

**IMPLEMENTATION OF ENVIRONMENTAL FIQH IN INDONESIA FROM THE
PERSPECTIVE OF *MAQĀSID AS-SYARĪ'AH* JASSER AUDA**

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Abstract

The aim of implementing sharia (maqashid sharia) is to maintain a better order of life. In Indonesia, environmental aspects still need serious attention, so the presence of this research is to actualize the concept of environmental jurisprudence in Indonesia from the perspective of Jasser Auda's Maqāsid As-Syarī'ah. The method used in this research is descriptive qualitative with a library approach. The aim of this research is to provide an overview and solution to the implementation of environmental jurisprudence (*fiqh bī'ah*) in Indonesia based on Jasser Auda's maqashid sharia concept. The research results show that environmental problems in Indonesia have not been resolved comprehensively, marked by various natural disasters, waste and significant climate change. This needs to be discussed, considering the long continuity of human life, so it is important to implement awareness to protect the environment through the actualization of environmental jurisprudence in society. This is explained in the actualization of environmental jurisprudence based on Jasser Auda's concept of maqashid sharia where preserving the environment is part of maintaining religion, soul or honor, reason, lineage and property. So the concept of Environmental Jurisprudence (*fiqh al-bī'ah*) with an ecoreligious typology is very important to apply in Indonesia

Keywords: *Environmental Jurisprudence, Maqāsid As-Syarī'ah, Jasser Auda*

Abstrak

Tujuan pemberlakuan syariah (*Maqāsid As-Syarī'ah*) adalah untuk menjaga tatanan kehidupan yang lebih baik. Di Indonesia aspek lingkungan hidup masih perlu perhatian serius sehingga hadirnya penelitian ini untuk mengaktualisasikan konsep fikih lingkungan di Indonesia dari sudut pandang *Maqāsid As-Syarī'ah* Jasser Auda. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan pendekatan kepustakaan. Tujuan penelitian ini untuk memberikan gambaran dan solusi terhadap implementasi fikih lingkungan (*fiqh bī'ah*) di Indonesia berdasarkan konsep *Maqāsid As-Syarī'ah* Jasser Auda. Hasil penelitian menunjukkan bahwa persoalan lingkungan di Indonesia belum teratasi secara kompreherensif, ditandai dengan berbagai bencana alam, sampah, dan perubahan iklim yang signifikan. Hal ini perlu di bahas, mengingat keberlangsungan hidup manusia yang panjang, sehingga penting diterapkan kesadaran untuk menjaga lingkungan lewat aktualisasi fikih lingkungan di tengah masyarakat. Hal ini diurai dalam aktualisasi fikih lingkungan berdasarkan konsep *Maqāsid As-Syarī'ah* Jasser Auda dimana memelihara lingkungan adalah bagian dari memelihara agama, jiwa atau kehormatan, akal, keturunan dan harta. sehingga konsep Fikih Lingkungan (*fiqh al-bī'ah*) dengan tipologi ecoreligius sangat penting diterapkan di Indonesia.

Kata Kunci: *Fikih Lingkungan, Maqāsid As-Syarī'ah, Jasser Auda*

Introduction

Sharia is frequently defined as diversity within unity, diversity in details, and unity in essentials.¹ Sharia also shows up in the form of rahmatan lil alamin, which is one of the most important ideas in Islamic teachings and means that everyone should treat others well, including the environment. The concept of riayah al-biah, pioneered by Muslim scholars, is an integral part of Islamic teachings. This perspective must be applied collectively or individually to ensure the survival of the Muslim community, considering the current state of the Earth, which is not in a favourable condition. Like global warming, seawater polluted with waste, plastic waste, and the climate crisis.²

As the caliph on earth, it is only fitting for humans to maintain the existence of the earth so that it remains preserved.³ The importance of preserving nature is an obligation to sustain life. Nowadays, unpleasant sights such as earthquakes, floods, landslides, pollution, and climate crises are occurring in our beloved country, Indonesia. These disasters can threaten the survival of humanity in the future. We must use all necessary means to address the environmental crisis. It is time for religious communities to realize that the urgency of environmental jurisprudence is the same as maintaining other obligations: to make transformations in life to continue existing and preserving the environment.⁴ Start with yourself (ibda' bi nafsik) and not harm nature, whether by maintaining personal and environmental cleanliness, engaging in reforestation, minimizing plastic use, and so on.

