

## Islamic Environmental Law as a Framework for Sustainable Society

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**ABSTRACT** - Environmental degradation is a global challenge that threatens ecological, social, and economic sustainability, thereby requiring an approach that is not only regulatory but also value-based. This study aims to analyze the principles of Islamic Environmental Law and their relevance as a framework for realizing a sustainable society. This research employs a normative juridical method with a literature study approach. Data were collected through the examination of the Qur'an, Hadith, books, and relevant scientific articles, and then analyzed using qualitative descriptive and doctrinal analysis techniques. The results show that the principles of khalifah, amanah, mizan, maslahah, and the prohibition of fasad form a normative framework that supports environmental protection, sustainable resource management, and equitable environmental governance. Islamic Environmental Law functions not only as an ethical-religious guideline but also as a normative framework for sustainable development. Future research is recommended to examine the implementation of these principles in environmental policies and practices using empirical approaches.

**ABSTRAK** - Degradasi lingkungan merupakan tantangan global yang mengancam keberlanjutan ekologi, sosial, dan ekonomi sehingga diperlukan pendekatan yang tidak hanya bersifat regulatif, tetapi juga berbasis nilai. Penelitian ini bertujuan menganalisis prinsip-prinsip Hukum Lingkungan Islam serta relevansinya sebagai kerangka dalam mewujudkan masyarakat berkelanjutan. Penelitian ini menggunakan metode yuridis normatif dengan pendekatan studi kepustakaan. Data dikumpulkan melalui telaah terhadap Al-Qur'an, Hadis, buku, dan artikel ilmiah yang relevan, kemudian dianalisis menggunakan teknik analisis deskriptif kualitatif dan doktrinal. Hasil penelitian menunjukkan bahwa prinsip khalifah, amanah, mizan, maslahah, dan larangan fasad membentuk kerangka normatif yang mendukung perlindungan lingkungan, pengelolaan sumber daya secara berkelanjutan, serta tata kelola lingkungan yang berkeadilan. Hukum Lingkungan Islam tidak hanya berfungsi sebagai pedoman etis-keagamaan, tetapi juga sebagai kerangka normatif bagi pembangunan berkelanjutan. Penelitian selanjutnya disarankan mengkaji implementasi prinsip-prinsip tersebut dalam kebijakan dan praktik lingkungan secara empiris.

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### Kata Kunci

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Amanah.



## INTRODUCTION

Environmental degradation has emerged as one of the most significant challenges facing contemporary society. Climate change, deforestation, water pollution, biodiversity loss, and excessive exploitation of natural resources threaten not only ecological stability but also social and economic sustainability. Despite the existence of various international agreements and national environmental regulations, environmental problems continue to intensify in many parts of the world. This situation indicates that legal and policy instruments alone are often insufficient to address environmental challenges effectively, particularly when environmental protection is not accompanied by strong ethical and moral commitments. Sustainable development has therefore become a global objective aimed at balancing economic growth, social welfare, and environmental protection. The concept emphasizes meeting present needs without compromising the ability of future generations to meet their own needs. Achieving sustainability requires not only effective environmental governance but also value systems that encourage responsible human behavior toward nature. In this regard, religion can serve as an important source of ethical guidance that strengthens environmental awareness and promotes ecological responsibility.

Islam, as a comprehensive way of life, provides fundamental principles concerning the relationship between humans and the environment. The Qur'an and Hadith contain numerous teachings that emphasize environmental conservation, moderation in resource consumption, and accountability in managing natural resources. Islamic Environmental Law derives its principles from these sources and integrates legal obligations with ethical and spiritual values. Concepts such as *khalifah* (stewardship), *amanah* (trust), *mizan* (balance), *maslahah* (public welfare), and the prohibition of *fasad* (corruption and destruction) establish a normative foundation for environmental protection and sustainable resource management. From a theoretical perspective, Islamic Environmental Law views environmental protection not merely as a regulatory issue but as a moral and religious responsibility. Humans are regarded as trustees entrusted by Allah with the duty to maintain ecological balance and ensure that natural resources are utilized responsibly. This perspective aligns closely with contemporary sustainability theories, which emphasize environmental stewardship, intergenerational equity, and the integration of social, economic, and environmental dimensions in development policies. Consequently, Islamic Environmental Law offers a holistic framework that combines legal norms, ethical values, and spiritual accountability in addressing environmental challenges.

