) and SDG 15 (Life on Land). Islamic ecological jurisprudence recognizes animals and plants as part of Allah's creation that possess intrinsic value and deserve protection. Human mistreatment of other living beings violates the principles of *rahmat* (compassion) and *maṣlaḥat*. Therefore, biodiversity protection represents the implementation of *Hifz al-Dīn*, *Hifz al-Nafs*, and *Hifz al-Bī'at*.

7. Environmental Cooperation and Collective Responsibility

SDG 8 (Decent Work and Economic Growth), SDG 14, SDG 15, and SDG 17 (Partnerships for the Goals). The principle of *taʿāwun ʿalā al-birr wa al-taqwā* (cooperation in righteousness and piety) provides a theological foundation for collective environmental responsibility. Ecological problems are public issues (*maṣlaḥat ʿāmmat*) requiring collaboration among individuals, communities, governments, and institutions. This reflects *Hifz al-Dīn*, *Hifz al-Nafs*, and *Hifz al-Bī'at*.

8. Environmental Awareness and Education (*Tarbiyat Bī'īyyat*)

SDG 4 (Quality Education), SDG 13 (Climate Action), and SDG 15 (Life on Land). Environmental education is considered part of the Islamic obligation to seek knowledge (*ṭalab al-ʿilm*) and develop human awareness as stewards of Earth. Ecological literacy enables individuals to make decisions based on the *maṣlaḥat principle*. Thus, it contributes to *Hifz al-ʿAql* (protection of the intellect), *Hifz al-Dīn*, and *Hifz al-Nafs*.

³⁹ Fahmi Hamdi et al., "Integrating *Maqāṣid al-Sharīʿat*, *Fiqh al-Bī'at*, and Islamic Ethics for Sustainable Water Management: A Case Study of Indonesia," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 10, no. 1 (2025): 1–19.

Implementation of *Maṣlaḥat* through Islamic Philanthropic Instruments (*Zakāt*, *Waqf*, and Islamic Social Finance).

SDG 1 (No Poverty), SDG 2 (Zero Hunger), SDG 3 (Good Health and Well-being), and SDG 10 (Reduced Inequalities). Islamic philanthropic instruments represent mechanisms for achieving social justice and collective welfare. From a *Maqāṣid* perspective, *zakāt* and *waqf* protect wealth (*Ḥifẓ al-Māl*), improve human welfare (*Ḥifẓ al-Nafs*), and can be directed toward ecological empowerment as part of *Ḥifẓ al-Bī'at*. Environmental philanthropy reflects the broader application of *maṣlaḥat* in Islamic social finance.⁴⁰

From the results of the review, it was found that the principle of *maqāṣid al-sharī'at Ḥifẓ al-'Aql* is applied throughout the concept of *fiqh* ecotheology in life to maintain the benefit of various aspects of the field of life. Meanwhile, we rarely find the principle of *Ḥifẓ al-Māl* in the concept of *fiqh* ecotheology, except for the implementation of the *maṣlaḥat* principle through Islamic philanthropic instruments: worship practices such as *zakāt*, *waqf*, and Islamic financing, have contributed significantly to poverty reduction.

The concept of Eco theological *fiqh* fully encourages the realization of the SDGs, especially in the goal of SDGs-(14) Life under the sea, conserving and sustaining the ocean and living marine resources for sustainable development dan SDGs-(15) Life on land, protect, restore and enhance sustainable use of terrestrial ecosystems, sustainably manage forests, reduce barren land and land swaps; although many other efforts are made to realize other SDGs goals such as in Implementation of the *maṣlaḥat* principle through Islamic philanthropic instruments, Consumption Ethics by Using the concept of *maṣlaḥat* in ecological *fiqh* can also lead to a responsible consumption ethic. Excessive or environmentally damaging consumption should be avoided, while consumption that supports environmental sustainability and community welfare should be emphasized.

The theoretical framework used is *Maqāṣid al-Sharī'at* theory, which emphasizes five main aspects of protection: religion, soul, mind, offspring, and property. *Fiqh* Ecotheology, which is summarized in the concept of *fiqh al-bī'at* and Sustainable

