



Islamic Perspectives on Climate Justice: Reconstructing Environmental Ethics Through Maqāṣid al-Sharī‘ah

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Abstract

Climate justice has emerged as a critical normative issue that requires ethical and legal frameworks capable of integrating environmental sustainability with social welfare and intergenerational responsibility. This study aims to reconstruct Islamic environmental ethics through the perspective of maqāṣid al-sharī‘ah and to formulate an integrated conceptual framework for contemporary climate governance. The research employed a qualitative normative legal approach using library research, drawing upon recent scholarly literature on Islamic environmental law, ecological jurisprudence, environmental ethics, and maqāṣid al-sharī‘ah. Data were analyzed through qualitative content analysis and conceptual synthesis to identify key normative principles and develop an Eco-Maqāṣid framework. The findings demonstrate that environmental preservation should be understood as a foundational legal objective supporting the realization of public welfare, justice, and sustainable development. The study further shows that integrating the principles of tawḥīd, khilāfah, mīzān, and maqāṣid al-sharī‘ah provides a coherent ethical foundation for preventive environmental governance, institutional accountability, and climate resilience. The proposed Eco-Maqāṣid framework contributes theoretically by synthesizing fragmented discussions on Islamic environmental ethics into a unified analytical model and offers a normative reference for strengthening climate governance within contemporary Islamic legal thought.

Keywords: Climate Justice, Eco-Maqāṣid, Environmental Ethics, Islamic Law, Maqāṣid Al-Sharī‘Ah.



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INTRODUCTION

The accelerating climate crisis has transformed environmental degradation from a regional ecological concern into a multidimensional global justice issue involving legal responsibility, economic inequality, ethical accountability, and intergenerational sustainability, thereby demanding normative frameworks capable of integrating environmental protection with social justice and human dignity (Shabanov et al., 2025). Contemporary climate governance increasingly recognizes that environmental policies cannot be separated from moral reasoning because ecological destruction disproportionately affects vulnerable communities while simultaneously threatening the sustainability of future generations (Hasanah & Kalsum, 2026). International discussions on climate justice have consequently expanded beyond scientific and technological mitigation strategies toward philosophical and religious ethical traditions that provide comprehensive moral foundations for environmental stewardship (Dhanani & Glaus Jones, 2026). Within Islamic scholarship, renewed attention has been directed toward reconstructing environmental ethics through the concepts of *khilāfah*, *tawḥīd*, *mīzān*, and *maqāṣid al-sharī‘ah*, reflecting a growing awareness that Islamic legal thought possesses normative resources capable of addressing contemporary ecological challenges (Jan & Nabi, 2026). This intellectual development indicates that environmental degradation is increasingly interpreted not merely as a technical policy failure but as a manifestation of deeper ethical and legal disorientation concerning the relationship between humanity, nature, and divine responsibility.

Recent scholarship has significantly enriched Islamic environmental discourse by demonstrating that *maqāṣid al-sharī'ah* provides a flexible legal philosophy capable of accommodating ecological preservation alongside the classical objectives of Islamic law (Khuluq & Asmuni, 2024). Studies have expanded this perspective through ecological fiqh, eco-theology, Qur'anic hermeneutics, and environmental jurisprudence, illustrating that Islamic legal reasoning increasingly emphasizes sustainability rather than purely anthropocentric legal obligations (Arzam & Kusnadi, 2025). Several scholars have reconstructed Qur'anic interpretation by employing *maqāṣidī* approaches that position environmental preservation as an essential dimension of Islamic ethical reasoning rather than an auxiliary legal consideration (Cholidi & Masuwd, 2025). Other contributions have connected Islamic environmental ethics with disaster governance, climate adaptation, economic resilience, natural resource regulation, Islamic finance, corporate responsibility, and ecological public policy, demonstrating the growing interdisciplinary character of this field (Fardiansyah & Fikri, 2026). Parallel developments within environmental fiqh further emphasize preventive legal reasoning through legal maxims and ecological jurisprudence, thereby broadening the practical implications of Islamic legal theory in responding to climate change (Asror, 2026).

