

## Reimagining Islamic Family Law through Climate Change: The Role of Sharia in Sustainable Household Ethics

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**Abstract:** This article reconstructs Islamic family law in response to the household-level consequences of global climate change, placing ecological resilience within the framework of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law). It argues that the stability of the Muslim household (*ṣulb al-usrah al-islāmiyyah*) cannot be separated from the twin duties of *isti'mār al-arḍ* (stewardship of the earth) and *ḥifẓ al-bī'ah* (protection of the environment). To develop that argument, the article draws together three analytical traditions: Jasser Auda's *maqāṣid al-sharī'ah* Systems Theory, David Schlosberg's Ecological Justice Theory, and Margaret Urban Walker's Everyday Ethics Theory. The research is qualitative and descriptive, applying critical hermeneutics to classical works in *uṣūl al-fiqh* and *fiqh al-usrah* alongside contemporary scholarship on Islamic environmental ethics. The findings indicate that climate resilience within Islamic family law depends less on technological or economic adjustment than on the ethical resources already embedded in the *sharī'ah* value system. The novelty of the study lies in its repositioning of Islamic family law as a framework of micro-ethical governance, one that operationalizes ecological justice at the level of the home and connects classical juristic reasoning with the climate debates of the present.

**Keywords:** Islamic Family Law, Climate Change, Sustainable Household Ethics, *Maqāṣid al-Sharī'ah*, Ecological Justice.



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## Introduction

Climate change has produced an ecological crisis that now reaches into the smallest unit of social life: the family. Islamic family law (*fiqh al-usrah*), as both a religious-legal and an ethical construct, cannot stand apart from that shift. The principle of *isti'mār al-ard* (stewardship of the earth), which binds human beings to care for the environment in their capacity as *khalīfah fī al-ard* (vicegerents on earth), supplies the normative footing for rethinking *fiqh al-usrah* through the lens of ecological sustainability (*istidāmah*). The household, understood as the basic unit of social life, is the setting in which religious obligation and planetary responsibility meet, and in which environmental degradation most directly affects human welfare (Yang et al., 2023). Muslim communities across several regions now face mounting pressures from water scarcity, food insecurity, and energy stress, pressures that are reshaping family dynamics in visible ways (Koehrsen, 2021; Efendi & Swarga, 2025). These conditions call for a reassessment of Islamic family law as both a normative doctrine and an operative ethical order responsive to climate demands. The *maqāṣid al-sharī'ah* framework (the higher objectives of Islamic law) provides the conceptual space for that reassessment, allowing ecological responsibility to be read as a natural corollary of *ḥifẓ al-nafs* (preservation of life), *ḥifẓ al-nasl* (preservation of offspring), and *ḥifẓ al-māl* (preservation of property) (Auda, 2008, 2022; Azmin Shompa et al., 2024). On this view, the Muslim family is more than a social or biological unit; it is an ethical agent that mediates between human beings and the natural world in a sustainable and just manner. The task is therefore to revitalize *fiqh al-usrah* so that it produces ethical norms capable of responding to present ecological conditions, rather than holding to classical domestic constructions formed in a very different historical setting (Fanani & Pohl, 2024; Mustofa et al., 2025).

A substantial body of scholarship has examined the relationship between Islam and the environment, although much of it remains within the registers of ecological theology and general *fiqh* discourse (Al-Jayyousi et al., 2023; Mansur Hidayat, 2023; Salman & Asmanto, 2024; Batchelor, 2024). Some studies approach Islamic environmental stewardship through *maṣlaḥah* and ecological ethics (Mumun Munawaroh & Abdillah Syaikhon, 2024; Latifah, 2024), while others read climate change through Islamic theology and social ethics (Sobirin & Khasanah, 2023; Mustofa et al., 2025; Cholil & Parker, 2021). Work on ecotheology-based education and eco-jurisprudence in *pesantren* and broader school movements has added a pedagogical layer to the conversation (Ramadhan & Risdiana, 2021; Maghfiroh et al., 2024; Baskoro, 2025), and the application of *fiqh al-bi'ah* in public and economic domains has drawn growing attention (Fad, 2021; Latifah, 2024; Mustangin, 2025). Green-Islam movements and fatwa activism have been analyzed as institutional expressions of ecological faith (Jannah, 2024; Wahdini et al., 2024; Efendi & Swarga, 2025), and parallel research has traced Islamic environmental policy into green economics, environmental corporate responsibility, and sustainable finance (Azmin Shompa et al., 2024; Al Banna & Rosyidah, 2025; Maryani et al., 2025). The integration of Islamic

ecological values with social and educational practice has further expanded the field (Cholil & Parker, 2021; Malik et al., 2025; Baskoro, 2025). Despite this richness, most of the discussion on climate resilience still treats Islam as a macro-theological system and says comparatively little about household ethics. Global ecological crises, however, reach families directly through food insecurity, degraded sanitation, and economic instability (Kasperson et al., 2022; Yang et al., 2023; Kolk & Pinkse, 2022; McPhearson et al., 2022). Community-based and locally grounded ecological responses have been identified as meaningful contributions to climate adaptation (Goodman, 2022; Rahmah & Sulistyono, 2024; Fatmah, 2023), and green-consumption behavior among Muslim consumers has been documented as a factor in ecological sustainability (Lestari et al., 2024). The dominant framings nonetheless remain individual or macrostructural, leaving the micro-dimensions of the family as a site of ecological internalization underexplored. Research on family resilience, in turn, continues to concentrate on economic and psychological variables without treating the ecological dimension as a central component. Recent work on ecological justice within Islamic family law and on the expansion of *maqāṣid al-sharī'ah* toward sustainability agendas has begun to address that gap (Wahyudi et al., 2025; Luhuringbudi, Fatahillah, et al., 2025; Luhuringbudi, Gunawan, et al., 2025; Luhuringbudi & Handayani, 2026), yet Islamic family law has not yet been articulated in full as an ethical system capable of producing climate resilience at the household level. The gap matters: the family is the principal site for internalizing values, shaping daily routines, and transmitting the intergenerational habits that form ecological awareness. Without a substantive joining of *fiqh al-usrah* and environmental ethics, the Islamic legal contribution to climate resilience will remain confined to the public sphere and fail to reach the smallest unit of social life.

Set against the global push toward sustainable development and ecological ethics, this study advances a conceptual framework that brings together three theoretical resources: *maqāṣid al-sharī'ah* Systems Theory (Auda, 2011, 2022), Ecological Justice Theory (Schlosberg, 2004, 2013), and Everyday Ethics Theory (Walker, 2002). Read together, these theories allow Islamic family law to be understood as a normative foundation for climate resilience. The Muslim family is thereby cast not merely as a legal unit but as an ecologically reflective ethical space (*tawāzun*), one in which domestic consumption, the distribution of wealth, and intergenerational balance can all be ordered through *sharī'ah* values. Household resilience, under this reading, is a form of *maṣlahah* that engages spiritual, material, and ecological concerns at once, so that climate resilience becomes an internal feature of Islamic family ethics rather than a borrowed concern (Azhari & Asmuni, 2025; Azmin Shompa et al., 2024). The novelty of the study lies in its treatment of *fiqh al-usrah* as an open, adaptive, and ecologically oriented legal system, an approach that the dominant *maqāṣid al-sharī'ah* and *fiqh*-based climate scholarship has not yet pursued in systematic form. Its contributions operate on three registers. On the methodological side, the study develops a critical hermeneutic reading of classical

Islamic texts. On the theoretical side, it proposes a systemic model that draws *fiqh*, ecology, and ethics into a single frame. On the practical side, it offers a normative basis for family policies that take ecological concerns as a starting point. The article does not merely refresh the conversation on *maqāṣid al-sharī'ah*; it repositions Islamic family law as a participant in the global response to climate change. That ambition is consistent with a reformist *ijtihād* that meets the demands of the present while remaining continuous with the classical intellectual tradition and with the ecological realities of the twenty-first century.

