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Reimagining Sustainable Natural Resource Governance through the Paradigm of *Maqāṣid Al-Sharīʻah* and Ecological Justice

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Abstract

The exploitation of natural resources and environmental degradation call for sustainable governance grounded in ethical and normative values. This study aims to identify Islamic principles in responding to contemporary environmental governance challenges and their relevance to sustainable natural resource management. This study employs a qualitative-descriptive approach through an integrative literature review of 25 scientific publications, primarily from 2021–2026, using content analysis and thematic synthesis. The results indicate that there are eight sustainable governance strategies closely linked to Islamic values within the framework of maqāṣid al-sharīʻah, including public interest-based planning, regulation, participation, accountability, and law enforcement which reflect the principles of justice (*ʻadl*) and stewardship (*amānah*),pollution monitoring, ecosystem restoration, and sustainability evaluation grounded in the principles of balance (*mīzān*) and ecological stewardship (*khilāfah*). The contribution of this research is that it offers an integrative framework for environmental governance that is equitable, sustainable, and oriented toward the well-being of future generations.

Keywords : *Maqāṣid al-sharīʻah*, Environmental Governance, Natural Resource Management

Abstrak

Eksploitasi sumber daya alam dan degradasi lingkungan menuntut tata kelola berkelanjutan yang berlandaskan nilai etis dan normatif. Penelitian ini bertujuan untuk mengidentifikasi prinsip-prinsip Islam dalam merespons tantangan tata kelola lingkungan kontemporer serta relevansinya bagi pengelolaan sumber daya alam berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif-deskriptif melalui tinjauan literatur integratif terhadap 25 publikasi ilmiah, terutama terbitan 2021–2026, dengan analisis isi dan sintesis tematik. Hasil penelitian menunjukkan terdapat delapan strategi tata kelola berkelanjutan berkaitan erat dengan nilai Islam dalam kerangka maqāṣid al-sharīʻah meliputi perencanaan berbasis kemaslahatan, regulasi, partisipasi, akuntabilitas, dan penegakan hukum mencerminkan prinsip keadilan (ʻadl) dan tanggung jawab (amānah), pemantauan pencemaran, pemulihan ekosistem, dan evaluasi keberlanjutan dengan prinsip keseimbangan (mīzān) dan kepemimpinan ekologis (khilāfah).Kontribusi penelitian ini menawarkan kerangka integratif untuk tata kelola lingkungan yang adil, berkelanjutan, dan berorientasi pada kemaslahatan lintas generasi.

Kata Kunci: *Maqāṣid al-sharīʻah; Tata Kelola Lingkungan; Pengelolaan Sumber Daya Alam*

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INTRODUCTION

Natural resource and environmental management are increasingly important concerns in contemporary governance because economic development, resource exploitation, and ecological protection are closely intertwined. Decisions regarding the use of land, water, forests, minerals, and other natural resources not only affect economic productivity but also impact public health, community livelihoods, biodiversity, and the well-being of future generations. When resource governance prioritizes short-term economic gains without adequate consideration of ecological limits and social equity, environmental degradation and the unequal distribution of benefits can persist. (Susana, Lina Marlina, Ramadhani Irma Tripalupi, Suparman Kholil, Nur Efendi, 2025)For example, identifying deforestation, mining conflicts, fragmented regulations, and the marginalization of indigenous communities as critical issues in natural resource governance in Indonesia. These conditions demonstrate that sustainable management requires more than just technical interventions or economic planning, but also ethical principles that guide decision-making, institutional responsibility, and the distribution of environmental benefits and risks. Therefore, developing a governance framework that integrates environmental sustainability with moral accountability and community well-being is a crucial issue, both theoretically and practically.

Indonesia provides a relevant context for examining these challenges because its natural resources support economic development, while their exploitation can have environmental and social consequences. Water management, mining activities, and forest conservation illustrate the interconnectedness of environmental issues and governance arrangements.(Hamdi et al., 2025)explain that sustainable water management requires the integration of ecological, social, economic, and institutional aspects. Their proposed framework links water governance with the *maqāṣid al-syarī'ah, fiqh al-bi'ah*, and Islamic ethics.(Nasrullah et al., 2025)examines coal mining governance and identifies tensions between resource exploitation, regulatory arrangements, environmental protection, and community well-being. These studies demonstrate that environmental issues cannot be adequately addressed by solely considering resource productivity. Effective governance must also assess the consequences of resource use, fairness in decision-making processes, institutional accountability, and the long-term interests of affected communities. This raises questions about how Islamic ethical and legal principles can be translated into practical strategies for managing natural resources sustainably.

The concept of *maqāṣid al-syarī'ah*, generally understood as the primary objectives of Islamic law, provides a potential normative basis for addressing these issues. The classical formulation of *maqāṣid al-syarī'ah* encompasses the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), descendants (*ḥifẓ al-nasl*), and property or wealth (*ḥifẓ al-māl*). Environmental protection can be linked to these objectives because ecological conditions affect human health, access to water and food, livelihoods, the sustainability of social life, and the preservation of material resources.(Nasir et al., 2022)They argue that environmental degradation threatens fundamental human interests protected by the objectives of sharia. They also emphasize the relevance of the principle of prevention of harm to contemporary environmental sustainability. Furthermore,(Ode et al., 2025)discusses the

concept of Green *Maqāṣid* as a framework for linking the objectives of Islamic law with ecological protection and intergenerational justice. From this perspective, *maqāṣid al-sharī'ah* can serve as an evaluative framework for assessing whether natural resource policies promote welfare (*maṣlaḥah*), prevent harm (*dar' al-mafāsid*), and protect the conditions necessary for present and future generations to live in dignity.