Several previous studies have examined the relationship between Islamic teachings and environmental sustainability. (Ali & Agushi, 2024) emphasized that Islamic environmental ethics are rooted in stewardship, moderation, and responsibility toward nature. (Etuk, 2022) highlighted the spiritual dimensions of environmental crises and argued that ecological degradation is closely linked to the loss of sacred values in modern society. (Koehrsen, 2021) further demonstrated the role of Islamic institutions and religious values in promoting environmental awareness and climate action. In addition, various studies have discussed Islamic principles of environmental conservation, sustainable resource management, and ecological responsibility as important elements in addressing contemporary environmental challenges. Although previous studies have contributed significantly to the development of Islamic environmental discourse, most of them primarily focus on ethical, theological, or educational dimensions of environmental protection. Limited attention has been devoted to examining Islamic Environmental Law as a comprehensive normative framework capable of supporting contemporary environmental governance and sustainable



development policies. Furthermore, existing studies often discuss Islamic environmental principles separately without systematically analyzing their collective contribution to the formation of a sustainable society (Al-Jayyousi et al., 2022; Rifat et al., 2020).

This study therefore offers novelty by examining Islamic Environmental Law as an integrated framework that combines legal, ethical, and spiritual dimensions to support sustainable society development. Unlike previous studies that predominantly emphasize environmental ethics, this article analyzes how the principles of khalifah, amanah, mizan, maslahah, and the prohibition of fasad can function collectively as normative foundations for environmental governance, sustainable resource management, and long-term ecological sustainability. The study also highlights the relevance of these principles to contemporary environmental governance and sustainable development agendas. Accordingly, this article examines Islamic Environmental Law as a framework for developing a sustainable society by analyzing the foundational principles of Islamic environmental jurisprudence and exploring their contribution to contemporary environmental governance. Through the integration of religious values and sustainability objectives, the study seeks to demonstrate that Islamic Environmental Law can serve as an effective normative framework for fostering environmental responsibility, strengthening environmental governance, and supporting long-term ecological sustainability.

The research addresses three principal questions: how the principles of Islamic Environmental Law regulate the relationship between humans and the environment; how Islamic Environmental Law contributes to the development of a sustainable society; and how Islamic environmental principles remain relevant to contemporary environmental governance and sustainable development policies. Correspondingly, the objectives of this study are to analyze the fundamental principles of Islamic Environmental Law regarding environmental protection, examine its role in promoting a sustainable society, and evaluate the relevance of Islamic environmental principles within contemporary environmental governance and sustainable development frameworks.

## RESEARCH METHOD

This study employs a normative juridical research design with a literature-based approach. Normative juridical research focuses on the examination of legal principles, doctrines, concepts, and regulations relevant to the research topic. The study aims to analyze Islamic Environmental Law as a framework for sustainable society by exploring legal norms and environmental principles derived from Islamic sources and contemporary scholarly literature. The research emphasizes conceptual and doctrinal analysis to understand the relationship between Islamic environmental principles and sustainable development objectives.

The research targets consist of primary and secondary legal materials relevant to Islamic environmental law and sustainability. Primary sources include the Qur'an and Hadith as the principal foundations of Islamic legal and ethical teachings concerning environmental stewardship. Secondary sources comprise academic books, journal articles, legal doctrines, and previous studies discussing Islamic environmental law, environmental governance, sustainable development, and environmental ethics. These materials were selected based on their relevance, academic credibility, and contribution to the development of Islamic environmental discourse.

Data were collected through a comprehensive literature review. Relevant legal materials and



scholarly publications were identified, reviewed, and systematically organized according to the main themes of the study. The data collection process focused on Islamic environmental principles, including khalifah (stewardship), amanah (trust), mizan (balance), maslahah (public welfare), and the prohibition of fasad (environmental destruction), as well as their implications for environmental governance and sustainable development.