Despite these advances, existing literature remains characterized by conceptual fragmentation because ecological discussions frequently concentrate on isolated legal doctrines without constructing an integrated framework that explicitly links climate justice with the higher objectives of Islamic law. Several studies privilege eco-theological narratives while offering limited legal operationalization for contemporary environmental governance (Khasani, 2025). Other works emphasize environmental fiqh or sector-specific applications such as mining governance, family law, disaster mitigation, or corporate responsibility, yet they seldom develop a comprehensive theory explaining how climate justice should function as an overarching normative principle within Islamic legal philosophy (Imdad & Azkiya, 2025). Research concerning ecological *maqāṣid* likewise often focuses on environmental preservation (*hifẓ al-bi'ah*) without sufficiently clarifying its interaction with distributive justice, economic responsibility, intergenerational equity, and institutional governance (Rohman & Kholid, 2026). The absence of an integrated analytical reconstruction has consequently limited the theoretical capacity of Islamic legal scholarship to contribute systematically to contemporary global debates concerning climate justice.

The persistence of these conceptual limitations possesses important academic and practical implications because climate governance increasingly requires legal frameworks capable of reconciling ecological sustainability, social welfare, public policy, and ethical accountability across multiple institutional contexts. Contemporary Islamic legal scholarship has begun proposing ecological jurisprudence, ecological fatwas, and *maqāṣid*-oriented environmental governance as normative responses to environmental degradation, yet these initiatives remain dispersed across different methodological traditions (Harun, 2025). Emerging studies have also demonstrated the relevance of *maqāṣid*-based legal reconstruction for Indonesian environmental governance, CSR policies, resource management, disaster prevention, and ecological justice, although a unified theoretical synthesis remains underdeveloped (Susana et al., 2025). Similar developments concerning ecological zakat, environmental finance, and sustainable economic responsibility reveal that climate justice increasingly requires integration between legal ethics and socio-economic institutions rather than isolated doctrinal reformulations (Zaimuddin et al., 2025). Strengthening this theoretical integration would enhance the capacity of Islamic legal thought to participate more substantively in international discussions concerning sustainable development, environmental governance, and global climate justice.

This study positions itself within the emerging literature on Islamic environmental ethics by reconstructing climate justice through the analytical framework of *maqāṣid al-sharī'ah* rather than treating environmental protection merely as an additional objective of Islamic law. Instead of examining individual legal sectors independently, the present research develops an integrated normative framework that connects ecological preservation with justice, public welfare, sustainability, human responsibility, and institutional governance as mutually reinforcing legal objectives. Such an approach enables a more comprehensive understanding of environmental ethics that extends beyond conventional environmental fiqh toward a broader reconstruction of Islamic legal philosophy capable of engaging contemporary ecological challenges. The analysis consequently seeks to bridge fragmented scholarly discussions by synthesizing diverse strands of recent Islamic environmental scholarship into a coherent conceptual model applicable to climate justice discourse.

This research aims to reconstruct Islamic environmental ethics through the perspective of *maqāṣid al-sharī'ah* in order to formulate a comprehensive conceptual framework for climate justice within contemporary Islamic legal thought. The study contributes theoretically by integrating dispersed discussions concerning ecological jurisprudence, environmental ethics, and Islamic legal philosophy into a unified analytical model that broadens the normative scope of *maqāṣid al-sharī'ah*. Methodologically, the research demonstrates how systematic normative analysis can be employed to reinterpret contemporary environmental issues through higher objectives of Islamic law while maintaining coherence with classical legal principles. The proposed framework is expected to enrich interdisciplinary discussions linking Islamic legal studies, environmental governance, sustainability ethics, and climate justice. It also provides an analytical foundation for future research exploring the practical implementation of Islamic environmental ethics across diverse legal, social, economic, and policy contexts.