⁴⁰ Hamdi et al., "Integrating *Maqāṣid al-Sharī'at*, *Fiqh al-Bī'at*, and Islamic Ethics for Sustainable Water Management: A Case Study of Indonesia"; Muin et al., "Ecological *Tawḥīd*-Based Green School Management: A Case Study of Eco-Pesantren Implementation at Mambaul Ulum Islamic Junior High School, Pamekasan"; Borrong, *Environmental Ethics and Ecological Theology: Ethics as Integral Part of Ecosphere from an Indonesian Perspective*; Latifah, "*Fiqh al-Bī'at* and the Concept of Green and Blue Economy for Achieving Sustainable Development in the Context of SDGs," 2024; Yussuf Charles Yussuf, "A Critical Assessment Of The Circular Economy Concept In The Light Of *Maqāṣid al-Sharī'at*," *İslam Ekonomisi ve Finansı Dergisi (İEFD)* 8, no. 2 (2022): 291–318; Syed Hamid Farooq Bukhari, "Environmental Degradation and Climate Change in Pakistan: An Islamic Eco Theological Perspective," *Al Khadim Research Journal of Islamic Culture and Civilization* 3, no. 1 (2022): 34–42; Tanja Mancinelli, *Harmonious Living: Sustainability, Ecology, and Eco-Islam in Wales*, 2024.

Development Goals (SDGs), with its goals: 5 Main Goals of SDGs: No Poverty, No Hunger, Healthy and Prosperous Life, Quality Education, and Gender Equality. 5 Environment and Economic Goals: Clean Water and Sanitation, Affordable Energy, Decent Work and Economic Growth, Reducing Inequality, Industrial Innovation and Infrastructure. 7 Environment and Partnership Goals: Sustainable Cities and Settlements, Responsible Consumption and Production, Addressing Climate Change, Safeguarding Marine Ecosystems, Safeguarding Land Ecosystems, Partnerships for the Goals, Peace Justice and Strong Institutions.

Table 4 shows *the Fiqh* Ecotheology Construction from Existing Literature and Adaptation of Ecotheology into Islamic Framework as follows:

Table 4. Theoretical contribution of the *Fiqh* Ecotheology framework

Dimension	Contribution of <i>Fiqh</i> Ecotheology
Epistemological Foundation	This study constructs <i>Fiqh</i> Ecotheology as an integration between Islamic theology (<i>tawhīd</i>), Islamic jurisprudence (<i>fiqh</i>), <i>Maqāṣid al-Sharīʿat</i> , and sustainability principles. Environmental responsibility is not only a moral value but also a legal-ethical obligation. The construction is based on the principle that human beings are <i>khalīfat fī al-ʿarḍ</i> who are responsible for maintaining Allah's creation. Environmental preservation becomes part of <i>maṣlaḥat</i> because ecological destruction generates <i>mafsadat</i> affecting human and non-human life. Therefore, environmental protection is integrated into <i>Ḥifẓ al-Dīn</i> , <i>Ḥifẓ al-Nafs</i> , and <i>Ḥifẓ al-Bīʿat</i> .
Position of Environmental Protection in Islamic Law	This framework advances <i>fiqh al-bīʿat</i> by positioning environmental protection as an essential objective of <i>Maqāṣid al-Sharīʿat</i> through the concept of <i>Ḥifẓ al-Bīʿat</i> . Environmental protection is not a secondary issue but a prerequisite for achieving classical <i>maqāṣid</i> . The destruction of nature threatens life (<i>Ḥifẓ al-Nafs</i>), wealth (<i>Ḥifẓ al-Māl</i>), and human welfare (<i>maṣlaḥat</i>).
Relationship between Theology and Law	Islamic adaptation transforms ecological theology into a jurisprudential framework in which ecological responsibility is connected with Islamic legal principles. This transition occurs through Islamic concepts: stewardship becomes <i>khalīfat</i> , care for creation becomes <i>maṣlaḥat</i> , ecological destruction becomes <i>fasād fī al-ʿarḍ</i> , and ecological justice becomes part of <i>maqāṣid al-sharīʿat</i> .
Adaptation of Christian Ecotheology Concepts into Islamic Framework	This study does not directly transfer Christian theological assumptions but reconstructs ecological theology through Islamic concepts: <i>Tawhīd</i> , <i>Khalīfat</i> , <i>Amānat</i> , <i>Mīzān</i> , <i>Maṣlaḥat</i> , and <i>Fiqh</i> . Nature is not considered divine but a manifestation of Allah's signs (<i>āyāt Allāh</i>). Humans are not masters of nature but trustees accountable before Allah. Ecological responsibility therefore becomes an act of worship (<i>ʿibādat</i>).
Human–Nature Relationship	<i>Fiqh</i> Ecotheology proposes a theocentric-ecological relationship in which humans, nature, and God are connected through <i>tawhīd</i> . Humans possess authority over nature only through their responsibility (<i>amānat</i>). The principle of <i>mīzān</i> requires maintaining ecological balance and avoiding excessive exploitation (<i>Isrāf</i>).
Integration with Sustainable Development Goals (SDGs)	This framework integrates the SDGs with Islamic ethical and legal values, making the SDGs compatible with <i>Maqāṣid al-Sharīʿat</i> objectives. The SDGs are interpreted as operational instruments for achieving <i>maṣlaḥat</i> . Environmental goals (SDGs 13, 14, and 15), social justice (SDGs 1, 2, and 10), and education (SDG 4) reflect <i>maqāṣid</i> objectives.
Ethical–Legal Mechanism for Environmental Protection	<i>Fiqh</i> ecotheology introduces Islamic legal mechanisms based on <i>uṣūl al-fiqh</i> : <i>jalb al-maṣlaḥat</i> , <i>darʿ al-maṣḍat</i> , and <i>lā ḍarar wa lā ḍirār</i> . Environmental damage is legally and ethically prohibited because it violates the principle of preventing harm and protecting public welfare.
Contribution to Sustainable Transformation	The proposed framework positions <i>Fiqh</i> Ecotheology as a transformative paradigm that connects spirituality, Islamic law, social finance, and sustainability governance. Islamic institutions, such as <i>zakāt</i> , <i>waqf</i> , and green finance, can