The research instrument consisted of a document review framework developed to classify and analyze legal materials according to predetermined thematic categories. This framework facilitated the identification of key concepts, legal principles, and theoretical perspectives related to environmental protection and sustainability within Islamic law. The instrument also enabled the systematic comparison of Islamic environmental principles with contemporary sustainability and environmental governance frameworks.

The collected data were analyzed using qualitative descriptive and doctrinal analysis techniques. The analysis involved interpreting legal texts, examining Islamic legal principles, and synthesizing findings from relevant literature to evaluate the contribution of Islamic Environmental Law to sustainable society development. Through this approach, the study identifies the normative foundations of environmental protection within Islamic law and assesses their relevance to contemporary environmental governance and sustainable development policies.

## RESULTS AND DISCUSSION

### 1. Islamic Environmental Law Principles and Their Contribution to Sustainable Society

To address the research objectives, the study analyzed the core principles of Islamic Environmental Law and their relevance to sustainable society development. The analysis demonstrates that Islamic environmental principles provide not only ethical guidance but also normative foundations for environmental governance, sustainable resource management, and environmental protection.

**Table 1. Core Principles of Islamic Environmental Law and Their Sustainability Functions**

Principle	Meaning	Environmental Function	Contribution to Sustainable Society
Khalifah	Stewardship	Responsible management of natural resources	Strengthens environmental responsibility
Amanah	Trust	Protection of resources entrusted by God	Encourages accountability and conservation
Mizan	Balance	Maintenance of ecological equilibrium	Supports sustainable development
Fasad (Prohibition)	Prevention of destruction	Restricts environmental degradation	Preserves ecosystem integrity



Principle	Meaning	Environmental Function	Contribution to Sustainable Society
Maslahah	Public welfare	Environmental protection societal benefit	Promotes intergenerational justice

Table 1 demonstrates that the fundamental principles of Islamic Environmental Law collectively establish a normative framework for environmental protection and sustainable development. Each principle contributes to environmental sustainability through distinct but interconnected functions.

The findings indicate that *khalifah* serves as the foundational principle of environmental stewardship. Human beings are entrusted with the responsibility of managing natural resources in a manner that ensures ecological sustainability and social welfare. This principle rejects exploitative approaches toward nature and instead promotes responsible resource utilization. The concept aligns with contemporary sustainability frameworks that emphasize stewardship and environmental accountability.

The principle of *amanah* reinforces environmental responsibility by viewing natural resources as a trust from Allah rather than objects of unrestricted ownership. This finding suggests that environmental degradation may be interpreted as a violation of moral and legal obligations. Such an approach strengthens environmental ethics and encourages conservation-oriented behavior among individuals and communities. Furthermore, the analysis reveals that *mizan* provides a normative basis for maintaining ecological balance. The Qur’anic concept of balance supports sustainability principles by emphasizing harmony between economic development, social welfare, and environmental protection. This finding demonstrates that Islamic environmental thought contains principles that are compatible with contemporary sustainable development discourse.

The prohibition of *fasad* functions as a preventive mechanism against environmental destruction. Activities such as pollution, deforestation, biodiversity loss, and excessive resource exploitation are inconsistent with Islamic legal and ethical principles because they disrupt ecological stability and threaten public welfare. This finding supports the argument that Islamic Environmental Law contains legal principles capable of addressing modern environmental challenges.

Finally, the principle of *maslahah* emphasizes that environmental protection serves the public interest. Environmental conservation contributes directly to human health, economic stability, social welfare, and ecological resilience. Therefore, sustainable environmental management is not only an ecological objective but also an essential component of societal welfare.

## 2. Relevance of Islamic Environmental Law to Contemporary Environmental Governance

The second objective of this study was to evaluate the relevance of Islamic Environmental Law in contemporary environmental governance. The analysis indicates that Islamic environmental principles correspond closely with several sustainability objectives recognized in modern environmental policy.