RESEARCH METHODS

This study employed a non-empirical normative legal research design using a qualitative library research approach to reconstruct Islamic environmental ethics through the analytical framework of *maqāṣid al-sharī'ah*. The primary data consisted of contemporary scholarly publications addressing Islamic environmental law, ecological jurisprudence, climate justice, environmental ethics, and *maqāṣid*-oriented legal theory, while supporting materials included classical Islamic legal literature and internationally recognized discussions concerning climate governance and sustainability. Literature selection followed purposive criteria emphasizing relevance to Islamic legal philosophy, ecological ethics, environmental governance, and climate justice, with particular priority given to recent peer-reviewed publications published between 2024 and 2026 to ensure conceptual currency. The collected literature was systematically classified into thematic categories covering ecological *fiqh*, *maqāṣid al-sharī'ah*, Islamic ecotheology, environmental jurisprudence, Qur'anic environmental hermeneutics, climate governance, and sustainable legal development. These thematic classifications constituted the analytical basis for identifying convergences, conceptual differences, and unresolved theoretical issues concerning the reconstruction of Islamic environmental ethics.

The analytical procedure combined qualitative content analysis with conceptual synthesis to identify normative principles underlying contemporary Islamic environmental scholarship and to reconstruct their relationship with climate justice through the higher objectives of Islamic law. Analysis began with critical reading and coding of the selected literature, followed by comparative examination of recurring legal concepts, ethical principles, and jurisprudential arguments concerning environmental responsibility, ecological preservation, justice, and sustainability. The identified concepts were subsequently interpreted using a *maqāṣid*-oriented analytical framework to formulate an integrated model connecting environmental ethics with contemporary climate governance and legal responsibility. Analytical rigor was maintained through systematic source triangulation across multiple scholarly perspectives, conceptual consistency during interpretation, and transparent documentation of thematic categorization throughout the research process. Because the research relied exclusively on publicly available academic literature without involving human participants or personal data, formal ethical approval was not required, although principles of academic integrity, accurate citation, objective interpretation, and faithful representation of scholarly arguments were consistently maintained.

RESULTS AND DISCUSSION

Reconstructing Climate Justice Through the Objectives of *Maqāṣid al-Sharī'ah*

Contemporary climate justice has gradually evolved beyond distributive debates concerning carbon emissions and environmental compensation toward a broader normative discourse addressing the ethical legitimacy of legal institutions, intergenerational obligations, ecological sustainability, and the equitable distribution of environmental risks. Within this intellectual transformation, *maqāṣid al-sharī'ah* offers a dynamic legal philosophy capable of extending Islamic legal reasoning beyond conventional doctrinal boundaries by emphasizing the realization of public welfare (*maṣlaḥah*) as the central objective of law rather than merely preserving legal formalism (Khuluq & Asmuni, 2024). Recent developments in Islamic legal scholarship argue that environmental preservation should no longer be interpreted as an indirect implication of protecting life or property, but rather as an autonomous legal objective that safeguards the ecological systems upon which all classical objectives

ultimately depend (Jan & Nabi, 2026). Such a reconstruction shifts environmental protection from a supplementary ethical recommendation into an integral component of Islamic legal responsibility. The resulting perspective enables climate justice to be understood as a normative obligation rooted in the preservation of ecological balance rather than solely as a response to environmental degradation after damage has occurred.

The expansion of *maqāṣid al-sharī'ah* toward ecological justice reflects an important epistemological development in contemporary Islamic legal theory because environmental degradation increasingly threatens multiple dimensions of human welfare simultaneously. Climate change directly affects the preservation of life through disasters, public health crises, and food insecurity while simultaneously undermining wealth, social stability, family welfare, and future human development, indicating that ecological destruction cannot be separated from the broader objectives protected by Islamic law (Arzam & Kusnadi, 2025). This interconnectedness demonstrates that the classical hierarchy of *maqāṣid* requires reinterpretation within contemporary environmental realities where ecological collapse functions as a systemic risk rather than an isolated environmental event. Several scholars consequently advocate incorporating *ḥifẓ al-bi'ah* into contemporary *maqāṣid* discourse because environmental integrity constitutes the precondition enabling the realization of every other legal objective (Cholidi & Masuwd, 2025). Such reasoning expands the normative horizon of Islamic jurisprudence by recognizing ecological sustainability as an indispensable foundation for comprehensive human welfare.