Three interrelated research questions guide the reconstruction proposed here. First, how can the classical framework of *maqāṣid al-sharī'ah*, and in particular the doctrines of *isti'mār al-ard* (stewardship of the earth) and *ḥifẓ al-bī'ah* (preservation of the environment), be systematically reinterpreted so that ecological responsibility functions as an integral component of contemporary Islamic family law? The question is not whether environmental concerns appear at all in classical *fiqh*, but how scattered juristic references can be gathered into a coherent analytical category within *fiqh al-usrah*. Second, how can the joint use of *maqāṣid al-sharī'ah* Systems Theory (Auda), Ecological Justice Theory (Schlosberg), and Everyday Ethics Theory (Walker) produce a conceptual framework capable of linking classical *sharī'* normativity with the demands of climate resilience? Each of these traditions offers partial insight, yet Islamic legal scholarship has done little so far to bring them into systematic conversation. Third, what operational principles of sustainable household ethics (*akhlāq al-bayt al-mustadām*) follow from that synthesis, and how can those principles be translated into workable guidance for Muslim families facing climate pressures? These questions point to contributions on three levels. At the theoretical level, the study treats *maqāṣid al-sharī'ah* as a dynamic and ecologically responsive system rather than as a fixed taxonomy of preservation categories. At the methodological level, it develops an integrated framework that brings Islamic jurisprudence into dialogue with contemporary ethical and ecological theories, producing a replicable model for similar juristic reconstructions. At the practical level, it sets out a Sustainable Household Ethics framework in which Muslim families act as proactive agents of climate resilience by internalizing ecological responsibilities within their daily religious-legal practice. The overall claim is that Islamic family law, when rigorously reinterpreted, carries within its own foundational resources the normative capacity to respond meaningfully to the ecological challenges of the Anthropocene.

## Method

The study begins from the premise that *al-sharī'ah* is best understood as a living legal system engaged with social, ecological, and moral realities, not as a closed textual corpus (Auda, 2022, 2025; Luhuringbudi, Fatahillah, et al., 2025). Contemporary Muslim scholars, working within the *maqāṣid al-sharī'ah* framework and Everyday Ethics Theory, have long argued that Islamic law carries an inherent adaptability responsive to modernity and to global climate change. Recent scholarship has shown

further that Islamic ecological jurisprudence (*fiqh al-bī'ah*) can be reconstructed as part of a social-ethical system that shapes both individual and collective conduct toward environmental balance (Sobirin & Khasanah, 2023; Fad, 2021). Against this background, the article adopts a qualitative-descriptive design, combining literature review with textual analysis, to examine how classical *uṣūl al-fiqh* principles can be reinterpreted as the normative basis for Muslim household sustainability ethics (*akhlāq al-istidāmah al-usariyyah*). The inquiry asks how the family, as the smallest social unit recognized by Islamic law, can serve as a foundation for ecologically oriented ethics, and how classical jurisprudential principles can be revitalized to address the climate crisis while maintaining continuity with the received intellectual tradition.

Interdisciplinary work joining *fiqh al-usrah* (Islamic family law), Islamic environmental ethics, and contemporary social theory has opened new analytical terrain for studying the relationship between Islamic law and ecological sustainability in the climate era. Auda (2008, 2011) and Al-Jayyousi et al. (2023), among others, have shown that *maqāṣid al-sharī'ah* can operate as a transformative tool for rethinking Islamic normative doctrine under contemporary ecological and social pressures. Building on that literature, the present research employs a descriptive-qualitative method grounded in document analysis to trace the relational patterns between Islamic family law and environmental values. The method supports a close reading of classical *fiqh* texts alongside relevant contemporary literature and allows a critical examination of the epistemological structure of Islamic family law as a responsive ethical system. Three theoretical frameworks anchor the analysis: Jasser Auda's *maqāṣid al-sharī'ah* Systems Theory, used to examine the open and adaptive character of *sharī'ah*; David Schlosberg's Ecological Justice Theory, used to probe the dimensions of environmental justice at the household level; and Margaret Urban Walker's Everyday Ethics Theory, used to read domestic moral dynamics as a locus of ecological responsibility. The subject-matter of the study is the ethical and ecological relationship formed within Muslim households, including patterns of daily religious practice, the discharge of responsibilities over natural resources, and collective decision-making around environmental consumption. Document analysis examines both textual materials and empirical cases in which Muslim households have woven religious practice into environmental ethics, as in sanitation practices consistent with *maqāṣid* principles or religiously grounded consumption policies oriented toward sustainability. The design fits the inquiry because it links normative reading to social reality, exposes the capacity of Islamic family law to function as a climate-responsive ethical system, and opens analytical space for treating the Muslim family as a micro-agent of climate resilience within a coherent *maqāṣid al-sharī'ah* framework.

Primary sources in the study fall into three categories: *al-turāth* manuscripts (the classical Islamic heritage), religious normative documents, and contemporary empirical data (Luhuringbudi, Fatahillah, et al., 2025; Luhuringbudi, Gunawan, et al., 2025; Luhuringbudi & Handayani, 2026). Literature selection followed defined

inclusion and exclusion criteria designed to secure methodological rigor and analytical relevance. Classical sources were limited to authoritative *fiqh* texts from the formative period (seventh to thirteenth centuries CE) that engage explicitly with resource management, household governance, and economic justice, and that show jurisprudential reasoning rather than the bare statement of rulings. Contemporary sources comprised fatwas, policy documents, and scholarly literature published between 2015 and 2025 addressing climate change, environmental sustainability, or family resilience in Muslim contexts. Empirical materials were drawn from reports and documentation produced by recognized institutions, including governmental bodies, international organizations, and academic institutions operating with verifiable methodologies. Exclusion criteria removed sources that lacked a clear jurisprudential methodology or *maqāṣid* orientation, polemical or sectarian texts without analytical purchase on sustainability ethics, and secondary interpretations without access to primary classical sources. On that basis, classical texts such as Abū Yūsuf's *Kitāb al-Kharāj*, Ibn Ḥazm's *al-Muḥallā bi al-Āthār*, and Imām al-Shāfi'ī's *Kitāb al-Umm* were selected for the foundational principles they articulate on resource management and economic justice, principles that bear directly on the construction of household sustainability ethics. Contemporary fatwas of the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) and official government reports on family and environmental policy served as contextual references for tracing the actualization of *maqāṣid al-sharī'ah* principles within public policy and social practice. Online news data on post-pandemic Muslim household food security and official Indonesian climate-change reports further supported the analysis of how religious practice intersects with sustainability imperatives in contemporary Muslim communities. Selection was conducted through layered procedures of source verification, content validation, and theoretical triangulation, each intended to secure data authenticity and conceptual alignment with the study's epistemic aims.

Within methodological debates in Islamic legal studies, literature and documentation research (Amiraslani & Dragovich, 2022; Kumpulainen & Seppänen, 2022) is recognized as a technique well suited to the task of reimagining Islamic family law through climate-resilience frameworks, because it systematically links textual discourse with observable phenomena through defined operational procedures. Data collection proceeded in three sequential steps. The first was identification and selection: a systematic scan of classical primary sources and contemporary literature to locate passages, concepts, and juridical reasoning pertinent to resource management, household governance, and environmental ethics, yielding an inventory of textual units for later analysis. The second was annotation and documentation: detailed recording of selected segments with precise source attribution (page numbers, editions, and manuscript variants where relevant), together with verbatim transcription of Arabic texts and preliminary translations that preserve key juridical terms. The third was thematic classification and digital archiving: systematic organization of the documented materials according to thematic

categories aligned with the analytical framework, such as *maqāṣid* principles, ecological ethics, and household sustainability, supported by digital tools for efficient retrieval and cross-referencing during the analytical phase. Documenting the MUI fatwa on environmental responsibility and the Ministry of Environment's policy documents on green-household initiatives, for example, established empirical linkages between the classical jurisprudential principle of *maṣlaḥah mursalah* (the consideration of public benefit) and contemporary household-sustainability practices within Indonesian Muslim communities. Relevant quotations from classical *fiqh* texts were recorded with full contextual notation; metadata from empirical reports and policy documents were captured systematically; and a synthesized analytical narrative was constructed to trace conceptual genealogies and to identify normative continuities across historical and contemporary materials. Taken together, these steps produced a documentary record that also generated an epistemic dialogue between classical Islamic legal texts, contemporary public policies, and the lived experience of Muslim communities confronting climate challenges.