The application of *maqāṣid al-syarī'ah* in environmental governance is also supported by broader Islamic ethical principles, particularly *tawḥīd* (the oneness of God), *khilāfah* (leadership and responsibility of humans as stewards of the earth), *amānah* (trust and responsibility), *mīzān* (balance), and *'adl* (justice). These principles shape the moral relationship between humans, nature, and their responsibilities before God. The concept of *khilāfah* positions human authority over natural resources as a responsibility, not as an unlimited right to exploit them. Meanwhile, *amānah* emphasizes accountability in utilizing the resources entrusted to humans. The principle of *mīzān* provides an ethical foundation for avoiding overexploitation and maintaining ecological balance, while *'adl* demands attention to the equitable distribution of environmental benefits and burdens.(Gade, 2023)explains that environmental thought in the Islamic tradition can contribute to contemporary debates on the rights of nature, human relations with various species, and environmental justice.(Andriansyah, 2026)expands on this discussion by proposing the institutionalization of *ḥifẓ al-bī'ah*, or environmental protection, as a contemporary objective within the framework of *maqāṣid al-sharī'ah*. Although its position as an objective in itself is a contemporary development in Islamic legal discourse, this concept offers a useful perspective for strengthening the relationship between environmental ethics and public governance.

Previous research has discussed various aspects of the relationship between Islamic principles and environmental sustainability.(Nasir et al., 2022)examine the relevance of environmental responsibility based on sharia, particularly the principle of preventing harm and extending environmental obligations to business entities.(Qoyum et al., 2022)Through empirical research on Sharia-compliant companies in Indonesia and Malaysia, they found that companies with an Islamic identity demonstrated relatively better environmental and social performance, although similar findings were not observed for governance performance. These results are relevant because they demonstrate that a formal Islamic identity or ethical orientation does not automatically guarantee the achievement of comprehensive governance. Furthermore,(Ode et al., 2025)examines the potential of Green *Maqāṣid* to guide sustainable economic development through the principles of justice, moderation, trustworthiness, and responsible management. Overall, these studies confirm the relevance of Islamic ethical principles to environmental responsibility and demonstrate the need to study the translation of these principles into measurable institutional practices, policy instruments, and governance responsibilities.

More specific research has addressed resource governance and environmental regulation through an Islamic legal perspective.(Hamdi et al., 2025)developing a framework for sustainable water management through the integration of *maqāṣid al-syarī'ah, fiqh al-bī'ah,* and Islamic ethics.(Nasrullah et al., 2025)examines mining governance based on the

objectives of Islamic law with an emphasis on community welfare, environmental protection, and fairer resource management.(Susana, Lina Marlina, Ramadhani Irma Tripalupi, Suparman Kholil, Nur Efendi, 2025)critically analyzes natural resource policies in Indonesia and identifies legal dualism, weak institutionalization of Islamic principles, sectoral fragmentation, and centralization of authority as structural challenges.(Andriansyah, 2026)focuses on the institutionalization of environmental protection within the framework of *maqāṣid al-shari'ah* and its linkage to legislation and policymaking. The contributions of these studies are important, but each has a different emphasis. Some focus on specific resource sectors, some examine the reconstruction of legal norms, while others develop broader ethical or conceptual arguments. This comparison of the literature suggests an opportunity to synthesize the findings into a more integrated strategic framework, linking normative Islamic principles with the practical dimensions of sustainable natural resource and environmental governance.

The research gap addressed in this article relates to the need to explain how the principles of *maqāṣid al-shari'ah* can be translated into a coherent set of governance strategies for natural resources and the environment. Rather than treating environmental preservation as merely an ethical ideal or limiting its discussion to specific sectoral policies, this article examines the relationship between normative objectives, institutional arrangements, public participation, resource allocation, regulatory accountability, and ecological sustainability. The novelty offered lies in integrating these dimensions within an Islamic governance perspective, using benefit (*maṣlaḥah*), justice, prevention of harm, stewardship responsibility, and intergenerational accountability as interconnected analytical principles. The discussion also considers how environmental protection can be understood as a cross-dimensional objective within the five established objectives of sharia, as well as a contemporary objective explicitly formulated through the concept of *ḥifẓ al-bī'ah.* This approach aims to avoid using *maqāṣid al-sharī'ah* as a general ethical label, by clarifying its relevance to decisions regarding resource use, environmental risks, institutional responsibility, and the protection of vulnerable communities.

Based on the above description, this article aims to examine strategies for managing natural resources and the environment based on Islamic principles through the perspective of *maqāṣid al-syarī'ah* in sustainable governance. This study seeks to identify relevant Islamic normative principles, analyze their relationship to contemporary challenges in environmental and natural resource management, and synthesize their implications for policy formulation and institutional practice. Its theoretical contribution lies in developing a discussion on how the objectives of Islamic law can respond to contemporary ecological issues without neglecting the established foundations of Islamic law. Its practical contribution is to provide a conceptual basis for evaluating resource policies based on ecological protection, public welfare, distributive justice, community participation, harm prevention, and accountability to future generations. By linking the objectives of Islamic law with the institutional and practical needs of environmental governance, this article is expected to contribute to a more ethically grounded, socially inclusive, and ecologically sustainable approach to natural resource management.