The reconstruction of climate justice through *maqāṣid al-sharī'ah* also challenges the predominantly anthropocentric orientation that has characterized portions of classical legal interpretation. Traditional legal analysis frequently positioned nature as an object serving human interests, whereas contemporary ecological scholarship increasingly argues that environmental preservation possesses intrinsic normative value because the natural world represents part of the divinely ordained order entrusted to humanity (Ghozali, 2025). This interpretative shift does not diminish human welfare as the ultimate purpose of Islamic law but instead recognizes that human flourishing cannot exist independently from ecological integrity. The concept of justice consequently extends beyond interpersonal relations toward balanced interaction between humanity, natural ecosystems, and future generations. Such an understanding enables Islamic legal philosophy to participate more substantively in contemporary environmental ethics without abandoning its theological foundations.

Another significant contribution of the *maqāṣid* approach lies in its capacity to integrate preventive legal reasoning into environmental governance. Rather than limiting legal intervention to compensatory mechanisms after ecological harm has occurred, *maqāṣid*-oriented jurisprudence emphasizes preventing environmental destruction because avoiding harm constitutes a higher realization of public welfare than merely addressing its consequences (Asror, 2026). This preventive orientation resonates with contemporary sustainability principles advocating precautionary environmental governance, long-term ecological planning, and responsible resource management before irreversible environmental degradation emerges. Environmental justice therefore becomes inseparable from legal foresight, institutional accountability, and ethical responsibility across generations. The preventive character of *maqāṣid* consequently reinforces the capacity of Islamic legal reasoning to respond proactively to the accelerating complexity of the global climate crisis.

The growing relevance of climate justice within Islamic legal discourse likewise illustrates that environmental governance cannot be reduced to technical regulation or administrative policy alone. Environmental legislation requires normative legitimacy capable of harmonizing ecological sustainability with social equity, economic responsibility, and public participation in environmental decision-making (Shabanov et al., 2025). Contemporary studies concerning environmental law, ecological jurisprudence, and *maqāṣid*-based governance increasingly demonstrate that Islamic legal philosophy provides conceptual resources for balancing these competing interests through an integrated understanding of justice and public welfare (Susana et al., 2025). The reconstruction of climate justice therefore extends beyond environmental conservation by redefining legal responsibility across governmental institutions, economic actors, and civil society. This broader perspective strengthens the capacity of Islamic law to contribute meaningfully to contemporary debates surrounding sustainable environmental governance within pluralistic legal systems.

Reconstructing climate justice through *maqāṣid al-sharī'ah* represents a transition from reactive environmental ethics toward a comprehensive legal philosophy that integrates ecological preservation into the fundamental objectives of Islamic law. The proposed reconstruction neither replaces classical *maqāṣid* nor departs from established jurisprudential principles, but instead broadens their normative application in response to unprecedented ecological challenges confronting contemporary societies. Climate justice accordingly emerges as a legal and ethical imperative grounded in the preservation of ecological balance, human dignity, and sustainable public welfare across generations. This conceptual foundation provides the basis for examining how Islamic environmental ethics can further integrate theological principles, moral responsibility, and environmental stewardship within a coherent framework of contemporary climate governance.