The purpose of implementing Sharia (*Maqāṣid As-Syarī'ah*) is to maintain a better order of life. The aspects of life referred to are not only individual or interactions between humans but also with the environment. The *Maqāṣid As-Syarī'ah* offered by Jasser Auda is holistic, comprehensive, and relevant; thus, it is capable of addressing various existing issues.⁵ Even in the view of the maqasid al-shariah proposed by Jasser Auda, balance in practicing sharia should manifest concretely and be solution-oriented. Thus, placing the preservation of the environment as one of the *Maqāṣid As-Syarī'ah* is not a mistake. In other words, when viewed in light of the current situation and developments, the implementation of environmental jurisprudence is highly relevant to becoming a focus in solving environmental problems.

Indonesia, a country with many islands, still requires preservation and protection. In particular, it must overcome the environmental crisis. One of its biggest problems is waste. Indonesia ranks fifth in the world in terms of waste production.⁶ This indicates that the implementation of environmental jurisprudence in Indonesia is not yet comprehensive, prompting the author to further investigate the implementation of environmental jurisprudence in Indonesia from the perspective of *Maqāṣid As-Syarī'ah* by Jasser Auda.

¹ Mohammad Hashim Kamali, *Membumikan Syariah Pergulatan Mengaktualkan Islam*, terj. oleh Miki Salman, (Jakarta: Mizan Publika, 2013), 51.

² Afutami, *Menjadi: Seni Membangun Kesadaran tentang Diri dan Sekitar* (Jakarta: Gramedia Pustaka Utama, 2022), 37.

³ QS. Al-Baqarah (2): 30.

⁴ M. Husein, Harun, *Lingkungan Hidup, Masalah Pengelolaan dan Penegakan Hukumnya* (cet ke-2: Jakarta: Bumi Aksara, 1995), 8

⁵ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. oleh Rosidin dan Ali Abd el-Mun'im, (Bandung: Mizan Pustaka, 2015), 23.

⁶ <https://news.okezone.com> accessed June 9, 2024

RESEARCH METHOD

The study of how environmental fiqh is applied is a type of qualitative research, which is also called interpretative research because the data has to be interpreted, which requires good analytical skills and knowledge of the issues being studied.⁷ According to Saryono, qualitative research is research used to investigate, discover, describe, and explain an object of study that cannot be depicted through a quantitative approach. This study uses a library research method to gather information from different sources, like books on environmental law and journals about *Maqāṣid As-Syarī'ah* Jasser Auda. This way, it can specifically explain how Maqāṣid As-Syarī'ah Jasser Auda's theory, known as *hifdz alam*, is applied to environmental law in Indonesia.

RESULT AND DISCUSSION

A. *Fiqh al-Bī'ah*

The basic concept of environmental jurisprudence emerges as a reminder that the Earth is not doing well. The ecological crisis has a negative impact on the survival of humanity. The creation of the universe is a gift from Allah SWT, given for the welfare of all creatures on Earth. In this case, humans have the legality to take advantage of nature proportionally. However, it doesn't stop there; humans also have the responsibility to maintain and preserve the existing environment.

Environmental jurisprudence is also known as *fikih al-bī'ah*. The root word of *al-bī'ah* means to return, to occupy a territory, a living space. From it, it contains meanings that point towards the perspective of human habitat and the return of humans to a place to rest from their activities. *Al-bī'ah* also contains meanings such as *al-munazzal*: territorial (one of the areas chosen and inhabited by humans); *al-hālah*: good or bad traits (a meaning that indicates the moral function of humans in fulfilling needs); *al-ruju*: return (the realization that everything obtained from nature must be returned in the form of preservation and protection); *al-tahyiatu wa al-ishlāh*: providing and improving living spaces; and *tasāwī al-syaiaini*: equality, balance, and harmony among all creatures.⁸

Fikih al-bī'ah means a space of life (environment). This condition will act as a conduit for humans to acknowledge the existence of a place of return, which they must safeguard. However, the preservation meant here does not only encompass one place but rather all elements and components of the environment.

