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ENVIRONMENTAL FIQH IN THE DEVELOPMENT OF UNDERDEVELOPED VILLAGES: A STUDY OF NATURAL RESOURCE CONSERVATION

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Abstract

Environmental degradation and natural resource exploitation remain serious challenges in underdeveloped villages, largely due to development paradigms that neglect sustainability and ethical considerations. This study aims to analyze the concept of Islamic environmental jurisprudence (*fiqh al-bi'ah*) and its relevance to natural resource conservation and the development of underdeveloped villages. This research employs a qualitative approach using library research and a normative Islamic legal perspective. Data sources include the Qur'an, Hadith, classical and contemporary fiqh literature, as well as scientific publications on environmental and rural development issues. Data were analyzed through content analysis and the *maqāṣid al-sharī'ah* approach. The findings indicate that Islamic environmental jurisprudence is firmly grounded in the concepts of stewardship (*khalīfah*), trust (*amānah*), prohibition of environmental corruption (*ifṣād fī al-ard*), and the legal maxim *lā ḍarar wa lā ḍirār*. Furthermore, the classical concepts of *ḥimā* and *ḥarīm* serve as relevant conservation instruments for village-level environmental management. This study concludes that Islamic environmental jurisprudence provides an ethical foundation and normative legitimacy for sustainable, conservation-based development in underdeveloped villages.

Introduction

Environmental degradation is a serious issue that frequently occurs in underdeveloped rural areas, primarily due to unsustainable natural resource management, excessive exploitation, weak regulatory frameworks, and limited ecological awareness among local communities. Underdeveloped villages are often in a vulnerable position because their economies depend

heavily on natural resources such as forests, land, and water, without being supported by adequate conservation principles. This situation leads to environmental degradation, which directly reduces the quality of life of rural communities (Sigit Wibawanto, 2022).

The development gap between urban and rural areas has further exacerbated the exploitation of natural resources in underdeveloped villages. Development that focuses solely on economic growth tends to neglect environmental sustainability, positioning villages merely as providers of natural resources. As a result, ecosystem degradation, agrarian conflicts, and persistent structural poverty continue to occur (Permana, 2022). In this context, an alternative approach is required one that is not merely technocratic but is also grounded in strong ethical and normative principles.

Environmental *fiqh* (Islamic environmental jurisprudence) offers a relevant Islamic normative perspective for addressing environmental issues, particularly in underdeveloped rural areas. Environmental *fiqh* represents a development of Islamic legal thought that emphasizes humanity's responsibility as *khalifah* (stewards) on earth to preserve ecological balance and prevent environmental destruction (*fasād*). Principles such as trust (*amānah*), justice (*‘adl*), and the prohibition against causing environmental damage are firmly rooted in the Qur'an, as stated by Allah Subhanallahu ta'ala:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.

“And do not cause corruption on the earth after it has been set right.” (Qur'an, Surah Al-A'rāf [7]: 56)

According to *Tafsir al-Muyassar*, this verse prohibits causing corruption on the earth in any form after Allah has restored the world through the sending of His Messengers and by prospering it through obedience to Him (Nukhbah min Asatidz at-Tafsir, 2009). Such corruption includes environmental destruction, the exploitation of natural resources, and actions that undermine human welfare, among others (Irsan dkk., 2021). The prohibition of *fasād* is not merely moral and spiritual in nature but also encompasses ecological and social dimensions (Oktafiani dkk., 2025). The concept of humanity's ecological responsibility is further emphasized in the following verse:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.

“Indeed, I will place upon the earth a vicegerent (khalifah).” (Qur'an, Surah Al-Baqarah [2]: 30)

The concept of *khalifah* embodies the trust (*amānah*) to manage the earth with justice and responsibility rather than exploiting or destroying it (Anisa Madani Nasution dkk., 2025).

Accordingly, the management of natural resources should be directed toward sustainability and the promotion of the common good (*maslahah*) (Kamali, 2012).

In addition to the Qur'an, the hadith of the Prophet Muhammad (peace and blessings be upon him) also emphasizes the importance of environmental conservation. The Prophet (peace and blessings be upon him) said:

إِذَا قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمُ الْفَسِيلَةُ فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ.

“If the Hour (the Day of Judgment) is about to occur while one of you has a seedling in his hand, and he is able to plant it before the Hour arrives, then let him plant it.”
(al-Muqaddam, t.t.).”

According to Islamic scholars, this hadith demonstrates that protecting and planting the environment is an act of worship, even under the most extreme circumstances. In Islam, environmental conservation is not driven solely by immediate benefits but by a long-term moral responsibility (Mudaris dkk., 2024).

Furthermore, the Islamic concept of natural resource conservation is consistent with the principle of sustainability, which emphasizes the wise utilization of natural resources for the benefit of both present and future generations. Islam regards environmental preservation as an integral part of safeguarding the public interest (*maslahah ‘ammah*), which is closely related to the objectives of Islamic law (*maqāṣid al-sharī‘ah*), particularly the protection of life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Syariful Anam dkk., 2021a). Therefore, the conservation of natural resources is not only of ecological significance but also constitutes an act of worship and a moral obligation from the Islamic perspective.

In the context of developing underdeveloped villages, environmental *fiqh* has strategic relevance as an ethical and normative foundation for environmentally based development. Such villages are generally characterized by limited infrastructure, low human resource capacity, and a high dependence on natural resources. The challenge of environmentally sustainable rural development requires the integration of religious values, development policies, and sustainable natural resource conservation practices (Mufid, 2018). Islamic values can function as a social instrument for fostering ecological awareness among rural communities.