RESEACRH METHODS

This study employs a qualitative-descriptive literature review with an integrative model to analyze and synthesize ideas on natural resource and environmental management strategies from the perspective of *maqāṣid al-sharī'ah*, without collecting primary data through interviews, observations, or experiments. Following the view of library research as collecting, critically reading, recording, and processing library materials (Zed, 2008), and the emphasis on structured searching, selecting, evaluating, and synthesizing of literature (Booth et al., 2016) , scientific publications serve as the primary data source. These include peer-reviewed articles, review articles, academic books, and legal and policy documents, with substantive literature limited to 2021–2026 and older methodological or theoretical works used only as conceptual foundations. Sources were retrieved from Google Scholar, Garuda, DOAJ, Crossref, and official journal and publisher websites, prioritizing openly accessible full texts with verifiable publication credentials. Policy documents supported the understanding of regulatory frameworks but did not replace scientific evidence (Snyder, 2019).

The search combined English and Indonesian keywords, such as "*maqasid al-shariah*," "Islamic environmental ethics," "natural resource management," "environmental governance," "*fiqh al-bi'ah*," and "intergenerational justice," using Boolean operators (AND, OR), and was extended by checking the bibliographies of relevant articles. Selection followed inclusion criteria (2021–2026 publications in Indonesian or English, accessible full text, verifiable bibliographic identity, direct relevance to *maqāṣid al-sharī'ah*, Islamic environmental ethics, resource management, environmental policy, or sustainable governance, and presentation of conceptual arguments, frameworks, policy analyses, or findings) and exclusion criteria (duplicates, popular articles lacking scientific basis, irrelevant documents, and unverifiable sources). Screening proceeded from titles, abstracts, and keywords to full-text reading, with transparency in source identification, selection, and exclusion reasons guided by PRISMA 2020 (Page et al., 2021) without claiming to be a systematic review or meta-analysis. Each qualifying publication was recorded in a data extraction matrix covering author, year, title, objectives, method, main concepts, findings, and contribution, while distinguishing the source authors' statements from this study's interpretations and noting differences among sources.

Data were analyzed through qualitative content analysis and thematic synthesis, beginning with repeated reading to identify concepts, arguments, and patterns. Themes were grouped around the objectives of sharia (*ḥifẓ al-nafs, al-'aql, al-māl, al-nasl, al-dīn*) and contemporary discussions of environmental protection (*ḥifẓ al-bī'ah*), then linked to ethical principles (*khilāfah, amānah, mīzān, 'adl, maṣlaḥah*, and prevention of harm) and governance dimensions (regulation, institutions, community participation, accountability, distribution of benefits and risks, and future generations' interests), without assuming equal legal standing for all concepts. Findings were compared and synthesized by considering context, research type, and argument strength, then used to formulate a conceptual framework linking Islamic normative principles to practical governance needs, rather than asserting the empirical effectiveness of policies. Validity and reliability were maintained by checking

source credibility, traceability, and cross-publication comparison, documenting keywords and selection decisions, and presenting disagreements among authors transparently. As a literature-based study, its results are limited to the synthesis of written sources and do not measure the impact of environmental policies or community behavior in specific locations

RESULTS AND DISCUSSION

Maqāṣid al-Sharī'ah as a Normative Foundation for Environmental Management

Maqāṣid al-sharī'ah is an approach in Islamic law that is oriented towards the goals and benefits of sharia. In the context of natural resource management, this approach is used to assess whether resource utilization benefits humans, protects life, prevents damage, and safeguards the interests of future generations. The five main objectives of sharia recognized in classical literature include the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), descendants (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). These five objectives can be linked to environmental protection because ecosystem damage has the potential to threaten health, food sources, economic security, and the sustainability of human life.(Hamdi et al., 2025)using the framework to develop a water management approach that integrates *maqāṣid al-sharī'ah*, *fiqh al-bī'ah*, and Islamic ethics.

In the development of contemporary studies, environmental protection (ḥifẓ al-bī'ah) is also proposed as a more explicitly stated goal within the framework of *maqāṣid al-sharī'ah*.(Andriansyah, 2026)proposes the institutionalization of environmental protection as a contemporary goal to strengthen environmental governance in Indonesia. This proposal is based on the link between ecological responsibility and the principles of divinity, caliphate, trustworthiness, and balance. It should be emphasized that the placement of *ḥifẓ al-bī'ah* as a distinct goal is a development in contemporary discourse; it does not mean that all traditions of Islamic legal thought have uniformly established it as the sixth primary goal.

Islamic environmental ethics complements the *maqāṣid al-sharī'ah* framework with moral principles that guide human behavior in utilizing nature. The principle of *tawḥīd* places nature within the unity of God's creation, while *khilāfah* emphasizes human responsibility in managing the earth. The principle of *amanah* asserts that control of resources carries a moral obligation, while *mizān* relates to balance and the prohibition of exceeding limits. The principle of *'adl* demands a fair distribution of environmental benefits and burdens.(Basri et al., 2025)identified *khilāfah, amanah,* and justice as important elements of Islamic environmental ethics that can be linked to resource management, education, and policy development.