Yahya Kirom Muhammad Ali in *Qanun Maroko* defines the word *bī'ah* as a collection of natural elements, human habitats, and some human-made products, such as economic and social aspects. Using the existing elements, humans can sustain their lives.⁹ The connection between humans and nature must not be severed. The existing elements' chain will create balance and mutually fulfil each other's needs. For example, humans need plants as food, while plants need human care to survive.

Meanwhile, Yusuf Qardlawi's thought interprets *al-bī'ah* as a place that encompasses human life. The concept of *al-bī'ah* is divided into two. The first is the

⁷ JR. Raco, *Metode Penelitian Kualitatif, Jenis, Karakter, dan Keunggulannya*, (Jakarta: PT Grasindo, 2012), 19

⁸ Muhammad Mukarram Ibn Mandzur, *Lisan al-Arab*, Juz I (Cet. I: Beirut: Dār al-Kotob al-Ilmiyyah, 2013 M/1424 H), 44-47

⁹ Tim Forum Kajian Ilmiah Mata Pena, *Bi'ah Progresif*, (Kediri: Lirboyo Press, 2021), 6.

dynamic environment, which encompasses humans, animals, and plants. Second, it includes the static environment, such as the universe and various buildings.¹⁰ Static environments undergo changes due to various causes, whether natural or artificial. Natural or organic changes occur as the surrounding environment develops. On the other hand, human involvement leads to artificial changes, such as the construction of canals, irrigation systems, plantations, and settlements. The condition of that creation certainly has a basis. Creating requires needs and dependencies between all environmental components and elements (cosmic symbiosis).

It is possible to arrange structural components neatly and give them a significant role without overstepping the boundaries of other roles. Implementing mutual giving and receiving, as well as mutually realising each other's duties and obligations, is the key. From this perspective, *bī'ah* encompasses both a habitat and the universe and its interactions.

The realisation of balance lies in relationships that reciprocate. The pattern of the relationship in question involves Allah Swt. (*hablum minallah*) and the relationship between humans and other humans (*hablum minannas*). However, we cannot ignore another relationship, which is the one between humans and nature (*hablum minal 'alam*).

The atmosphere of life in the community environment directly influences the relationship between humans and nature. In Islamic education, there is the term environmental education, commonly referred to as *Fiqh Al-Bī'ah*. Environmental jurisprudence (*Fiqh Al-bī'ah*) is a science that discusses the rules encompassing all conditions that influence the development of natural organisms or the environment. The nature or environment referred to includes land, water, air, forests, seas, and even mountains.

B. *Maqāṣid As-Syarī'ah* Jasser Auda

Jasser Auda is one of the contemporary scholars who pays great attention to the study of *uṣūl al-fiqh*. He developed the concept of *Maqasid*, presenting it as the philosophy of Islamic law. Jasser Auda's contribution to multidisciplinary research aims to renew the fundamental theory of Islamic law with various systemic approaches.¹¹ Jasser Auda explains the systems theory as a new theory used in discussions about Islamic law and has never been thought of before. According to Jasser Auda, a system is a series of interactions of integrated components designed to perform several functions.¹² The systems approach is holistic, where any entity is viewed as a unified system consisting of several subsystems.¹³ Jasser Auda came up with six features for this systems approach. They are the cognitive nature of the system, wholeness, openness, interconnected hierarchy, multidimensionality, and purposefulness.

¹⁰ *Ibid*, 7.

¹¹ Nur Solikin, Menguak Pemikiran Jasser Auda tentang Filsafat Hukum Islam, *Al- 'Adālah: Journal of Islamic Studies*, 2012, Vol. 16 No. 02.