Data analysis proceeded through three integrated stages informed by contemporary ethical and ecotheological frameworks, with sustained attention to conceptual validity and argumentative consistency as measures of rigor. At the first stage, Jasser Auda's *maqāṣid al-sharī'ah* Systems Theory served to identify and analyze the dynamic interrelationships among *maqāṣid* principles operating within the context of family sustainability, with particular attention to the cognitive flexibility of the Islamic legal system as an open, purposive, and adaptive order (Auda, 2008, 2011, 2017, 2022, 2025). At the second stage, David Schlosberg's Ecological Justice Theory enabled a critical reinterpretation of traditional conceptions of family justice through integrated ecological dimensions, namely distributive justice, the recognition of environmental rights, and participatory governance in maintaining ecological balance (Schlosberg, 2004, 2013, 2014a, 2014b; Schlosberg et al., 2019). At the third stage, Margaret Urban Walker's Everyday Ethics Theory was applied to examine how ethical practice within Muslim households is formed, negotiated, and sustained through daily social interaction and embodied religious values, as these manifest in concrete behaviors such as waste management, *ḥalāl-ṭayyib* consumption ethics, and community solidarity networks (Walker, 1987, 2002). All textual and empirical data were read through a critical hermeneutic methodology that combines textual interpretation with contextual analysis, producing a theoretically grounded and empirically informed framework for the reconstruction of Islamic family law, one adaptive to climate imperatives and oriented toward comprehensive household sustainability ethics. Conceptual validity was secured through three procedures: internal consistency checking, which verified the logical coherence between analytical claims and the evidence drawn from classical and contemporary sources; theoretical triangulation, which tested interpretations against Auda's *maqāṣid* framework, Schlosberg's ecological justice, and Walker's everyday ethics in order to identify both convergence and productive tension; and conceptual saturation, which continued

analytical engagement with the sources until interpretive patterns stabilized and no substantively new insights emerged. Argumentative consistency was preserved through explicit source attribution, traceable reasoning chains running from classical jurisprudential principles to contemporary applications, and candid acknowledgment of interpretive limitations and alternative readings where they arose, so that the reconstructed framework retains both intellectual rigor and hermeneutical accountability.

### ***Maqāṣid al-Sharī‘ah***

This subsection takes up the *maqāṣid al-sharī‘ah* framework as the primary analytical foundation for reconstructing Islamic family law under contemporary climate pressures. *Maqāṣid al-sharī‘ah* (the objectives or higher purposes of Islamic law) denotes the overarching aims and universal values that Islamic jurisprudence seeks to realize and protect, classically formulated as the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). Read as a normative lens for contemporary inquiry, the framework ties Islamic family law (*fiqh al-usrah*) to ecological responsibility and climate resilience, and it allows classical jurisprudential principles to be reinterpreted against environmental challenges that Muslim households now face for the first time.

The turn of *fiqh al-usrah* toward ecological awareness has occasioned a new round of *ijtihād* focused on *ḥifẓ al-bī‘ah* (environmental protection) as a *maqṣad* now increasingly acknowledged within the Islamic family law system. Jasser Auda reads Islamic law as an open system (*nizām maftūh*) engaged in continuous interaction with ecological, social, and moral contexts, so that *maṣlahah* is understood as evolutionary rather than static within *maqāṣid al-sharī‘ah* Systems Theory. On this view, *ḥifẓ al-bī‘ah* operates as the connective principle between *ḥifẓ al-nafs* (preservation of life) and *ḥifẓ al-nasl* (preservation of offspring), because the Muslim family is the primary site where sustainable ethics are reproduced across generations. A concrete illustration can be drawn from Muhammadiyah families who have converted their households into centers of environmental management through such initiatives as the *waqf* forest project and the green-mosque movement, both animated by ecological *maqāṣid*. The role of the Muslim family, accordingly, reaches beyond biological or moral reproduction to include ecological reproduction, so that *maqāṣid* functions as a holistic system of life oriented toward the sustainability of creation.

Ecological responsibility in Muslim families has moved from an individual moral concern to a systemic one, demanding the active participation of every family member in matters of environmental sustainability. Recent practice shows patterns of ecological cooperation (*ta‘āwun bi‘ī*) within household life, in which waste management, consumption decisions, and energy efficiency have entered the *fiqh* of sustainable habits (*al-‘ādāt al-mustadāmah*). Muhammadiyah’s *ijtihād* on just-energy *fiqh* and its fatwa on mining and energy transition, for instance, have directed Muslim families to apply the principles of *‘adl* (justice) and *amānah* (responsibility) to natural

resources (Rusdiana et al., 2025). These patterns yield a new taxonomy of ecological relations within Islamic family law, in which *al-maṣlaḥah al-mursalāh* is rendered as ecological awareness grounded in *maḥabbah li al-khalq* (love for creation). Contemporary Muslim household relationships can therefore be read as a miniature *maqāṣid* system, binding theological values to ecological practice at the social scale that bears most directly on climate-relevant behavior.

Recent reinterpretation of ecological fatwas in Indonesia has produced a sustainable household ethics (*akhlāq al-bayt al-mustadām*), rooted in the *maqāṣid* and organized through the systemic epistemology set out by Jasser Auda. Fatwas on just energy transition and on mining jurisprudence and environmental ethics have recast the concepts of *ḥalāl* and *ṭayyib*, moving them beyond the narrow question of consumption status and placing them within an ecological responsibility that the family itself must bear. The effect is to widen the *maqṣad* of *ḥifẓ* from an individual to a cosmic orientation, in which the Muslim household functions as a micro-society practicing balance between the material and spiritual claims of the environment. Muhammadiyah's *ijtihād al-bī'ah*, read in this context, operates as a systemic argument that translates *maqāṣid* into concrete actions aimed at reducing carbon footprints through a green lifestyle. The reinterpretation is best understood not as a reactive response to the climate crisis but as an effort to build a *sharī'ah* epistemology that upholds *'adl al-bī'ah* (ecological justice) as the highest expression of contemporary *maqāṣid*.

## Ecological Justice

This subsection takes up ecological justice as the analytical framework for reinterpreting Islamic family law against environmental challenges. As theorized by David Schlosberg, ecological justice rests on three integrated dimensions: sustainability, which secures long-term ecological viability; recognition, which acknowledges the rights of all affected parties, including future generations; and participation, which enables meaningful involvement in environmental governance. The framework supplies the analytical lens through which Islamic family law can internalize environmental values and through which Muslim households can be recognized as agents of ecological stewardship.

Islamic family law's turn toward climate resilience marks a new recognition of *maqāṣid al-sharī'ah* (the objectives of Islamic law) as an open system that adapts to ecological and social contexts. The approach shows that household sustainability is not determined by formal legal doctrine alone; it depends equally on the family's capacity to meet physical, social, and psychological needs, as the MUI has emphasized in its "Three Pillars of Family Resilience." The need for safe sanitation, as reported by the Central Statistics Agency (BPS) (2024), is one such dimension of physical resilience, and within the *maqāṣid* framework, it ties directly to *ḥifẓ al-nafs* and *ḥifẓ al-nasl*. Islamic family law must therefore be revitalized to regulate not only the relationships among

family members but also the conditions under which equitable ecological welfare standards can be met. At this first stage, the analysis indicates that *maqāṣid* can operate as a transformative instrument for shaping ecologically ethical households oriented toward sustainable well-being.

Recent BPS data on the percentage of households using safely managed sanitation services by province (2025) places that empirical context in sharper relief, disclosing significant ecological disparities across Indonesia. At the national level, only about 10.30% of households have access to safely managed sanitation, with a clear gap between urban (13.87%) and rural (5.13%) areas. Provinces such as DKI Jakarta, Aceh, and Bali record relatively higher access, while regions in eastern Indonesia, including Nusa Tenggara Timur and Papua Pegunungan, remain critically underserved. These inequalities are more than a question of infrastructure; they reflect deeper problems of ecological injustice, particularly around the recognition of marginalized communities and unequal participation in environmental governance. The low national coverage also raises concerns about long-term sustainability, since inadequate sanitation places both public health and environmental resilience at risk. Within the *maqāṣid al-sharī'ah* framework, the condition presses the urgency of strengthening *ḥifz al-nafs* (protection of life) and *ḥifz al-nasl* (protection of future generations). Bringing BPS sanitation data into Islamic family law discourse, therefore, reinforces the case for treating the family not simply as a legal unit, but as a site for advancing ecological justice and sustainable well-being.