Islamic Environmental Ethics: Integrating *Khilāfah*, *Tawhīd*, *Mīzān*, and Ecological Responsibility

Islamic environmental ethics derives its normative strength from a coherent theological worldview in which the relationship between God, humanity, and nature is understood as an integrated moral order rather than a hierarchy of unrestricted human domination. Contemporary ecological discourse within Islamic scholarship increasingly emphasizes that environmental degradation originates not only from technological or economic failures but also from ethical disorientation that separates human development from divine responsibility (Hasanah & Kalsum, 2026). The principles of *tawhīd*, *khilāfah*, and *mīzān* collectively establish an ethical foundation requiring humans to exercise authority over natural resources within clearly defined moral limits rather than according to unlimited economic interests. Such a perspective reframes environmental stewardship as an expression of religious accountability rather than merely an ecological preference. Climate justice consequently becomes inseparable from restoring ethical harmony between human civilization and the natural order established by God.

Among these principles, *khilāfah* occupies a central position because it defines humanity as a trustee entrusted with preserving rather than exploiting the earth. Classical interpretations frequently emphasized human authority over nature, whereas contemporary scholarship increasingly interprets this authority as a fiduciary responsibility constrained by justice, sustainability, and accountability before God (Khasani, 2025). This reinterpretation rejects exploitative readings that legitimize excessive extraction of natural resources in the name of economic development. Instead, stewardship requires balancing human needs with the regenerative capacity of ecosystems and recognizing ecological degradation as a violation of the trust inherent in human existence. Such an understanding strengthens the ethical basis for environmental governance by locating ecological responsibility within the core identity of the Muslim community rather than treating it as an external policy obligation.

The principle of *tawhīd* further reinforces Islamic environmental ethics by affirming the unity of creation under divine sovereignty, thereby rejecting fragmented approaches that isolate environmental issues from broader moral and spiritual responsibilities. Ecological destruction within this framework represents not merely physical damage to natural resources but also disruption of the harmonious relationship that God established among all elements of creation (Harianto et al., 2025). Contemporary Islamic ecotheology therefore argues that environmental ethics cannot be adequately understood through utilitarian calculations alone because every component of nature possesses value within the divine order independent of immediate human benefit (Rohman & Kholid, 2026). This holistic perspective expands legal reasoning beyond anthropocentric assumptions and encourages ecological policies that respect biodiversity, ecosystem integrity, and long-term sustainability. Climate justice thus reflects fidelity to theological principles as much as compliance with environmental regulation.

Equally important is the Qur'anic concept of *mīzān*, which emphasizes balance, proportionality, and moderation as universal characteristics of creation. Ecological crises illustrate the consequences of disturbing this divinely established equilibrium through excessive consumption, environmental exploitation, and unsustainable economic practices (Dhanani & Glaus Jones, 2026). Contemporary Islamic environmental ethics interprets *mīzān* as a normative standard requiring legal systems and public institutions to maintain equilibrium between economic development, environmental conservation, and social welfare rather than privileging one objective at the expense of another. This understanding aligns closely with sustainability principles advocating balanced resource management without reducing environmental governance to purely technical regulation. Restoring ecological

balance therefore becomes both a legal obligation and an ethical manifestation of justice rooted in Islamic theology.

The integration of these theological principles has encouraged the emergence of environmental fiqh as a specialized field responding directly to contemporary ecological challenges through Islamic legal reasoning. Rather than limiting fiqh to ritual obligations or interpersonal transactions, recent scholarship reconstructs environmental jurisprudence as an instrument for protecting ecological sustainability through preventive legal norms, public responsibility, and collective welfare (Harun, 2025). The construction of ecological fiqh has likewise been enriched by *maqāṣid*-oriented interpretations that connect environmental preservation with broader legal objectives concerning justice, human dignity, and sustainable development (Al Banna & Rosyidah, 2025). This interdisciplinary evolution demonstrates that Islamic environmental ethics is no longer confined to theological reflection but increasingly informs legal reasoning applicable to environmental governance and public policy. Such developments strengthen the practical relevance of Islamic jurisprudence in addressing increasingly complex ecological problems.