These ethical principles need to be translated into enforceable rules and practices. Responsibility as a caliph, for example, can be linked to the obligation to prevent ecosystem damage; trustworthiness can be implemented through transparent resource management; balance can be used to assess limits on exploitation that exceeds the environment's carrying capacity; and justice can be used to assess the impact of policies on communities dependent on natural resources.(Susana, Lina Marlina, Ramadhani Irma Tripalupi, Suparman Kholil, Nur Efendi, 2025)shows the importance of linking Islamic ethics with legal instruments and

governance so that these principles do not stop as moral norms, but also become the basis for consideration in policy formation.

Sustainable governance is the management of resources and the environment that considers long-term ecological sustainability, social welfare, economic viability, and institutional quality. Sustainable management is not solely determined by the availability of regulations; it also requires oversight, public participation, transparency, law enforcement, and accountability of policy implementers.(Iskandar et al., 2025)found that environmental law implementation in Indonesia still faces weak oversight, institutional limitations, low public participation, unclear regulations, and weak political commitment. These findings emphasize that sustainability goals require an institutional system that can ensure consistent regulatory implementation.

In this study, sustainable governance is linked to the *maqāṣid al-sharī'ah* (Islamic principles) to develop an analytical framework that connects normative objectives, ethics, policy instruments, and management outcomes. This framework is used to assess whether natural resource policies protect life, prevent damage, maintain distributive justice, and provide space for community participation. This relationship represents a conceptual synthesis drawn from the literature, not a model that has been proven effective through empirical testing in this study.

Theoretical basis	**Main concept**	**Relevance for natural resource and environmental management**
Maqāṣid al-sharī'ah	Protection of religion, soul, mind, lineage and property; benefits and prevention of losses.	Assessing the impact of resource use on health, social life, economic security, and the interests of future generations.
Development of *ḥifẓ al-bī'ah*	Environmental protection as a contemporary goal in *maqāṣid* discourse.	Placing ecosystem integrity and damage prevention as explicit considerations in policy formulation.
Islamic environmental ethics	*Khilāfah, amanah, mīzān, 'adl*, and ecological responsibility.	To be a moral guideline for resource managers, government institutions, business actors, and the community.
Fiqh al-bi'ah	Islamic legal provisions regarding the environment, prevention of damage, and public welfare.	Helps connect sharia principles with water management practices, waste limitation, and environmental responsibility.
Sustainable governance	Participation, transparency, oversight, accountability, and law enforcement.	Help translate ethical orientation into institutions, oversight mechanisms, and policy implementation.

Table 1. Theoretical Framework

This research's conceptual framework is developed to connect Islamic principles with issues of governance and strategies for managing natural resources and the environment. This relationship begins by identifying the relevant objectives of the *maqāṣid al-sharī'ah*

(Islamic principles of sharia), followed by Islamic environmental ethical principles, and then linked to real-world issues in resource management. The issues analyzed include overexploitation, unequal distribution of benefits, weak community participation, inconsistent law enforcement, and the need to protect the environment for future generations. The literature on water and mining management indicates that the application of sharia principles needs to be linked to concrete institutional mechanisms and policies to address these issues.(Hamdi et al., 2025).

Based on this framework, the Islamic-based natural resource management strategy in this article is understood as one that integrates the objectives of Islamic law, ecological responsibility, and institutional governance. The strategy encompasses not only exploitation restrictions but also carrying capacity-based planning, community rights protection, information transparency, business oversight, law enforcement, and ecosystem restoration. The relationship between these normative principles and practical strategies serves as the basis for synthesizing previous research findings and formulating policy implications.

Dimensions of *Maqāṣid al-sharī'ah*	**Analytical questions**	**Strategies under review**	**Sustainability criteria**
Protection of the soul (*ḥifẓ al-nafs*)	Does resource management protect people's health and basic needs?	Water and air protection, pollution control, and ecological risk mitigation.	Risks to public health and safety can be prevented or reduced.
Property protection (*ḥifẓ al-māl*)	Are resources and the results of their use managed responsibly?	Transparency of receipts, management of economic benefits, and prevention of damage to ecological and economic assets.	Economic benefits are not obtained at the expense of environmental and societal harm.
Protection of generations (*ḥifẓ al-nasl*)	Does the decision take into account the interests of future generations?	Long-term planning, limiting over-exploitation, rehabilitation and restoration of ecosystems.	Ecological functions and access to resources are maintained.
Ecological responsibility	Does the use of nature take into account balance and prevention of damage?	Environmental evaluation, utilization standards, monitoring, and action against violations.	Damage and pressure on the ecosystem are controlled.
Justice and participation	Do affected communities participate	Public consultation,	Decisions are more transparent and

	and receive fair treatment?	information disclosure, protection of vulnerable groups, and complaint mechanisms.	benefits and risks are not distributed unequally.
Institutional accountability	Are rules and oversight implemented consistently?	Clear division of authority, risk-based supervision, sanctions, and periodic evaluation.	Regulations can be implemented and violations handled according to provisions.