Table 01. The Need for Safe Sanitation in Indonesia

Province	Urban 2025 (%)	Rural 2025 (%)	Urban + Rural 2025 (%)
Aceh	24,17	13,73	17,46
North Sumatra	8,87	2,91	6,34
West Sumatra	11,91	3,73	7,99
Riau	19,42	11,16	14,44
Jambi	12,30	7,28	8,92
South Sumatra	8,90	1,68	4,33
Bengkulu	10,94	1,69	4,78
Lampung	8,45	1,68	3,91
Bangka Belitung Islands	11,34	2,15	7,61
Riau Islands	12,76	3,04	12,06
DKI Jakarta	23,17	-	23,17
West Java	12,47	4,29	10,77
Central Java	15,28	8,69	12,16
DI Yogyakarta	19,55	4,87	16,16
East Java	14,62	5,51	10,62
Banten	16,86	4,39	14,65
Bali	21,48	5,72	17,38
West Nusa Tenggara	9,81	4,21	7,16
East Nusa Tenggara	2,15	0,69	1,10
West Kalimantan	7,67	2,08	4,21
Central Kalimantan	15,91	6,59	10,72
South Kalimantan	10,03	5,03	7,55
East Kalimantan	11,31	6,36	9,78
North Kalimantan	6,09	1,33	4,34
North Sulawesi	5,51	2,31	4,13
Central Sulawesi	5,84	4,87	5,20
South Sulawesi	14,45	6,39	10,24
Southeast Sulawesi	2,27	1,03	1,51
Gorontalo	5,25	2,64	3,88
West Sulawesi	2,17	1,36	1,52
Maluku	3,30	1,91	2,57
North Maluku	3,05	1,27	1,81
West Papua	3,45	1,75	2,27
Southwest Papua	12,02	0,61	7,07
Papua	6,89	0,89	4,48
South Papua	4,83	1,35	2,65
Central Papua	5,20	0,41	1,49
Highland Papua	3,25	0,34	0,60
<b>Indonesia</b>	<b>13,87</b>	<b>5,13</b>	<b>10,30</b>

Data Source: BPS-Statistics Indonesia (2025)

A further question arises where ecological justice meets the limits of traditional *sharī'ah* rulings, which have not yet fully accommodated the right to environmental participation within the family framework. David Schlosberg's Ecological Justice Theory holds that justice must extend to sustainability, recognition, and participation, including within Islamic household practices that govern relations with nature. Abū Yūsuf's *Kitāb al-Kharāj* (pp. 76–78) offers a concrete illustration: the text affirms the individual's right to revive dead land (*iḥyā' al-mawāt*) for the common good (*maṣlahah 'āmmah*), subject to permission and supervision by the authorities as a form of social responsibility. The ruling opens space within family law for ecological values such as resource efficiency, land stewardship, and equitable distribution across generations. At this second stage, the analysis discloses a relational pattern between the principles of ecological justice and *sharī'ah*-based, sustainability-oriented practices of household management.

Abū Yūsuf's *Kitāb al-Kharāj*, in particular the passage at pages 76–78 in *Bāb fī Qismah al-Ghanā'im idhā Uṣṣibah min al-'Uḍwā*, within the section on *Mawāt al-Arḍ fī al-Ṣulḥ wa al-'Unwah wa Ghairihimā* (Yūsuf, n.d.), articulates a foundational principle of environmental stewardship and resource justice within Islamic jurisprudence. The text provides that uncultivated or “dead” land (*mawāt al-arḍ*) may be revived (*iḥyā'*) by individuals for productive use, on condition that the revival serves the public benefit (*maṣlahah*) and proceeds under appropriate governmental oversight. The framework registers an early juristic recognition that environmental resources must be used sustainably and equitably, with individual rights to land development weighed against communal welfare and long-term ecological viability. Abū Yūsuf's formulation anticipates what contemporary theory now calls distributive justice (the fair allocation of land resources), recognition (the acknowledgment of both individual initiative and collective rights), and participatory governance (the requirement of state supervision in the public interest). On that foundation, contemporary Muslim families can understand their environmental responsibilities not as individual entitlements but as fiduciary obligations (*amānah*) toward present and future generations alike, so that ecological justice is drawn into the normative structure of Islamic family law.

A new awareness of everyday ethics within Muslim families has become a notable feature of contemporary Indonesia's socio-religious landscape. Margaret Urban Walker's Everyday Ethics Theory offers an analytical lens for reading how household moral practice takes shape through concrete acts such as recycling, the careful use of clean water, and equitable decision-making among family members. Empirical studies suggest that Muslim families in various parts of Indonesia are beginning to weave ecological values into religious practice in deliberate ways, for example, through *ṣadaqah bi'iyah* (environmental alms) or lifestyles of voluntary simplicity grounded in Islamic asceticism (*zuhd*). The trend marks a shift in family ethics from formal religiosity toward a functional religiosity more closely attuned to social and ecological realities. Everyday ethics, read in this manner, is not mere sociological routine but a form of domestic *ijtihād* that activates the values of *maqāṣid al-sharī'ah* through environmentally responsible conduct. At this final analytical stage,

the argument therefore turns to the need to treat daily family ethics as a moral foundation for climate resilience rooted in *sharī'ah* values.

Table 02: Analytical Matrix of Theoretical Convergence: *Maqāṣid al-Sharī'ah*, Environmental Ethics, and Sustainable Household Epistemology

Stage	Theoretical Framework	Focus of Analysis	Key Findings	Implications for <i>Fiqh al-Ushrah</i>
1	<i>Maqāṣid al-Sharī'ah</i> Systems Theory (Jasser Auda)	Household resilience through the fulfillment of <i>ḥifẓ al-nafs</i> and <i>ḥifẓ al-nasl</i> .	<i>Maqāṣid</i> operates as an open system adaptive to ecological and social contexts; <i>maṣlahah</i> sustains the family's physical, social, and psychological well-being.	<i>Fiqh al-ushrah</i> is reconstructed to direct family life toward the sustainable protection of ecological welfare.
2	Ecological Justice Theory (David Schlosberg)	Integration of ecological justice values into Muslim family norms and practice.	Ecological justice encompasses sustainability, recognition, and participation; Abū Yūsuf's doctrine of <i>iḥyā' al-mawāt</i> affirms a social right to natural resources.	Family law accommodates intergenerational ecological responsibility; the household becomes a fair and participatory steward of natural resources.
3	Everyday Ethics Theory (Margaret Urban Walker)	Daily family ethics and socio-ecological resilience.	Family ethics are formed through daily ecological interaction, shared care, and equitable role distribution, all of which reinforce moral and ecological resilience.	Family law should foreground an ecological <i>akhlāq al-bayt al-Islāmī</i> that balances spiritual, social, and environmental values.