The convergence of *khilāfah*, *tawḥīd*, *mīzān*, and environmental fiqh ultimately produces an integrated ethical framework capable of supporting contemporary climate justice beyond conventional legal compliance. Environmental responsibility emerges as a continuous moral commitment requiring individuals, communities, governments, and economic institutions to preserve ecological integrity while pursuing social welfare and sustainable development. This integrated ethical perspective demonstrates that Islamic legal philosophy possesses conceptual resources capable of responding to global ecological challenges through principled legal reasoning grounded in both revelation and public welfare. It also establishes the normative foundation for examining how these ethical principles may be operationalized within contemporary environmental governance through *maqāṣid*-oriented legal institutions and policy frameworks.

Operationalizing *Maqāṣid*-Based Climate Justice in Contemporary Environmental Governance

The normative reconstruction of climate justice acquires practical significance only when the ethical principles embedded within *maqāṣid al-sharī'ah* are translated into institutional mechanisms capable of guiding environmental governance, public policy, and legal decision-making. Contemporary environmental challenges demonstrate that ecological degradation is closely associated with regulatory fragmentation, weak institutional accountability, and development paradigms that prioritize short-term economic growth over long-term ecological sustainability. Recent Islamic legal scholarship therefore emphasizes that environmental governance should not merely regulate environmental exploitation but should actively institutionalize justice, prevention, and sustainability as fundamental legal objectives guiding governmental action (Wafiyah, 2026). This orientation positions environmental law as a proactive instrument for safeguarding public welfare rather than a reactive mechanism addressing environmental harm after irreversible damage has occurred. Such an approach substantially broadens the role of Islamic legal philosophy within contemporary climate governance by integrating ethical responsibility into public institutions and regulatory frameworks.

The implementation of *maqāṣid*-based environmental governance is increasingly reflected in the reconstruction of legal policies governing natural resources, environmental conservation, and disaster management. Contemporary scholars argue that environmental legislation should be evaluated according to its capacity to preserve ecological systems while simultaneously protecting human welfare, distributive justice, and sustainable development rather than exclusively measuring economic productivity (Fardiansyah & Fikri, 2026). Similar arguments have emerged within studies proposing preventive legal frameworks for disaster governance, where environmental planning, spatial regulation, and climate adaptation are interpreted as legal manifestations of protecting public welfare through anticipatory policy rather than emergency intervention alone (Mu'in et al., 2026). This preventive orientation illustrates the compatibility between Islamic legal objectives and contemporary sustainability governance because both prioritize long-term resilience over temporary regulatory responses. The resulting legal perspective encourages governments to integrate ecological risk assessment into policy formulation before environmental crises generate broader social and economic consequences.

The operational dimension of climate justice likewise extends to the regulation of natural resource management and extractive industries, where economic development frequently generates

tensions between commercial interests and ecological preservation. Recent *maqāṣid*-oriented analyses of mining policy argue that environmental governance should prioritize justice across present and future generations by preventing excessive environmental exploitation that undermines the regenerative capacity of ecosystems (Imdad & Azkiya, 2025). Parallel studies examining the reconstruction of environmental legal norms similarly advocate evaluating public policies according to their contribution to ecological sustainability, social equity, and responsible resource utilization rather than relying exclusively on conventional indicators of economic efficiency (Susana et al., 2025). Such arguments illustrate that climate justice requires substantive legal evaluation of development policies instead of limiting environmental governance to procedural regulatory compliance. This perspective strengthens the role of Islamic legal reasoning in promoting environmentally responsible economic transformation without rejecting legitimate developmental objectives.

Institutional implementation also encompasses economic governance, where Islamic financial institutions and corporate actors increasingly assume responsibility for advancing climate resilience through ethical investment and sustainable business practices. Emerging scholarship demonstrates that Islamic finance possesses significant potential to support climate adaptation by directing financial resources toward environmentally responsible development while remaining consistent with the higher objectives of Islamic law (Hammad & Said, 2026). Similar developments are evident in proposals reconstructing Corporate Social Responsibility through an *Eco-Maqāṣid* framework that integrates environmental stewardship into corporate legal obligations rather than treating ecological initiatives as voluntary philanthropic activities (Tutik et al., 2026). These developments indicate that environmental responsibility should permeate financial governance, investment strategies, and corporate accountability mechanisms. Climate justice therefore evolves into a multidimensional governance principle connecting legal regulation, economic institutions, and environmental sustainability within a unified ethical framework.