Table 2. Operationalization of the Conceptual Framework

Integrating Islamic Ethical Principles into Sustainable Natural Resource Governance: A *Maqāṣid al-Sharīʻah* Perspective

Study(Hamdi et al., 2025), entitled Integrating *Maqasid al-Sharia, Fiqh al-Bi'ah,* and Islamic Ethics for Sustainable Water Management uses a normative-juridical method with an interdisciplinary qualitative approach. This research integrates the five main objectives of sharia, the concept of *fiqh al-bi'ah*, and Islamic ethics into a sustainable water management framework. The article reports that Indonesia's water quality index increased from 53.88 in 2022 to 54.59 in 2023. However, water pollution still occurred in 11,019 villages/sub-districts in 2024 based on the data used in the article. These findings indicate that water management is not sufficient to rely solely on improving quality indicators, but also requires water quality monitoring, pollution prevention, strengthening institutional governance, and community participation. In the context of this article, the principles of *maqāṣid al-shari'ah* can be used as a foundation for linking the protection of life and the fulfillment of community needs with sustainable water management strategies. These figures are data reported in Hamdi et al.'s research, not the results of direct measurements in this article.

The study (Basri et al., 2025) entitled Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship used a systematic literature review of 72 sources. This study identified the principles of *khilāfah, amanah*, and justice as important foundations of Islamic environmental ethics. These three principles are discussed in relation to community practices, environmental education, sustainable agriculture, and policy development. These findings indicate that environmental responsibility needs to be implemented at various levels, from individuals and communities to educational institutions and policymakers. Islamic values are not simply positioned as normative teachings but need to be linked to actual behavior and resource management practices. For this article, these findings serve as a basis for formulating environmental governance strategies that integrate moral responsibility, institutional roles, and community participation.

Study(Ode et al., 2025) entitled Green *Maqasid* and Islamic Ethical Foundations for Sustainable Economic Development is a conceptual study based on Islamic law and

sustainability literature. This study discusses the development of the Green *Maqasid* concept by linking sharia objectives, environmental protection, Islamic ethics, and intergenerational justice in sustainable economic development. The findings emphasize that development success should not only be measured based on current economic benefits but also needs to consider ecological impacts and the interests of future generations. In the context of natural resource management, the Green *Maqasid* perspective can be used to assess policies based on the balance between economic benefits, environmental sustainability, and social justice. Thus, this study provides a conceptual foundation for articles to develop resource management strategies that do not ignore ecological sustainability.

Study(Andriansyah, 2026)entitled Institutionalizing *Ḥifẓ al-Bī'ah as Maqāṣid al-Sharī'ah* in Environmental Governance uses qualitative normative methods. This study proposes the institutionalization of *ḥifẓ al-bī'ah*, namely environmental protection, as a contemporary goal in the development of *maqāṣid al-sharī'ah* thought. The values of *tawḥīd, khilāfah, amānah,* and *mīzān* are linked to public policy, sustainable development, ecological justice, and democratic decision-making. These findings suggest that environmental protection needs to be integrated into planning, regulation, oversight mechanisms, and decision-making processes, rather than simply being treated as an individual moral responsibility. For this article, these ideas support the development of governance strategies that place environmental protection as a crucial consideration in natural resource policies. However, the recognition of *ḥifẓ al-bī'ah* as a goal in itself needs to be understood as a contemporary conceptual development in the discourse of *maqāṣid al-syarī'ah*, not as a classical formulation that has been universally agreed upon.

Study(Susana, Lina Marlina, Ramadhani Irma Tripalupi, Suparman Kholil, Nur Efendi, 2025)entitled Reconstructing Islamic Legal Norms in Environmental Governance: A *Maqasid*-Based Legal Critique of Indonesia's Resource Policies uses a normative-juridical method with a critical approach to analyze environmental governance and natural resource policies in Indonesia. The study identifies four structural problems, namely the dualism between state law and Islamic ethics, weak institutionalization of sharia principles, fragmentation of governance between sectors, and centralization of authority that has the potential to marginalize indigenous communities. To address these problems, the author proposes a revision of laws oriented towards resource exploitation, the integration of environmental fatwas into the legal framework, the implementation of participatory governance, and the establishment of a *maqāṣid al-sharī'ah*-based oversight mechanism. These findings indicate that Islamic-based environmental management requires a clear relationship between normative principles, positive law, institutional authority, and community participation. For this article, the research serves as a foundation for formulating a strategy that integrates Islamic values with environmental regulatory systems and oversight mechanisms. However, the recommendations presented need to be understood as the author's suggestions, not as proof that all of these mechanisms have been implemented in environmental governance in Indonesia.

Study(Nasrullah et al., 2025)The article, titled Reconstructing Mining Governance through *Maqasid al-Sharia*: Towards Natural Resource Management Public Welfare

Oriented, uses normative legal research methods to examine mining governance from the perspective of *maqāṣid al-syarī'ah*. The article highlights several issues, particularly environmental degradation, regulatory fragmentation, and the unequal distribution of benefits from mining activities. As a solution, the author proposes a reconstruction of the mining licensing system by considering the principles of benefit (*maṣlaḥah*), justice, property protection, environmental protection, and public welfare. These findings demonstrate that mining governance should not only be assessed based on the fulfillment of administrative requirements and the amount of economic revenue, but also based on its impact on society and environmental sustainability. In the context of this article, the research supports the development of natural resource management strategies that place community welfare and ecological protection as primary considerations in granting permits, implementing activities, and supervising mining.