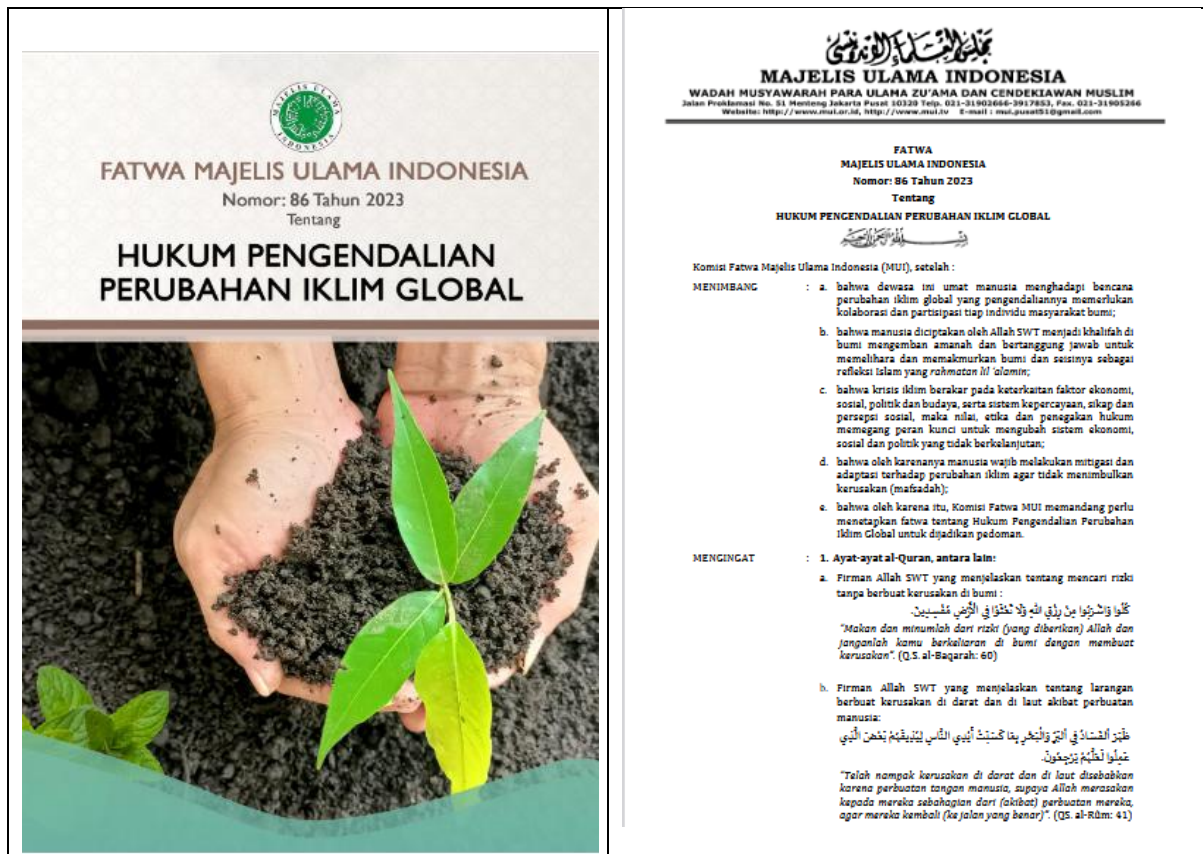
### Domestic Moral Reasoning and Ecological Responsibility

This subsection considers domestic moral reasoning as a critical site for the practical implementation of ecological responsibility within Muslim households. Moral agency takes effect inside the family through daily actions, decisions, and ethical negotiations that reflect each member's engagement with environmental sustainability. Everyday Ethics Theory, as developed by Margaret Urban Walker, offers a conceptual lens for examining how ethical responsibility is exercised, negotiated, and revised within the setting of *fiqh al-ushrah*. The perspective supports a closer reading of how classical ethical principles can be reinterpreted against contemporary ecological challenges, and it

recognizes the Muslim family as a fundamental space for internalizing sustainability values in everyday life.

Moral agency is understood here as a dialogical practice arising out of the concrete realities of family life, rather than as an abstract individual decision. Within Muslim household dynamics, ecological awareness emerges from collective reflection on the wise use of resources, shared parenting responsibilities, and everyday patterns of environmentally conscious consumption. Everyday Ethics Theory maintains that moral values are formed through repeated social interactions and are grounded in ordinary contexts, not produced by top-down normative prescription alone. Islamic teaching, through its *maqāsid al-sharī'ah* and *akhlāq* principles, supports the same orientation by placing the family at the primary arena in which *hifẓ al-nafs* and *hifẓ al-nasl* are realized in relation to the environment. The interplay between sustainability ethics and everyday religious practice sets the Muslim household as a domestic laboratory in which climate-resilience values rooted in Islamic ethics are internalized.

Figure 01. Fatwa of the Indonesian Ulema Council on Climate Change Mitigation



The MUI fatwa has redrawn the moral boundaries of family law by extending household duties to embrace ecological stewardship as a shared responsibility. The ruling insists that environmental protection is not only a public concern but also a domestic ethical obligation that every Muslim family must carry into daily life. Through that reinterpretation, the classical doctrines of *hifẓ al-nafs* and *hifẓ al-māl* are widened to include environmental preservation as part of household maintenance.

The fatwa frames household resource use, waste management, and energy efficiency as forms of worship (*‘ibādah*) and expressions of *amānah* (trust) before Allah. Margaret Urban Walker’s Everyday Ethics Theory supports the reading by showing how moral duties take shape within small-scale social interactions, above all within the family. The theory treats moral reasoning as something that emerges from the relational dynamics of everyday life rather than from codified rules detached from context. Applied to the Muslim household, the perspective locates ethical reasoning not in textual interpretation alone but also in the lived experience of parents and children who together maintain environmentally conscious routines. On that reading, the fatwa serves as a bridge between formal Islamic jurisprudence and domestic moral practice, reinforcing the principle that sustainability ethics are internalized through the small, repeated acts of household life. The formulation is continuous with Jasser Auda’s systemic *maqāṣid al-sharī‘ah* approach, in which Islamic law is understood as an open system capable of adapting to emerging moral realities. Family decisions about consumption, education, and resource stewardship thus become part of a wider ethical continuum rooted in religious values. Drawn together, these three perspectives (the fatwa, everyday ethics, and systemic *maqāṣid*) yield a dynamic framework of domestic moral reasoning that aligns ecological responsibility with the higher objectives of Islamic family law.

Al-Shāfi‘ī, *Kitāb al-Umm*, vol. 4, p. 306. Al-Shāfi‘ī holds that even in wartime, Muslims are forbidden from destroying productive agricultural resources without necessity, since such destruction violates the principle of proportionality (*tawāzun*) and inflicts harm (*ḍarar*) that exceeds any legitimate military objective.

Continuing the same discussion (*Kitāb al-Umm*, vol. 4, p. 307), Imām al-Shāfi‘ī’s reasoning widens the ethical framework of Islamic law to cover not only individual moral conduct but shared ecological and social responsibilities as well. His emphasis on justice, measured action, and the prohibition of waste reflects a foundational commitment to balance (*tawāzun*) within Islamic jurisprudence. The principle finds resonance in David Schlosberg’s Ecological Justice Theory, which holds that justice must encompass recognition, participation, and distribution across both human and non-human agents. Within *fiqh al-usrah*, the same principle can be read to require that household decisions, whether about consumption, inheritance, or resource use, take their ecological consequences into account. Contemporary Muslim families, on that reading, are invited to treat the environment as a legitimate stakeholder in moral deliberation and to practice ecological stewardship as an act of worship (*‘ibādah ‘āmmah*). Through this synthesis, Islamic family law moves from a normative system focused on interpersonal obligations toward a holistic ethical framework that also takes in care for creation. The reconstruction is continuous with Auda’s systems approach to *maqāṣid*, which reads *sharī‘ah* as dynamic and interconnected rather than static or isolated. Household duties such as energy moderation, waste reduction, and ethical consumption emerge as contemporary expressions of *ḥifẓ al-bī‘ah* (protection of the environment) and *ḥifẓ al-nafs* (protection of life). When sustained across generations, those practices build a culture of sustainability firmly rooted in Islamic moral theology.

The convergence between al-Shāfi'ī's jurisprudence and Schlosberg's ecological justice therefore supplies a strong argument for treating environmental responsibility as a central dimension of *fiqh al-usrah*. The ethical expansion shows that Islamic family law is capable of responding to the climate crisis through a reformulated understanding of the domestic moral order.

Al-Shāfi'ī, *Kitāb al-Umm*, vol. 4, p. 307, *Masā'il fī al-Jihād wa al-Jizyah*, addressing the case of the collective use of siege weapons (*manjanīq*). Al-Shāfi'ī holds that where multiple actors take part in an act that causes harm, responsibility is distributed among them proportionally (*'alā 'awāqilihim*, upon their collective kinship groups), an early recognition of shared liability in collective environmental impact. The principle of proportional collective responsibility supplies a jurisprudential foundation for understanding household members' shared accountability for the environmental consequences of their consumption practices.

Imām al-Shāfi'ī's *Kitāb al-Umm*, and in particular the passage at page 307 in the chapter *al-Jihād wa al-Jizyah*, provides foundational insight into the ethical and juridical dimensions of resource stewardship within Islamic legal reasoning. The text sets out principles of justice and restraint governing the use of natural resources during conflict, holding that the destruction of life or property without due cause is prohibited. The reasoning converges with the broader objectives of *maqāṣid al-sharī'ah*, in particular *hifz al-nafs* and *hifz al-māl*, and anticipates contemporary ecological ethics by requiring that human action toward creation remain proportionate and morally accountable.