¹² Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. oleh Rosidin dan Ali Abd el-Mun'im, (Bandung: Mizan Pustaka, 2015), 33

¹³ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. oleh Rosidin dan Ali Abd el-Mun'im, (Bandung: Mizan Pustaka, 2015), 65

As a prominent figure in the field of Islamic Law, Jasser Auda has an intellectual career focused on *maqāṣīd al-sharīʿah*. The inclination he possesses is not without reason; in fact, his interest in understanding the objectives of Islamic law is driven by various issues. Starting with the concerns encountered by minority Muslims, along with the accompanying violence and the imbalance between a certain reality of life and the objectives of Islamic law, Auda proposed solutions that aligned with the purpose of establishing Sharia. The outline of the values offered in his thoughts is based on the Islamic pattern of *rahmatan li al-ʿalamiin* to achieve the welfare of the community.¹⁴

According to Auda, as long as Islamic law (the understanding of ull scholars) remains extremely rigid, it appears incapable of offering any solutions beyond binary distinctions such as permissible-forbidden and halal-haram.¹⁵ In fact, the establishment of a law aims to provide comfort, security, and well-being for both individual and social life.

One concrete example presented by Auda is social inequality. The condition pertains to the violence perpetrated by a group of individuals, primarily the Muslim population, who continue to lag behind in areas such as literacy, education, political participation, economy, justice, equality, and women's empowerment, all under the cover of religion.¹⁶ The overall theme is the empowerment of all aspects of life that are still imbalanced and require solutions. Of course, the solutions to the existing problems do not stop there; they also need to address crucial issues such as the environmental crisis that is beginning to unfold. From there, the comprehensive concept of *Maqāṣīd As-Syarīʿah* Auda is perfectly interpreted. The issue tickled his sense of humanity and his intellectual condition. That factor also led him to create the theory of the *maqāṣīd al-syarīʿah* system approach.

The idea is in between the realist and formalist schools of thought. The realist school says that physical reality is objective and outside of each person's consciousness, while the formalist school says that reality is subjective and a product of each person's consciousness. Thus, a system does not need to be identical to the objects in the real world but rather takes the form of an organisation of human thought about the real world. Auda then said that a good and efficient system has a structure that is based on hierarchy, is open to and encourages cooperation between subsystems, and has a balance between decomposition (which means changing into a simpler form) and integration (which means changing into a whole). It should also be efficient.¹⁷ The following is an overview of the *maqāṣīd al-sharīʿah* system, which broadly consists of the following parts:

a) Cognitive Character (*al-Idrakiyyah*; Cognition)

The character guides towards a conclusion that is identical to that of the justifiers.

Before that happens, it's important to know that before a law is made, it's better for

¹⁴ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. oleh Rosidin dan Ali Abd el-Mun'im, (Bandung: Mizan Pustaka, 2015), 72

¹⁵ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. oleh Rosidin dan Ali Abd el-Mun'im, (Bandung: Mizan Pustaka, 2015), 53

¹⁶ Jasser Auda, "Islam and Development," www.jasserauda.net, akses 12 Mei 2023.

¹⁷ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, trans. oleh Rosidin dan Ali Abd el-Mun'im (Bandung: Mizan Pustaka, 2015), 71-86.

the mujtahid to study the text and choose the most likely truth based on a full picture and meaning. This is true no matter how different the truths are.

b) Comprehensive Integrity (al-Kulliyah; Wholeness)

Auda's interest in the principle of wholeness is due to the weaknesses in the classical *usul fiqh* concept. Auda solved this problem by promoting holism through *maudhu'i* (thematic) interpretation, which doesn't rely on just one verse or legal hadith but looks at all of them, along with *fiqh*, 'urf, and more, when deciding what the law is.

c) Openness (al-Infitahiyyah; Openness)

The openness of the system contains the understanding that a system must constantly maintain the renewal of legal decisions to continue translating the surrounding society, as well as to avoid stagnation. Auda states that "*Systems theorists differentiated between open and closed systems. 'Living systems' must be open systems, they maintained. This applies to living organisms as well as any system that is to 'survive.'*"¹⁸ The emphasis in the quote is that a living system theory must be open. Because it is for the continuity of life.