Dimension	Contribution of <i>Fiqh</i> Ecotheology
	operationalize ecological <i>maṣlaḥat</i> and support sustainable development.

CONCLUSION

The concept of *maqāṣid al-sharīʿat* is an important foundation for understanding the objectives and values of *sharīʿat*. *Maqāṣid al-Sharīʿat* emphasizes the importance of maintaining the benefits and welfare of humans and the environment. In this context, ecotheology is a relevant approach to understanding and implementing *maqāṣid al-sharīʿat* in environmental issues. The SDGs are an important global framework for achieving sustainable development. The SDGs emphasize the importance of integrating economic, social, and environmental aspects in achieving sustainable development.

This study shows that the concept of *fiqh* ecotheology that can be integrated with *maqāṣid al-sharīʿat* and Sustainable Development Goals (SDGs) is Environmental Stewardship as a Religious Obligation, which reflects the application of MQS1,3,5 and SDGs 14,15; Prevention of Environmental Damage reflected in MQS1,3,5 and SDGs14,15: Wise Use of Resources interpreted in MQS1,3,5 and SDGs 13,14,15: Sustainable Development is illustrated in MQS1,3,5 and SDGs11,14,15: Ethical Consumption is illustrated in MQS1,2,3,5 and SDGs12,14,15: Protection of Animals and Plants reflects the goals of MQS1,3,5 and SDGs14,15; Cooperation in Environmental Conservation is illustrated as in the goals of MQS1,3,5 and SDGs 8,14,15; Awareness and Education is illustrated as in the goals of MQS1,2,3 and SDGs 4,14,15; The application of the principle of *maṣlaḥat* through the instrument of Islamic philanthropy has similarities contained in the objectives of MQS1,4,5 and SDGs1,2,3,10; and the paradigm of “Ecological *Tawḥīd*” has integration with the objectives of MQS1. 5 and SDGs 4, 13, 15. The spiritual values that exist in the *fiqh* of ecotheology in *Maqāṣid al-Sharīʿat* and SDGs are Balance (*Mīzān*), Responsibility (*Amānat*), Prohibition of Destruction (*Fasād fī al-ʿArḍ*), Maintenance (*Ḥifẓ*), and Sustainability (*Istidāmat*).

This study shows that the concept of *fiqh* ecotheology has strong integration with *maqāṣid al-sharīʿat* and Sustainable Development Goals (SDGs). These results encourage legislation and public policies to further integrate religious values such as *Mīzān*, *Amānat*, *Fasād fī al-ʿArḍ*, *Ḥifẓ*, *Istidāmat*, *al-ʿadl*, *maṣlaḥat*, *lā ḍarar wa lā ḍirār*, and *ḥabl min al-ʿālam*.

The novelty of this research lies in several aspects: first, the incorporation of the concepts of *fiqh* ecotheology, *maqāṣid al-sharīʿat*, and Sustainable Development Goals (SDGs). Second, this study offers a concept of ecotheology that is relevant to the objectives of *maqāṣid al-sharīʿat* and SDGs and the application of spiritual values in its implementation. Third, it provides a strategic framework for the development of the

concept of *fiqh* ecotheology in supporting holistic and inclusive SDGs and achieving *maqāṣid al-sharīʿat* goals.

DISCLOSURE

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this study.

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