وَإِذَا أَصَابَ الرَّجُلُ حَدًّا وَهُوَ مُحَاصِرٌ لِلْعَدُوِّ أُقِيمَ عَلَيْهِ الْحُدُّ وَلَا يَمْنَعُنَا الْخَوْفُ عَلَيْهِ مِنْ  
 اللُّهُوقِ بِالْمُشْرِكِينَ أَنْ نُقِيمَ عَلَيْهِ حَدًّا لِلَّهِ عَزَّ وَجَلَّ. وَالْعَلَّةُ أَنْ يَلْحَقَ بِدَارِ الْحَرْبِ فَيُعْطَلَ  
 عَنْهُ الْحُدُّ إِبْطَالًا لِحُكْمِ اللَّهِ عَزَّ وَجَلَّ. وَلَا يَضْمَنُ الْمَرْءُ مَا جَنَى عَلَى نَفْسِهِ. فَدَيْتُهُ عَلَى  
 عَوَاقِلِ الَّذِينَ رَمَوْا بِالْمَنْجَنِيقِ. فَجِنَايَةُ الْعَشْرِ عَلَى نَفْسِهِ مَرْفُوعَةٌ عَنْ نَفْسِهِ وَعَاقِلَتِهِ. وَعَلَى  
 عَوَاقِلِهِمْ تِسْعَةُ أَعْشَارِ دِينِهِ. وَتَحْمِيلُ الْعَاقِلَةِ كُلِّ شَيْءٍ كَانَ مِنَ الْخَطَا وَلَوْ كَانَ دِرْهَمًا أَوْ أَقْلًا  
 مِنْهُ.

Classical jurisprudential sources provide substantive foundations for environmental stewardship within Islamic ethics. Al-Shāfi'ī's treatment of *mas'ala* in *Kitāb al-Umm* consistently holds that resource use, even in extreme contexts such as warfare, must conform to principles of restraint, proportionality, and respect for creation. Those principles resonate with contemporary ecological ethics, which emphasize the moral-legal obligation to prevent unnecessary harm to the natural world. In *al-Muḥallā bi al-Āthār*, Ibn Ḥazm reinforces the same ethical trajectory by setting out legal positions that treat equitable access to water and communal resources as a matter of religious duty. His jurisprudence insists that communal well-being may never be subordinated to individual accumulation, a position that coheres with *lā qarar*

*wa lā dirār* (no harm shall be inflicted or reciprocated). Read together, these classical juristic voices supply the intellectual infrastructure for a contemporary reimagining of Islamic family law that embeds ecological responsibility at the household level, and they make clear that environmental stewardship is not an external imposition but an internal requirement of the *sharī‘ah* system itself.

Imām al-Shāfi‘ī’s legal reasoning, which prohibits the destruction of life or nature without justification even in the context of warfare, sets an ethical precedent for contemporary environmental jurisprudence. The principle that human action must remain proportionate and morally accountable even under duress supplies a firm foundation for articulating ecological responsibility within Islamic family law today. The same jurisprudential commitment aligns with the ecological justice paradigm, which emphasizes the moral duty to prevent environmental harm and to preserve the integrity of ecosystems for present and future generations. When applied to *fiqh al-usrah*, the principle yields a clear moral mandate: the household must function as a site of ecological discipline in which consumption, waste management, and resource use are all subject to ethical scrutiny. Read within Auda’s *maqāṣid al-sharī‘ah* Systems Theory, the move exemplifies *ijtihād maqāṣidī*, by which classical juristic principles are extended to contemporary ecological realities without breaking with their foundational ethical logic.

Ibn Ḥazm, *al-Muḥallā bi al-Āthār*, vol. 7, pp. 88–89. The text provides: “Whatever is overtaken by water from a river, spring, or flood remains the property of its owner as it was, and if it shifts away someday (even after a thousand years) it remains his and his heirs’.” The rule establishes the permanence of stewardship responsibility regardless of temporary environmental change, and the same principle can be brought to bear on intergenerational environmental obligations.

Ibn Ḥazm’s *al-Muḥallā bi al-Āthār*, in *al-Juz’ al-Sābi‘* (Volume 7), articulates the juristic principle that essential natural resources, and water above all, cannot be held under exclusive private ownership or subject to exploitative commercialization. The text affirms the prohibition on selling surplus water, grounded in the Prophetic hadith forbidding the monopolization of what is essential for communal life. The ruling sets a clear classical precedent for treating environmental commons as matters of ethical stewardship rather than unrestricted market commodification.

هَي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ بَيْعِ فَضْلِ الْمَاءِ. وَمَا غَلَبَ عَلَيْهِ الْمَاءُ مِنْ نَهْرٍ، أَوْ نَشْعٍ، أَوْ سَيْلٍ، فَاسْتَعَارَ فَهُوَ لِصَاحِبِهِ كَمَا كَانَ. فَإِنْ انْتَقَلَ عَنْهُ يَوْمًا مَا - وَلَوْ بَعْدَ أَلْفِ عَامٍ - فَهُوَ لَهُ وَلِوَرَثَتِهِ. وَمَا رَمَى النَّهْرُ مِنْ أَحَدٍ عَدُوَّتَيْهِ إِلَى أُخْرَى فَهُوَ بَاقٍ بِحَسَبِهِ كَمَا كَانَ لِمَنْ كَانَ لَهُ. لِأَنَّ تَبَدُّلَ مَجْرَى الْمَاءِ لَا يُسْقِطُ مِلْكًا عَنْ مَالِكِهِ. وَلَا يُجِلُّ مَالًا مُحَرَّمًا لِمَنْ حَرَّمَهُ اللَّهُ تَعَالَى عَلَيْهِ. قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

- إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ.

Ibn Ḥazm, *al-Muḥallā bi al-Āthār*, vol. 1, p. 377, delineates which earth materials may legitimately be used for ritual purification (*tayammum*) when water is unavailable. The juristic handling of earth reflects careful attention to the physical properties of the natural environment and to their appropriate religious use. This classical concern with the material integrity of earth in ritual practice can be read as an early articulation of the broader ethical principle that natural elements carry religious significance and must therefore be treated with care and respect (Ezzerouali et al., 2025).

Ibn Ḥazm's *al-Muḥallā bi al-Āthār*, in *al-Juz' al-Awwal* (Volume 1), addresses the juristic treatment of earth materials and their use in ritual purification. The text distinguishes among categories of earth and establishes which materials are ritually acceptable, showing the careful juristic attention paid to the material properties of the natural world and to their place within Islamic religious practice. The passage makes clear that classical *fiqh* engaged with the natural environment not as an abstract backdrop to human action but as a substantive field of ethical-legal concern.

وَلَا يَجُوزُ التَّيْمُّ إِلَّا بِالْأَرْضِ. ثُمَّ تَنْقَسِمُ الْأَرْضُ إِلَى قِسْمَيْنِ: تُرَابٍ وَعَيْرٍ تُرَابٍ. فَأَمَّا  
 التُّرَابُ فَالتَّيْمُّ بِهِ جَائِزٌ. وَلَا يَجُوزُ التَّيْمُّ بِالْأَجْرِ. فَإِنْ رُضِيَ حَتَّى يَقَعَ عَلَيْهِ اسْمُ تُرَابٍ  
 جَازَ التَّيْمُّ بِهِ. وَلَا يَجُوزُ التَّيْمُّ بِمِلْحٍ انْعَقَدَ مِنَ الْمَاءِ. فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا  
 بِرُءُوسِكُمْ وَأَيْدِيكُمْ مِنْهُ.

Islamic family law can be reimagined as a living moral system responsive to ecological values once its foundational principles are read through contemporary analytical frameworks. The joining of classical juristic authority with Everyday Ethics Theory and Ecological Justice Theory allows *fiqh al-usrah* to function at once as a normative legal tradition and as an adaptive ethical system. Within that reframing, domestic practices such as the careful use of water, restraint in consumption, and the equitable distribution of household resources become acts of fidelity to the *maqāsid al-sharī'ah* framework and, at the same time, contributions to environmental sustainability. On this reading, Islamic family law is neither displaced nor diluted; it is deepened by the recognition that its core objectives inherently encompass ecological stewardship.