Auda proposes this system of openness to consist of two mechanisms: first, the legal changes that will occur begin with examining the changes in worldview or the cognitive character of a jurist, which must be based on a comprehensive understanding of the legal issues being discussed, and no longer solely rely on the rulings of the scholars of the schools of thought (*fiqh*). Second, legal openness from a purely juridical-sociological perspective must be accompanied by a philosophical aspect.¹⁹

d) Interconnected Hierarchy (al-Harakiriyyah al-Muta'amadah Tabaduliyyan; Interrelated Hierarchy)

The hierarchy of this system aims to produce an abundant treasury of *maqāṣīd* and to improve the reach of those encompassed by *maqāṣīd*. This is because, in the existing reality, previous *maqāṣīd* (classical) only focused on issues within the chapter of *fiqh* from a single legal text source, thus the individuals encompassed were only specific and particular to the individual.²⁰

e) Multidimensionality (Ta'addud al-ab'ad; Multidimensionality)

Multidimensionality is a fundamental feature of the system, as it enables the system to see in a more realistic direction and use a way of thinking that is directly connected to everyday life. According to Imam Al-Ghazali, logic is a means to identify definitions and analogies that can distinguish between certain and uncertain knowledge.²¹ It is possible to reach the highest level of truth by being able to tell the difference between what is certain and what is uncertain. Imam Al-Ghazali did

¹⁸ Ğāsir 'Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, ed. oleh Jasser Auda (London: The International Inst. of Islamic Thought, 2008), hal. 47.

¹⁹ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. oleh Rosidin dan Ali Abd el-Mun'im, (Bandung: Mizan Pustaka, 2015), 88.

²⁰ Jasser 'Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, (London: The International Institute of Islamic Thought, 2007), 48.

²¹ Imam Al-Ghazali, *Maqashidu Al-Falasifah* (Mesir: Dar Al-Ma'arif, 1961), 3.

this by using his mind, senses, the literal meanings of the Quran and Hadith, and other disciplines to prove his points.²²

f) Purposefulness (al-Maqashidiyyah)

The realisation of maqāṣīd becomes a primordial criterion in all ijtihad. From the point of view of system theory, maqāṣīd is the main goal of many types of ijtihad, including maqāṣīd interpretation of the Quran, maqāṣīd on the Sunnah, qiyas through maqāṣīd, istihsan based on maqāṣīd, and more. Therefore, the results of ijtihad must be based on the fulfilment of maqāṣīd, regardless of the school of thought or the inclination of a jurist.

C. Environmental Issues in Indonesia

Humans, as the primary controllers in maintaining the preservation and protection of the environment, play a role as a benchmark against their surroundings because people are the most influential component in the changes occurring in the environment. However, in reality, the activities carried out by humans often do not reflect a love for nature; instead, they damage and excessively exploit it, causing destruction everywhere and disrupting the stability of the environment.²³ The concept of a modern capitalist economy nowadays often relies on the exploitation of natural resources. The rapid economic development in all sectors is almost uncontrollable, leading many to overlook or neglect environmental consequences.

Nowadays, environmental issues in Indonesia are highlighted by positioning the environment no longer on par with functional relationships, like the primary needs of humans, but rather as an object of reckless exploitation solely to satisfy desires and profits. Because cruelty inflicted by humans damages the environment, the consequence that must be accepted is retribution from nature. This has led to the emergence of various disasters such as floods, landslides, climate change, and so on. We must preserve Indonesia's biodiversity as much as possible, as nature is one of the most important legacies.