Study(Iskandar et al., 2025)The study, entitled Legal Dynamics of Environmental Governance within the Framework of Sustainable Development in Indonesia, uses a normative-juridical method to examine the dynamics of environmental law within the framework of sustainable development in Indonesia. The study found that the implementation of environmental law has not been effective in supporting sustainable development. This condition is related to limited institutional capacity, weak oversight, low public participation, unclear regulations, and weak political commitment. These findings indicate that the existence of environmental regulations does not necessarily result in adequate ecological protection if it is not accompanied by the ability of institutions to implement and enforce legal provisions consistently. Therefore, natural resource management requires strengthening institutional capacity, harmonization of regulations, increased public participation, and consistent law enforcement. For this article, the study emphasizes that the application of Islamic ethical principles needs to be accompanied by concrete implementation tools, including the division of institutional responsibilities, oversight mechanisms, and policy evaluation so that environmental protection does not stop at the normative level.

Study(Qoyum et al., 2022) The paper, "Does the Islamic Label Indicate Good Environmental, Social, and Governance (ESG) Performance? Evidence from Sharia-Compliant Firms in Indonesia and Malaysia," is an empirical study analyzing the environmental, social, and governance (ESG) performance of Sharia-compliant companies in Indonesia and Malaysia. The results show significant differences in the environmental and social performance of Sharia-compliant companies, but no similar superiority in governance quality. These findings indicate that compliance with Sharia criteria is related to certain aspects of ESG performance, but an Islamic identity or label does not automatically guarantee better governance. In the context of natural resource management, these results highlight the importance of distinguishing between formal compliance with Sharia principles and the implementation of responsibilities that can be demonstrated through performance. Therefore, this article uses these findings to emphasize the need for environmental performance measurement, information transparency, oversight, and institutional accountability. Thus, Islamic principles in environmental management need to

be translated into standards and practices that can be evaluated, so that the success of governance is not only determined by identity or normative declarations, but also by real results in environmental protection and community welfare.

Natural Resource and Environmental Management Strategy Based on *Maqāṣid al-Sharī'ah*

Sustainable water management requires integrating the principles of *maqāṣid al-syarī'ah, fiqh al-bi'ah,* and Islamic ethics so that meeting community needs goes hand in hand with ecosystem protection. Water management planning must consider the need for clean water, water quality, equitable access, ecological impacts, and community participation. Thus, the principles of maṣlaḥah, justice *('adl),* and human responsibility as stewards of the earth *(khilāfah)* can be translated into water quality monitoring and pollution prevention.(Hamdi et al., 2025).

Transregional water management requires cooperation that ensures equitable resource sharing and maintains ecosystem sustainability. A study of the Helmand River between Afghanistan and Iran demonstrates the relevance of the principles of equitable water distribution, responsibility, and sustainability in inter-sectoral relationships. In practice, this strategy can be developed through water-sharing agreements, data exchange, and protection of community needs and ecosystems in both upstream and downstream areas.(Loodin & Wolf, 2022)

Community-based forest management demonstrates the importance of integrating *fiqh al-bi'ah, khilāfah*, and *amanah* with local institutions. Gayo et al.'s study of the role of pengulu uten in Central Aceh emphasized the role of customary institutions in forest management and oversight, as well as the importance of community development and synergy with the government. These findings can form the basis for developing strategies that involve communities in oversight, clarify the division of responsibilities between customary institutions and the government, and encourage responsible forest use.(Gayo et al., 2024)

Marine conservation can be strengthened by integrating local wisdom and Islamic ethical principles, such as trustworthiness, balance, and responsibility towards living things. Chanifah et al.'s study of the Bajo community demonstrates the relevance of local practices in preventing marine pollution and protecting endangered species through the perspectives of fiqh al-bi'ah and a green constitution. Consequently, conservation policies need to recognize the role of coastal communities, establish regulations for the use of marine resources, and ensure the sustainable implementation of environmental protection efforts.(Chanifah, 2024)

Mining governance needs to be directed towards the public good, taking into account environmental impacts and the distribution of economic benefits. Nasrullah et al. identified issues of environmental degradation, regulatory fragmentation, and unequal distribution of resources in mining management in Indonesia. Based on the principles of *maṣlaḥah*, justice *('adl)*, protection of property (*ḥifẓ al-māl*), and prevention of damage, mining permits need to include requirements for environmental protection, responsibility for restoration, and an assessment of the impact of activities on surrounding communities.(Nasrullah et al., 2025)

Legal harmonization is a crucial requirement for establishing natural resource governance based on Islamic principles. Susana et al. identified a dualism between state law and Islamic ethics, weak institutionalization of sharia principles, fragmented sectoral governance, and centralization of authority that has the potential to marginalize indigenous communities. These findings emphasize the need to clarify inter-institutional authority, incorporate environmental considerations into policies, and provide space for participation by affected communities to ensure that the principles of *maqāṣid al-syarī'ah* are linked to the implementation of positive law.(Susana, Lina Marlina, Ramadhani Irma Tripalupi, Suparman Kholil, Nur Efendi, 2025)

The implementation of environmental law requires strong institutional support for regulations to effectively deliver ecological protection. Iskandar et al. identified weak oversight, limited institutional capacity, low public participation, unclear regulations, and weak political commitment as challenges to sustainable development in Indonesia. Consequently, natural resource management strategies need to include regulatory harmonization, monitoring mechanisms, complaint handling, violation investigations, and periodic evaluation of policy implementation.(Iskandar et al., 2025)

The institutionalization of environmental protection within the framework of *maqāṣid al-syarī'ah* provides an opportunity to connect religious values with public decision-making. Andriansyah, Sunaryo, and Garadian propose the development of *ḥifẓ al-bī'ah* as a contemporary goal emphasizing environmental protection, by linking it to the principles of *tawḥīd, khilāfah, amānah*, and *mīzān*. This idea can be implemented by incorporating ecological protection into development planning, regulation, supervision, and decision-making processes, while still understanding *ḥifẓ al-bī'ah* as a contemporary conceptual development.(Andriansyah, 2026)