A notable development in contemporary Islamic ethical discourse is the growing recognition that domestic practice is a primary site for realizing environmental ethics. The Muslim family, taken not simply as a biological or social unit but as an ethical community governed by *sharī'ah* principles, is well placed to act as an agent of ecological change at the micro-level of society. Within that framing, practices such as *ḥalāl-ṭayyib* consumption, attentive to both religious permissibility and ethical wholesomeness, extend naturally into ecological considerations about the sources, production, and disposal of consumed goods. Father and mother, as ethical stewards of the household, carry the responsibility of modeling and transmitting sustainability

values to their children, so that ecological consciousness merges with religious identity rather than being treated as a separate concern. Classical sources, read through this lens, supply abundant resources for articulating those obligations: al-Shāfi'ī's emphasis on moderation (*iqtisād*), Ibn Ḥazm's rejection of resource monopolization, and Abū Yūsuf's principles of equitable distribution together contribute to a coherent ethical framework for Muslim household sustainability. The convergence of classical authority with contemporary ecological concern is not a novel imposition on Islamic law; it is an organic extension of its inherent ethical logic, rendered newly urgent by the planetary scale of present environmental challenges.

Al-Shāfi'ī, *Kitāb al-Umm*, vol. 4, p. 308. Al-Shāfi'ī frames household obligations as requiring both cooperation (*ta'āwun*) and the equitable distribution of responsibilities, treating negligence (*tafrīt*) in domestic duties as morally equivalent to social injustice.

In the same volume of *al-Muḥallā bi al-Āthār*, Ibn Ḥazm also treats the permissibility and ritual implications of using water from vessels of gold and silver. The juristic handling of the question discloses a classical Islamic concern that goes beyond ritual validity; it extends to broader ethical questions about material display, restraint, and the symbolic relationship between wealth and religious practice.

وَالْمَاءُ الَّذِي فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ شُرْبُهُ حَلَالٌ. وَالتَّطَهُّرُ بِهِ حَلَالٌ. وَإِنَّمَا حُرِّمَ اسْتِعْمَالُ  
 الْإِنَاءِ. فَلَمَّا لَمْ يَكُنْ بُدٌّ فِي الشُّرْبِ مِنْهُ وَفِي التَّطَهُّرِ مِنْهُ مِنْ مَعْصِيَةِ اللَّهِ تَعَالَى. صَارَ فَاعِلٌ  
 ذَلِكَ مُجْرَجًا فِي بَطْنِهِ نَارَ جَهَنَّمَ بِالنَّصِّ. وَمِنَ الْبَاطِلِ أَنْ تَنْوَبَ الْمَعْصِيَةَ عَنِ الطَّاعَةِ.  
 وَأَنْ يُجْزَى تَطَهُّرٌ مُحَرَّمٌ عَنِ تَطَهُّرٍ مُفْتَرَضٍ.

Classical sources also engage the ethics of resource consumption within religious practice. Ibn Ḥazm's treatment of ritual purification with water drawn from the wells associated with the people of Ḥijr, for instance, reveals a juristic sensitivity to the symbolic and ethical weight of how natural resources are used in worship. The juristic concern reaches beyond the technical question of ritual validity; it asks the broader question of how religious practice engages with the environment and with its historical-moral associations. These classical discussions can be read as early articulations of the principle that the use of natural resources, even in a context as specific as ritual purification, carries ethical weight and should be undertaken with awareness of its wider significance. Translated into contemporary *fiqh al-usrah*, the principle underwrites a household ethic in which consumption decisions are never morally neutral but are understood as expressions of the family's relationship to creation. That orientation joins classical juristic sensibility with contemporary ecological concern, and it shows that Islamic family law possesses internal resources for articulating a coherent environmental ethic.

Ibn Ḥazm, *al-Muḥallā bi al-Āthār*, vol. 1, p. 209. Ibn Ḥazm recalls the prohibition on gold and silver vessels for both men and women, with an exception for the general use of gold ornaments by women (Ibn Ḥazm, n.d.). The severity of the language (“swallowing fire”) marks the moral gravity of wasteful consumption.

Ibn Ḥazm, *al-Muḥallā bi al-Āthār*, vol. 1, p. 209, discussing water from the wells of Ḥijr (the land of Thamūd). The Prophet forbade the use of this water except from the camel’s well, a contextual restriction on resource use grounded in historical-moral considerations.

The gendered ecological dimension of household ethics has acquired empirical weight as Muslim families navigate the climate crisis. Contemporary practice shows that both women and men within the household take an active part in ecological stewardship, though often in distinct forms shaped by the customary division of domestic responsibilities. Women, on whom food preparation and household management have traditionally fallen, play a crucial role in ecological consumption choices, waste reduction, and the transmission of sustainability values to children. Men, whose domestic responsibilities often extend to broader resource management, contribute through decisions about energy use, household infrastructure, and intergenerational planning. When classical juristic sources are read with attention to this lived reality, they do not prescribe a rigid hierarchical division of roles; they emphasize collaboration (*ta’āwun*) as the moral foundation of household life. Al-Shāfi’ī’s articulation of shared domestic responsibilities, Ibn Ḥazm’s rejection of absolute ownership claims, and the broader *maqāṣid al-sharī’ah* framework together support a reading in which ecological responsibility is distributed across household members rather than concentrated in any single role. This more egalitarian reading sits comfortably with contemporary Everyday Ethics Theory, which holds that moral agency emerges from participatory practice and not from hierarchical imposition.

Joining Everyday Ethics Theory with Shāfi’ī jurisprudence reconstructs household governance (*tadbīr al-bayt*) as a participatory system of ethical reciprocity, within which men and women share moral roles in maintaining environmental balance. The reinterpretation turns the domestic sphere from a site of gender subordination into an arena of collective *ijtihād*, a move consistent with Jasser Auda’s *maqāṣid al-sharī’ah* Systems Theory, which reads *sharī’ah* as a dynamic and open system responsive to contextual challenges. Reimagined in this light, Islamic family law shows that climate resilience begins not with public policy alone but with private ethics, understood as the everyday moral negotiations that take place within the household itself.

Table 03. Analytical Matrix of Textual-Contextual Synthesis (Islamic Family Law, Ecological Justice, and Everyday Ethical Praxis)

Focus of Analysis	Sources of <i>Turāth</i> & Modern Theory	Textual Findings	Theoretical Implications	Contribution to Climate Resilience
Reconstructing <i>Maqāṣid al-Sharī'ah</i> for Muslim Family Ecology	Abū Yūsuf, <i>Kitāb al-Kharāj</i> ; Auda, <i>Maqāṣid Systems Theory</i> .	Abū Yūsuf emphasises just resource distribution and collective welfare; <i>ḥifẓ al-bī'ah</i> is implicit in <i>maṣlaḥah 'āmmah</i> .	Reading <i>maqāṣid</i> as an open system with <i>'adl ijtīmā'ī</i> gives an ecological function alongside its moral and social ones.	Grounds climate resilience in a <i>maṣlaḥah</i> that extends to the environmental dimension.
Ecological Justice and Ethical Distribution in the Muslim Household	Ibn Ḥazm, <i>al-Muḥallā bi al-Āthār</i> ; Schlosberg, <i>Ecological Justice Theory</i> .	Ibn Ḥazm rejects absolute ownership; the principle <i>lā ḍarar wa lā ḍirār</i> frames ecological balance as the just distribution of resources.	Ecological justice spans participation ( <i>mushārakah</i> ), recognition ( <i>i'tirāf</i> ), and sustainability ( <i>istidāmah</i> ).	Offers an eco-justice <i>fiqh</i> that balances consumption, production, and conservation within the household.
Everyday Ethics and Equitable Gender Roles	Imām al-Shāfi'ī, <i>Kitāb al-Umm</i> ; Walker, <i>Everyday Ethics Theory</i> .	Al-Shāfi'ī reads <i>mas'ūliyyah al-bayt</i> as shared moral work ( <i>ta'āwun fī al-birr</i> ), not a hierarchical split between men and women.	Moves <i>fiqh al-usrah</i> from shared guardianship ( <i>wilāyah mushtarakah</i> ).	Builds an ecological gender ethics in which gender justice and ecological responsibility form a single moral unity.