The nature of Indonesia is incredibly beautiful and enchanting, attracting the attention of international tourists to visit and enjoy the charm of Indonesia's nature. As a country that offers natural landscapes as one of its tempting tourist attractions, it is only fitting that environmental jurisprudence aspects be implemented perfectly, considering the frequent natural disasters that occur. According to NHT²⁴ Siahaan identified three patterns and potential ecological threats if environmental preservation is not carried out perfectly.

First, the pattern of people wanting to use nature too much is caused by a lack of normative tools, greed, inadequate environmental management facilities, little oversight from law enforcement, and law enforcement that isn't always thorough. Secondly, the political landscape is also a contributing factor. Ambitious projects undertaken for the development of developing countries are being carried out vigorously. One such project, the Development of IKN (Nusantara Capital City), is

20. ²² Imam Al-Ghazali, *Tahafut al-Falasifah (Kerancuan Para Filosof)* (Bandung: Penerbit Marja, 2010),

²³ Khaelany HD, *Islam Kependudukan dan Lingkungan Hidup* (Jakarta: Rineka Cipta 1996), 81

²⁴ Siahaan NHT, *Ekologi Pembangunan dan Hukum Tata Lingkungan*, (Jakarta: Erlangga 1987), 29-31

currently underway in Indonesia and has the potential to cause negative environmental impacts. For example, environmental pollution, threatened habitats of living creatures, and the decline of natural resources due to over-exploitation in pursuit of economic growth. Thirdly, there is a pattern in which developed countries support and fulfil all the needs of developing countries. All tools are created to support the sustainability of development in developing countries, not only as a means to increase their GDP but also as a means to promote industrial trade products offered to developing countries worldwide.

Environmental issues in Indonesia are very diverse and quite complex. Environmental pollution has become the highest level of environmental problems in Indonesia, felt alongside technological advancements and the increasingly developing mechanisms of industrialisation that are sometimes not environmentally friendly, as well as luxurious and consumptive lifestyles. Environmental pollution is produced by various sectors of human activity, such as mining, which involves installation damage, leaks, and waste management; former mining sites that are not managed for reforestation; and the industrial sector, which produces smoke and hazardous waste. The agricultural sector, in the form of residues from the use of chemicals, can damage the soil and its ecosystem. The transportation sector produces smoke from vehicles, changes in city temperatures, oil spills, coal transport equipment, and so on. The corporate and household sectors generate waste and manage it ineffectively and inefficiently.

Humans, in fulfilling their needs, are sometimes greedy and do not consider the capacity and support of the environment, doing what they desire solely to achieve their wants and desires without regard for the consequences that will arise. Unbeknownst to them, the actions of humans result in pollution and destruction that lead to disasters such as global warming, acid rain, and the ozone hole. These disasters transform once safe and healthy lives into hazardous and emergency situations. Pollution of the environment causes many real problems, such as climate change, rising sea levels, the greenhouse effect that makes skin and eye diseases more common, weakened immune systems, and less fishing and farming.

D. Implementación de la Jurisprudencia Ambiental según Jasser Auda

Understanding the whole idea of Maqāid As-Syarī'ah by Jasser Auda helps us understand how different goals within the Sharia set by Allah Swt are connected. Some fundamental reasons are the protection of religion, life, intellect, lineage, and property. However, based on the system of openness used by Jasser Auda, there is relevance that can address new issues, such as the increasingly global environmental problem.

If you use the Maqāid As-Syarī'ah approach to environmental law, you can connect social issues with environmental problems like pollution, climate change, flooding, and more. The protection of the environment is crucial in the current reality. This recalls the relationship between God and fellow creatures (humans, animals, and the environment). The answer to the existing issues does not solely focus on the ultimate law of environmental protection. Instead, balance comes from sustainable actions. For

example, we can reduce plastic waste by using shopping bags such as tote bags or tumblers as drinking containers, rather than leaving trash scattered around.

A good systemic approach to environmental law won't hurt other important things like religion, soul, intellect, family history, or wealth; instead, it will try to keep everything in balance. Because the damage caused by the environment will affect all components. Conversely, environmental well-being will make everything run in harmony. Therefore, the existence of environmental jurisprudence is a balancing act that connects one goal with another Shariah goal.