Religious institutions likewise possess an increasingly significant role in operationalizing climate justice because normative legal guidance often shapes public attitudes toward environmental responsibility within Muslim societies. Recent studies examining ecological fatwas demonstrate that contemporary Islamic legal opinions increasingly encourage environmental conservation by interpreting ecological protection as an expression of public welfare and collective religious obligation (Rojihisawal et al., 2025). Complementary scholarship concerning ecosentric zakat further expands this institutional role by proposing that Islamic social finance can contribute directly to ecological restoration and climate resilience through redistribution mechanisms supporting environmental justice alongside poverty alleviation (Zaimuddin et al., 2025). These initiatives illustrate that Islamic legal institutions possess the capacity to influence environmental governance beyond conventional judicial or legislative processes. The institutionalization of climate justice consequently depends upon collaborative interaction among governments, religious authorities, economic institutions, and civil society organizations operating within a shared framework of ecological responsibility grounded in *maqāṣid al-sharī'ah*.

Toward an Integrated *Eco-Maqāṣid* Framework for Sustainable Climate Governance

The preceding discussions demonstrate that contemporary Islamic scholarship has produced significant advances in ecological jurisprudence, environmental ethics, and *maqāṣid al-sharī'ah*, yet these contributions frequently remain dispersed across distinct disciplinary perspectives without being synthesized into a unified normative framework capable of guiding comprehensive climate governance. Some studies emphasize ecological *fiqh*, whereas others prioritize eco-theology, Qur'anic hermeneutics, environmental law, Islamic finance, disaster governance, or public policy, resulting in valuable but fragmented conceptual developments (Setiawan & Aisyah, 2025). This fragmentation limits the ability of Islamic legal thought to present a coherent alternative framework that systematically addresses the ethical, legal, institutional, and socio-economic dimensions of climate justice. An integrated *Eco-Maqāṣid* framework responds to this limitation by positioning environmental sustainability as the connecting principle through which diverse Islamic legal concepts converge toward a common normative objective. Such integration enables Islamic environmental ethics to function not only as a moral discourse but also as a comprehensive legal philosophy applicable across multiple governance sectors.

The proposed Eco-*Maqāṣid* framework begins from the premise that environmental preservation constitutes a foundational condition enabling the realization of all higher objectives of Islamic law. Ecological degradation simultaneously threatens human life, public health, economic stability, family welfare, and social continuity, indicating that environmental destruction undermines the comprehensive realization of *maṣlaḥah* rather than affecting only a single legal interest (Liza et al., 2026). Contemporary Islamic legal reasoning therefore requires an analytical structure that recognizes ecological sustainability as a cross-cutting legal objective influencing every dimension of public policy and institutional governance. This perspective extends the functional scope of *maqāṣid al-sharī'ah* beyond sectoral legal interpretation toward an integrated paradigm capable of evaluating legislation, economic development, environmental planning, and social institutions according to their long-term ecological consequences. Climate justice consequently becomes an operational expression of comprehensive public welfare rather than an isolated environmental concern.

Within this framework, theological principles provide the ethical foundation, while *maqāṣid al-sharī'ah* supplies the normative methodology connecting those principles with contemporary legal governance. The concepts of *tawḥīd*, *khilāfah*, *mīzān*, and *amānah* establish moral obligations concerning humanity's relationship with nature, whereas *maqāṣid* translates these ethical commitments into legal objectives emphasizing justice, prevention, sustainability, and collective welfare (Hasanah & Kalsum, 2026). Ecological fiqh subsequently functions as the operational instrument through which these normative commitments are implemented across legislation, judicial interpretation, environmental policy, and institutional practice (Al Banna & Rosyidah, 2025). The interaction among these dimensions produces a coherent legal architecture capable of integrating theological values with practical governance without reducing Islamic environmental ethics to symbolic religious discourse. Such integration strengthens the analytical capacity of Islamic legal philosophy in responding to increasingly complex environmental challenges.