### Discourse of Reimagining Islamic Family Law through Climate Change

Islamic family law studies have moved beyond a merely adaptive response to ecological disruption and entered a reformist-constructive register within contemporary Islamic legal thought. The article situates itself within a reformist *maqāṣidī* trajectory that is normatively rooted in *sharī'ah*, critically conscious of historical limitations, and programmatically directed toward reconstruction. Sustainability (*istidāmah*) and climate resilience (*murūnah al-munākh*), accordingly, are treated as extensions of *maṣlaḥah 'āmmah* within the evolving horizon of *maqāṣid al-sharī'ah*, rather than as foreign imports. The expansion toward environmental protection (*ḥifẓ al-bī'ah*) is presented as a thematic-casuistic *maqṣad* arising from

contemporary necessity, not as a rupture with classical doctrine. Values such as *isti'mār al-arḍ* and *tawāzun* are re-situated as operative ethical principles within household governance, and through the lens of Everyday Ethics Theory, daily domestic practices become the site where ecological responsibility is internalized. Islamic family law, read in this way, is not normatively displaced; it is ethically deepened toward ecological justice.

The epistemological shift proposed here does not dismiss “traditional fiqh” as static; it distinguishes between classical doctrinal formulations and the historical applications of those formulations. Classical jurists articulated family law within socio-economic conditions that had no experience of industrial-scale ecological degradation (Hanifi, 2024). What is up for re-evaluation, then, is not the doctrinal core but its contextual deployment. *Maqāṣid al-sharī'ah* Systems Theory supplies the methodological bridge, permitting ecological benefit to count as a legitimate extension of *al-maṣlahah al-mursalah*. Practices such as *ta'dīb al-usrah* can then be read as vehicles for cultivating ecological consciousness within domestic structures. Walker's Everyday Ethics makes clear that ethical meaning arises from repeated daily acts, including settled patterns of consumption and resource use (Walker, 1987, 2002). The resilience of Islamic law, on this account, resides in its capacity to absorb *ḥifẓ al-bī'ah* without dismantling its normative architecture.

To move beyond conceptual assertion, the reconstruction proceeds through three stages. The first is normative identification: locating ecological implications within the existing principles of *maqāṣid al-sharī'ah*. The second is interpretive expansion: recognizing environmental preservation as a derivative objective embedded within *maṣlahah*. The third is applicative integration: translating those ecological objectives into operative family norms. Jasser Auda's systems approach supports this staged reconfiguration by reading *maqāṣid* as an open and interconnected structure, and Schlosberg's ecological justice strengthens the ethical demand for sustainability, recognition, and participation (Schlosberg, 2007). Within the family, gendered and parental responsibilities are read as forms of *taklīf akhlāqī* that include ecological participation. Walker's Everyday Ethics, finally, grounds the framework in lived domestic conduct (*sulūk bī'ī*), turning theory into structured ethical practice.

Integration of ecological resilience into Islamic family law must also connect directly with established legal norms. Obligations such as maintenance (*nafaqah*), guardianship, and children's rights can be reinterpreted to include the responsible management of food, water, and energy as part of familial duty (Ibrahim & Mohd, 2011). Ecological negligence that places household welfare in jeopardy can itself be read as running against the spirit of *maṣlahah* (Al-Souri & Yusuf, 2025). The move toward *fiqh al-usrah al-mustadāmah*, accordingly, places *istidāmah al-akhlāq* and *mas'ūliyyah bi'iyah* within the fabric of routine decision-making. Domestic resource management becomes an expression of balanced responsibility consistent with

*tawāzun* (Azmin Shompa et al., 2024). Environmental care, on this account, is not an auxiliary ethic; it is an internal dimension of family-law obligation, with spiritual, social, and ecological sustainability operating as interdependent mandates of stewardship.

Contemporary Muslim societies already furnish practical arenas for the reconstruction. A number of jurisdictions have incorporated environmental awareness into family- or community-level initiatives, including mosque-based sustainability campaigns and household waste regulations embedded within local religious guidance (Y. Amin et al., 2025; Maryani et al., 2025). Across parts of Southeast Asia and the Middle East, family-counseling programs have begun to absorb themes of ethical consumption. These cases show that ecological reinterpretation is no longer an abstract theoretical possibility; it is an emerging practice. Where earlier normative approaches in Islamic environmental jurisprudence tended to work at a distance from household law, the present study brings sustainability directly into its operational structure. The synthesis of family law, ecology, and *maqāṣid*, taken as a whole, reflects a systemic rather than fragmentary paradigm, and it repositions Islamic family law as a socio-ecological ethical system responsive to global climate realities.

The *Maqāṣidī* Ecological Ethics Framework opens a research and policy agenda. Future empirical scholarship can examine how domestic ecological obligations might be codified within contemporary family regulations. Curricular reform in *fiqh al-usrah* would benefit from the integration of *ḥifẓ al-bī'ah* as a structured learning outcome. Fatwa institutions, for their part, might develop specialized mechanisms for environmentally consequential family practices, while policy initiatives at community and state levels could embed the principles of *'adl bī'ī* and *tawāzun maqāṣidī* within family welfare programs. Instead of remaining normative rhetoric, the reconstruction outlines an implementable trajectory. Islamic family law can thereby operate as a dynamic ethical-legal system capable of guiding resilient, just, and ecologically responsible Muslim households through the climate transition.

## Conclusion

The study finds that Islamic family law contains an underexplored *maqāṣidī* ecological dimension, above all in the intrinsic linkage between *maqṣad al-ḥifẓ 'alā al-bī'ah* and the stability of *al-usrah al-sālimah*. *Maqāṣid al-sharī'ah*, on the evidence gathered here, operates not merely as a normative legal framework but as an ethical-ecological system working at the micro-level of the household. Practices such as *al-iqtisād fī al-ma'ishah* and *taqwīm al-niyāt* emerge as foundational mechanisms for strengthening climate resilience within Muslim families, and together they move Islamic family law from a purely relational construct toward an eco-systemic ethical model. Within the

reconstruction, the family can be understood as a form of *ḥimā sharīʿī*, safeguarding sustainable values against the pressures of global climate disruption.

The central problem addressed by the study concerns the epistemological boundary between *fiqh al-usrah* (family jurisprudence) and *fiqh al-bīʿah* (environmental jurisprudence), long treated as two separate domains. The novelty of the research is its construction of a conceptual bridge between the two, drawing on *maqāṣid al-sharīʿah* Systems Theory (Jasser Auda) and Ecological Justice Theory (David Schlosberg) and integrating them within the praxis of *akhlāq al-maʿīshah al-mustadāmah* (the ethics of sustainable daily life). Its principal contribution is the formulation of a new paradigm, Sustainable Household Ethics under the Sharia Systemic Framework, within which the Muslim family is recognized as a microcosmic agent of climate resilience rather than merely a social entity. The application of *al-ʿadl* (justice) to the distribution of domestic resources, for instance, can be read as climate justice at the scale of the family. The theoretical move widens the *maqāṣidiyyah* horizon toward a more holistic ecological orientation and turns Islamic law from a body of normative rules into a sustainable praxis.

A further direction emerging from the analysis is the need to develop *ijtihād mustadām* (sustainability ijtihad) within Islamic family law, so that it can meet the complexities of ecological ethics in the era of climate crisis. The study is nonetheless limited by its theoretical character, having conducted no empirical testing across Muslim family practices in diverse socio-ecological contexts. It has not yet examined, for example, the development of *al-qiyam al-akhlāqiyyah* (moral values) on sustainability as these are internalized within systems of family education and religious fatwa. Further research should therefore move toward field studies that bring Everyday Ethics Theory (Margaret Urban Walker) into dialogue with *maqāṣid al-sharīʿah* in the setting of climate adaptation among Muslim families across different regions of the Islamic world. The future of Islamic family law, on the reading offered here, rests less in the preservation of norms than in the transformation of ethics toward eco-conscious *sharīʿah* governance. Through that transformation, Islam can take its place as a resilient and creative legal system capable of meeting global ecological challenges.

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