The concept of implementing environmental jurisprudence using Jasser Auda's perspective attempts to offer a harmonious solution in addressing environmental issues. With a systems approach as his guide, Jasser Auda strives for balance between one component and another. The safeguarding of religion will demonstrate wise action in another form, namely, through the safeguarding of other components, such as environmental care. Therefore, it is no longer unusual for one component to serve as a benchmark for the realisation of other mutually integrated components.

E. Environmental Monitoring Optimización del Monitoreo Ambiental

The Earth is a place for humans to live, and humans should take care of and preserve it as a form of concern for it. The Earth was once raw material that had not yet been processed. To humans, it is entrusted to manage and utilize the earth well as a place to live and survive with all the abilities they possess. In Q.S Al-Hijr verse 20, Allah says, "And We have made therein sources of life for you, and created therein creatures for you to sustain." From that verse, it can be understood that human well-being relies on the ability of humans to manage the existing natural resources properly. Not only in nature, humans are also equipped with resources from the sky, such as sunlight, moonlight, starlight, and others, which greatly influence the process of human life.

Human intellect continues to develop as time and modern technology progress, reflecting the reality of life. God does not forbid humans from thinking about all of His creations; rather, He commands it. Studying nature and everything within it is something intriguing and beneficial. It teaches us how to identify phenomena occurring in nature, study the cause-and-effect relationships between events, and explore the process of using nature for the sustainability of human life. The mind is indeed limitless in contemplating all of God's creations, so various advanced thoughts emerge in this era of globalisation and modernity, making it possible for human creations to be displayed as sophisticated tools supporting their lives. However, there are times when this sophistication exceeds expectations. The technology created by humans sometimes becomes a tool to destroy humanity itself.

Humans are indeed free to think and create whatever they desire, but they should also consider the impact of their actions. As mentioned by Allah in Q.S. Ar-Rum verse 41, "Corruption has appeared throughout the land and sea by reason of what people's own hands have earned." God will let them taste the consequences of their actions so they may turn to righteousness." Therefore, humans should be aware of Allah's warning

through the disasters that occur in order to use nature more wisely. According to *Maqāid As-Syarī'ah* by Jasser Auda, protecting nature, avoiding activities that are bad for the environment, making nature your top priority, and living in harmony with it show that you have a lot of love for it. This means that you should protect the environment along with the other five goals of Sharia.

Jasser Auda, in his view, maintaining the environment is part of preserving religion, life or honor, intellect, lineage, and wealth. Therefore, he proposes the concept of Environmental Jurisprudence (*fiqh al-bī'ah*) with an ecoreligious typology. This is in line with the systems theory, which views every causal relationship (cause-effect) as a whole, where a group of relationships produces characteristics that blend together to form the entire related phenomenon (holistic). The urgency of preserving the environment is on par with the status of the other five *maqasid*, so in this context, the implementation of environmental jurisprudence is an integrated whole with other Shariah objectives.

CONCLUSION

Humans live side by side with nature, so they should preserve its sustainability. The basic concept of environmental jurisprudence emerges as a reminder that the Earth is not doing well. The ecological crisis has a negative impact on the survival of humanity. The concept of environmental jurisprudence from Jasser Auda's perspective places *hifdh Al-'alam* (preserving the environment) on par with the other five objectives of Sharia, namely *hifdh Ad-Din* (preserving religion), *hifdh nafs* (preserving life), *hifdh 'Aql* (preserving intellect), *hifdh Nashb* (preserving lineage), and *hifdh mal* (preserving property).

Indonesia, as a country where environmental issues still frequently occur, needs solutions and actions to remain sustainable. Because the impact caused by those issues can disrupt the order of human life. Concerns about environmental issues, based on Jasser Auda's thinking, are apparently not enough. It must be accompanied by full awareness to resolve it with concrete actions. Either by implementing integrated waste processing to facilitate regulation in other areas later on.

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