The Eco-*Maqāṣid* framework also reinforces the transition from reactive environmental regulation toward anticipatory governance emphasizing prevention, resilience, and intergenerational responsibility. Contemporary ecological crises demonstrate that environmental justice cannot be achieved solely through sanctions or restoration after environmental damage has occurred because irreversible ecological loss frequently exceeds the capacity of compensatory legal mechanisms. Preventive legal reasoning therefore assumes central importance by requiring governments, economic institutions, and communities to evaluate environmental risks before development activities generate ecological harm (Asror, 2026). This orientation corresponds closely with emerging *maqāṣid*-based approaches advocating disaster mitigation, sustainable spatial planning, responsible resource management, and environmentally conscious economic policies as essential components of legal governance (Mu'in et al., 2026). Climate justice within this integrated framework is consequently measured by the capacity of institutions to preserve ecological resilience rather than merely responding to environmental emergencies.

The conceptual synthesis developed through the Eco-*Maqāṣid* framework offers broader implications for the future development of Islamic legal studies by demonstrating that climate governance should be understood as an interdisciplinary field connecting theology, jurisprudence, environmental science, economics, and public administration. Islamic legal philosophy possesses sufficient conceptual flexibility to engage contemporary global environmental debates while maintaining fidelity to its foundational normative principles. The reconstruction proposed in this study illustrates that climate justice is best understood as a multidimensional legal objective integrating ecological sustainability, social equity, institutional accountability, and public welfare into a coherent system of environmental governance. This integrated perspective not only expands the contemporary scope of *maqāṣid al-sharī'ah* but also provides a normative foundation for future empirical and comparative studies examining the implementation of Islamic environmental ethics across diverse legal systems and policy environments.

CONCLUSION

This study demonstrates that *maqāṣid al-sharī'ah* provides a coherent normative foundation for reconstructing Islamic environmental ethics in response to the growing complexity of contemporary climate justice. Rather than treating environmental protection as a secondary legal concern, the analysis establishes ecological sustainability as an essential condition for realizing the higher objectives of

Islamic law, including the protection of life, human dignity, public welfare, and social justice. The reconstruction proposed in this study integrates theological principles such as *tawhīd*, *khilāfah*, and *mīzān* with maqāsid-oriented legal reasoning, producing a comprehensive ethical framework that links environmental responsibility with institutional governance, legal accountability, and sustainable development. This integrated perspective broadens the scope of Islamic legal philosophy beyond conventional doctrinal interpretation by positioning climate justice as a multidimensional legal and moral obligation applicable to environmental governance, economic policy, and public institutions. The findings indicate that Islamic legal thought possesses significant conceptual capacity to contribute meaningfully to global discussions on ecological sustainability while remaining firmly grounded in its normative foundations.

The proposed Eco-*Maqāsid* framework contributes theoretically by synthesizing fragmented discussions on environmental fiqh, Islamic ecotheology, environmental jurisprudence, and climate governance into a unified analytical model capable of addressing contemporary ecological challenges. The framework also provides a conceptual basis for developing preventive environmental policies that prioritize long-term ecological resilience, intergenerational justice, and sustainable resource management within Islamic legal systems. Although this research is limited to normative and conceptual analysis, the reconstructed framework offers practical implications for policymakers, religious institutions, Islamic financial organizations, and environmental governance initiatives seeking to integrate ethical and legal principles into climate action. Future studies may extend this framework through empirical investigations, comparative legal analysis, or policy evaluation across different Muslim-majority jurisdictions to examine how Eco-*Maqāsid* principles operate within diverse institutional and socio-political contexts. Such developments would further strengthen the contribution of Islamic legal scholarship to contemporary climate governance and the pursuit of sustainable environmental justice.

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