Preventing water pollution is an essential part of human responsibility in preserving the environment. Mohamad and Ismail discuss environmental protection from an Islamic perspective, emphasizing the need to prevent actions that damage nature and maintain ecosystem balance. In practical governance, these principles can be applied through monitoring water quality, identifying sources of pollution, monitoring activities that have the potential to pollute the environment, and following up on violations.(Abdul Basir Mohamad, 2023)

Islamic legal philosophy can provide an ethical foundation for linking environmental protection to human well-being and environmental sustainability. Munib et al. examine environmental conservation through the perspective of Islamic legal philosophy and emphasize the importance of a cross-disciplinary approach in addressing environmental degradation. These findings demonstrate that conservation policies need to have a clear ethical and legal basis, while also considering their consequences for human life and ecosystems.(Munib, Rafik Patrajaya, Reza Noor Ihsan, 2022)

Islamic environmental ethics can be implemented by strengthening the responsibilities of individuals, communities, educational institutions, and policymakers. Bsoul et al. discuss the principles of *khilāfah, amanah*, and justice as the foundations of sustainable resource management. This study provides a foundation for developing ecological education

programs, institutional guidelines for resource use, and the division of environmental responsibilities that can be evaluated based on their practices and outcomes.(Bsoul et al., 2022)

Education is a means to strengthen ecological awareness and connect Islamic values with conservation behavior. Zabidi, Abd Rahman, and Halim examined the integration of Islamic values in junior high school science and Islamic education textbooks. Their findings indicate the integration of environmental values throughout learning materials and activities. The implication is that environmental management strategies can be supported through curricula, educational activities, and habits that encourage resource conservation and ecological responsibility from an early age.(Zabidi et al., 2021)

Strengthening Islamic environmental ethics requires the consistent application of religious principles in social and institutional practices. Basri et al., through a review of 72 sources, identified *khilāfah* (vicegerent), *amanah* (trust), and justice as essential principles in sustainable resource management, environmental education, and policy development. This synthesis suggests that Islamic values need to be translated into ecological education programs, resource use guidelines, allocation of responsibilities, and management practices that can be assessed for their results.(Basri et al., 2025)

A company's Sharia-compliant identity does not automatically guarantee good governance. Qoyum et al. compared the environmental, social, and governance performance of companies meeting Sharia criteria in Indonesia and Malaysia. The results showed differences in environmental and social performance, but did not demonstrate similar superiority in governance aspects. These findings reinforce the need for measurable performance evaluation, information transparency, and institutional accountability mechanisms to ensure that the implementation of Islamic principles does not stop at meeting formal criteria.(Qoyum et al., 2022)

Sustainable lifestyle changes can be encouraged through the internalization of Islamic values in consumption behavior and resource use. Mohamad Saleh et al. examined the relationship between Islamic values and sustainable lifestyles and the role of opinion leaders in this relationship. Their findings indicate that the influence of Islamic values can vary depending on the values studied. Therefore, environmental management strategies need to be supported by education that encourages water and energy conservation, waste reduction, and responsible consumption, along with evaluation of changes in community behavior.(Mohamad Saleh et al., 2023)

The integration of Islamic law, Islamic finance, and the Sustainable Development Goals (SDGs) opens up opportunities to link normative objectives with development policies. Through a systematic literature review, Harahap et al. identified both opportunities and challenges in integrating these three areas. The implication is that social and environmental programs need to be designed by linking indicators of sustainability, public welfare, and equitable distribution of benefits to enable a more comprehensive assessment of policy implementation.(Harahap et al., 2023)

Islamic social finance has the potential to support the financing of public activities oriented towards welfare and sustainability. Tok, Yesuf, and Mohamed examine the

relationship between Islamic social finance and the SDGs and find the instrument's potential to address the needs of vulnerable groups, although policy barriers may limit its contribution. In environmental management, Islamic social finance can be directed towards ecosystem restoration, strengthening community resilience, and meeting societal needs, with transparent and accountable reporting of fund use.(Tok et al., 2022)

Green financial instruments can be a means of linking investment with environmental protection. Liu and Lai examine the development of green sukuk in Malaysia and its relationship with green finance and Islamic financial institutions. The study shows that these instruments develop through the interaction of Islamic financial principles, green bond standards, and various market actors. In practice, green finance requires defining the intended use of funds, providing allocation reports, and explaining the environmental projects receiving funding to assess the responsibility of the funds.(Liu & Lai, 2021)

Green project financing requires transparent information to enable investors to understand the objectives, risks, and environmental benefits of the instruments offered. Faisal et al. examined Indonesian investors' intentions to purchase green sukuk through a survey of 300 respondents, analyzing functional, social, emotional, religious, and knowledge values. These findings can be used to strengthen investor education and provide clear information regarding financed projects, fund allocation, risks, and accountability for their ecological impacts.(Faisal et al., 2023)

Green sukuk can connect the principles of *maqāṣid al-syarī'ah* with development financing oriented towards environmental sustainability. Syukri, Mulazid, and Rodoni examine green sukuk as a manifestation of Islamic ecotheology that integrates sharia objectives and environmental sustainability in Indonesia. The study links green financing with renewable energy, sustainable transportation, and climate resilience. The implication is that green fund allocations need to be directed towards projects with clear ecological objectives and accompanied by reporting and evaluation of their impact.(Syukri et al., 2026)