Table 2. Relationship Between Islamic Environmental Principles and Sustainable Development Goals



(SDGs)

<b>Islamic Principle</b>	<b>Sustainability Dimension</b>	<b>Relevant SDGs</b>
Khalifah	Environmental stewardship	SDG 13, SDG 15
Amanah	Resource conservation	SDG 6, SDG 12
Mizan	Ecological balance	SDG 13, SDG 15
Fasad Prohibition	Environmental protection	SDG 14, SDG 15
Maslahah	Social and environmental welfare	SDG 3, SDG 11, SDG 16

Table 2 illustrates the compatibility between Islamic Environmental Law principles and global sustainable development objectives. The findings suggest that Islamic environmental values can complement contemporary environmental governance frameworks.

The findings demonstrate that Islamic Environmental Law possesses substantial relevance for addressing contemporary environmental challenges. Climate change, pollution, waste management, biodiversity loss, and resource depletion require not only regulatory intervention but also ethical commitment from society. Islamic environmental principles contribute to this need by integrating legal norms with moral and spiritual responsibility.

These findings are consistent with the work of (Bin Salman & Asmanto, 2024; Gulzar et al., 2021), who argued that environmental stewardship constitutes a fundamental aspect of Islamic legal thought. Similarly, (Pirdehghan, 2024; Safdar & Shams-Ur-Rehman, 2021) emphasized that environmental crises are closely associated with the erosion of spiritual values in modern societies. (Setianingrum et al., 2024; Yasmeeen et al., 2024) further demonstrated that Islamic institutions can play a significant role in promoting environmental awareness and sustainability practices. While these studies primarily focus on ethical and spiritual dimensions, the present study extends the discussion by systematically examining Islamic Environmental Law as an integrated normative framework capable of supporting environmental governance and sustainable society development. This constitutes the primary novelty of the present research (Alajami, 2020).

The findings also indicate that Islamic Environmental Law can contribute to environmental governance through the promotion of environmental responsibility, sustainable consumption, conservation practices, and intergenerational justice. By combining legal principles with ethical and spiritual obligations, Islamic Environmental Law provides a holistic approach to sustainability that complements contemporary environmental regulations and international sustainability agendas.

The implications of this study suggest that Islamic environmental principles may serve as an alternative normative foundation for strengthening environmental governance, particularly in Muslim-majority societies. Policymakers, educational institutions, religious organizations, and community leaders may utilize



these principles to encourage environmentally responsible behavior and support sustainable development initiatives. The integration of Islamic environmental values into environmental education, policy development, and conservation programs may further contribute to achieving long-term sustainability objectives.

Future research is recommended to expand the scope of analysis through comparative studies between Islamic Environmental Law and other religious or environmental legal traditions, as well as empirical investigations examining the implementation of Islamic environmental principles within environmental governance practices and public policy frameworks.

## CONCLUSION

This study demonstrates that Islamic Environmental Law provides a comprehensive framework for achieving a sustainable society through the integration of legal, ethical, and spiritual dimensions of environmental governance. The analysis reveals that the principles of khalifah (stewardship), amanah (trust), mizan (balance), masalahah (public welfare), and the prohibition of fasad (environmental destruction) collectively regulate the relationship between humans and the environment by establishing responsibilities for environmental protection, sustainable resource management, and ecological preservation. These principles not only promote environmental responsibility but also support social justice, conservation, and intergenerational sustainability.

The findings further indicate that Islamic Environmental Law remains highly relevant to contemporary environmental governance and sustainable development initiatives. The values embedded within Islamic environmental principles correspond with modern sustainability objectives, including environmental stewardship, responsible consumption, resource conservation, and environmental justice. As a result, Islamic Environmental Law can function as a normative foundation that complements existing environmental regulations and contributes to addressing contemporary ecological challenges.

The essential finding of this study is that Islamic Environmental Law should not be viewed merely as a collection of religious teachings concerning environmental ethics. Rather, it constitutes an integrated normative framework capable of guiding environmental governance and sustainable development by combining legal obligations, moral responsibility, and spiritual accountability. This integrated perspective represents the primary contribution of the study and highlights the potential of Islamic Environmental Law to strengthen sustainability efforts and foster environmentally responsible societies in the contemporary era.

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