The concept of Green *Maqāṣid* provides a basis for assessing economic development based on sharia objectives and environmental protection. Ode et al. link the five main objectives of sharia to ecosystem sustainability and intergenerational equity. This perspective demonstrates that development policies and natural resource utilization need to consider ecological impacts, equitable distribution of economic benefits, and the needs of future generations, not just short-term profits.(Ode et al., 2025)

Green Islamic finance can be developed through the integration of sharia objectives and sustainability criteria. Marianingsih discusses green Islamic finance as a sustainable financing strategy from the perspective of *maqāṣid al-syarī'ah* (the principles of sharia). This study provides a basis for aligning sharia compliance with environmental protection through clear financing criteria. In practice, financial instruments need to be equipped with reporting mechanisms for fund use and impact assessments to ensure accountability for the objectives of protecting lives, property, and the environment.(Marianingsih, 2025)

The circular economy can be linked to the *maqāṣid al-syarī'ah* through efforts to reduce waste and optimize resource utilization. Afandi and Rahma developed a conceptual framework that integrates the circular economy with sharia objectives, specifically waste

reduction, resource efficiency, and ecological justice. Relevant strategies include material reuse, waste reduction, raw material efficiency, and product lifecycle planning so that resource utilization provides economic benefits without excessive environmental damage.(M. Yazid Afandia, 2025)

The integration of ecological interpretation and the *maqāṣid al-syarī'ah* can provide a normative basis for formulating environmental policies that are appropriate to contemporary issues. Rohman and Kholid developed an ecological interpretation paradigm by linking Islamic ecotheology and Qur'anic environmental ethics. This approach helps explain the relationship between human responsibility, the prohibition of causing harm (*fasād*), and environmental protection from the perspective of sharia objectives. The implication is that environmental programs need to have a clear normative foundation and be connected to actual ecological needs and conditions.(Rohman & Kholid, 2026)

Environmental policies based on Islamic values need to consider the relationship between modern knowledge, local traditions, and community ecological practices. Murad discusses how a modern environmental approach can marginalize local-Islamic sources of environmental thought and practice. These findings demonstrate the importance of incorporating local wisdom and religious values into policy formulation without ignoring scientific evidence. Therefore, natural resource management strategies need to accommodate community knowledge, evaluate its relevance to sustainability, and link it to formal monitoring and policy systems.(Murad, 2023)

From these 25 references, natural resource and environmental management strategies based on *maqāṣid al-sharī'ah* can be summarized into eight major groups: planning based on public interest; strengthening regulations and permits; community participation and recognition of local wisdom; pollution monitoring and control; accountability and law enforcement; ecosystem restoration and intergenerational justice; education and the formation of ecological behavior; and financing and evaluation of sustainability performance. These groups reconcile Islamic normative principles with the policy mechanisms, institutions, behaviors, and funding sources needed to implement sustainable governance.

CONCLUSION

Based on the results of the literature synthesis, natural resource and environmental management strategies based on Islamic principles through the perspective of *maqāṣid al-sharī'ah* can be developed through eight main aspects, namely public interest-based planning, strengthening regulations and permits, community participation, monitoring and controlling pollution, strengthening accountability and law enforcement, ecosystem restoration and intergenerational justice, strengthening ethics and ecological behavior, and evaluating sustainability performance. The synthesis of 25 references shows that the principles of ḥifẓ al-nafs (protection of life), *ḥifẓ al-māl* (protection of property), *ḥifẓ al-nasl* (protection of generations), and the contemporary development of *ḥifẓ al-bī'ah* (protection of the environment) can be used to assess policies based on public interest and ecosystem sustainability. These principles are reinforced by the values of *khilāfah, amanah, mizān,* and

'adl, which emphasize human responsibility, ecological balance, and justice in the distribution of environmental benefits and risks. However, the existence of sharia identity or principles alone does not automatically guarantee the achievement of sustainable governance. Therefore, Islamic values need to be translated into measurable policies through clear regulations, community participation, consistent oversight, law enforcement, transparency, and evaluation of social and ecological impacts. Thus, the *maqāṣid al-sharī'ah* can serve as a normative framework for linking the objectives of Islamic law with the practical needs of natural resource management and environmental protection.

Theoretically, this study contributes by developing a conceptual framework that integrates *maqāṣid al-sharī'ah*, Islamic environmental ethics, and the principles of sustainable governance into a single analytical framework. This contribution lies in the effort to connect the benefits, prevention of damage, ecological justice, and intergenerational responsibility with policy mechanisms and institutions. However, this study has limitations because it uses a literature review, so the results depend on the scope, quality, and context of the publications analyzed. The strategies formulated are the result of conceptual synthesis and have not been directly tested to measure their effectiveness in natural resource management practices in specific regions. Therefore, the government and natural resource management institutions are advised to consider these principles in planning, licensing, monitoring, ecosystem restoration, and community engagement, while still being guided by laws and regulations and scientific evidence. Future research can test this framework through case studies in the mining, forestry, or water management sectors; compare its implementation in several regions; and develop measurable indicators to assess the relationship between the principles of *maqāṣid al-sharī'ah*, governance quality, social justice, and environmental sustainability outcomes.

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