Although numerous studies have examined environmental *fiqh* and sustainable development, research specifically addressing environmental *fiqh* within the context of underdeveloped village development remains relatively limited. Most previous studies have

focused on environmental issues in general or on urban and industrial settings, without specifically relating them to the policies and realities of underdeveloped villages. Moreover, the integration of environmental *fiqh* into the rural development framework has received limited systematic discussion in the contemporary Islamic legal literature (Sudirman dkk., 2022).

Based on this background, this study aims to examine the concept of environmental *fiqh* in Islam, analyze the principles of natural resource conservation from the perspective of environmental *fiqh*, and explore their relevance to the development of underdeveloped villages. This research is expected to contribute theoretically to the advancement of contemporary Islamic legal studies while also providing normative and practical contributions to the formulation of policies and models for sustainable rural development based on Islamic values.

METHODS

This community service program employed a qualitative approach based on a normative study of Islamic law to formulate the concept of environmental *fiqh* and the principles of natural resource conservation in the context of developing underdeveloped villages. A qualitative approach was chosen because the program focused on understanding and interpreting the meanings of Islamic texts, concepts, and legal thought as the foundation for developing educational materials and conservation program recommendations, rather than on quantitative measurement (Sugiyono, 2013). The method adopted was library research, in which written sources served as the primary basis for constructing the conceptual framework of the community service program. This method is particularly appropriate for examining the Qur'an, the hadith of the Prophet Muhammad (peace and blessings be upon him), and both classical and contemporary *fiqh* literature concerning environmental issues (Zainuddin, 2023).

The references used in this program consisted of both primary and secondary sources. Primary sources included the Qur'an, the hadith of the Prophet Muhammad (peace and blessings be upon him), and classical *fiqh* texts discussing the principles of *amānah* (trust), the prohibition of *fasād* (corruption and environmental destruction), and the promotion of the public good (*maṣlaḥah 'āmmah*). Secondary sources comprised scholarly books, accredited national journal articles, and policy documents on environmental management and rural development. Data were analyzed through content analysis of all documentary sources and subsequently examined using a normative approach based on *maqāṣid al-sharī'ah* to formulate the ethical and conceptual foundations for

supporting natural resource conservation programs and the sustainable development of underdeveloped villages based on the principles of public welfare and sustainability (Ali Mutakin & Waheeda Binti H. Abdul Rahman, 2023).

RESULTS AND DISCUSSION

The Foundations of Environmental Fiqh in Islam

The concept of *khalifah* (vicegerency or stewardship) constitutes the primary theological foundation of environmental *fiqh* in Islam. The Qur'an affirms that human beings have been appointed as *khalifah* on earth, as Allah the Almighty says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.

And [remember] when your Lord said to the angels, 'Indeed, I will place upon the earth a vicegerent (khalifah).'" (Qur'an, Surah Al-Baqarah [2]: 30)

Human vicegerency does not imply absolute ownership of the earth; rather, it is a trust (*amānah*) to manage the earth responsibly, uphold justice, and prevent corruption (Baharudin & Tanjung, t.t.). Accordingly, the status of *khalifah* carries an inherent dimension of ecological responsibility that accompanies every human activity involving the use of natural resources. This responsibility is further emphasized by Allah's prohibition against causing corruption on the earth after it has been brought into balance. Allah says:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.

"And do not cause corruption on the earth after it has been set right." (Qur'an, Surah Al-A'raf [7]: 56)

According to al-Qurtubī, the term *fasād* (corruption) in this verse has a comprehensive meaning, encompassing every form of destruction (al-Qurtubi, 1964). Therefore, natural resource management must be conducted fairly, proportionately, and without exceeding proper limits. Such corruption includes religious, social, and environmental degradation. The destruction of land, water, and forests falls within the category of *fasād* prohibited by Islamic law because it undermines the welfare of both humanity and other living creatures (Binti Abdul Rahman, 2023). Consequently, natural resources must be managed equitably, responsibly, and sustainably.

The implications of the concept of *khalifah* in Islamic jurisprudence reject patterns of domination and exploitation of nature. According to the early Muslim scholars (*salaf*), the utilization of natural resources is permissible as long as it does not result in environmental destruction or infringe upon the rights of others, including future generations.

Accordingly, the exploitation of natural resources that damages ecosystems and causes suffering to rural communities is contrary to the trust of vicegerency and the objectives of Islamic law (*maqāṣid al-sharī'ah*).

Islam also recognizes the legal maxim *lā ḍarar wa lā ḍirār* ("there should be neither harm nor reciprocating harm"), one of the major universal legal maxims (*al-qawā'id al-fiqhiyyah al-kulliyah*) with significant application in Islamic law, including environmental management. This maxim is derived from the hadith of the Prophet Muhammad (peace and blessings be upon him):

لَا ضَرَرَ وَلَا ضِرَارَ.

"There should be neither harm nor reciprocating harm." (Ibn Daqīq al-Īd, 2003)

According to Ibn Rajab al-Ḥanbalī, this hadith represents one of the fundamental principles of Islamic law because it prohibits all forms of actions that cause harm, whether to individuals, society, or the environment. The maxim further establishes that the benefits derived from an action cannot justify it if the action simultaneously produces greater harm (Ibn Rajab al-Hanbali, 2004).

Within the environmental context, the principle of *lā ḍarar wa lā ḍirār* ("there should be neither harm nor reciprocating harm") is highly relevant to practices involving the exploitation of natural resources that adversely affect rural communities, such as illegal logging, river pollution, and mining activities that degrade land (Malik, 2022). These activities clearly inflict both ecological and social harm and are therefore contrary to this fundamental legal maxim. From the perspective of Islamic law, the utilization of natural resources is not prohibited in itself; rather, it must be regulated and managed wisely to preserve ecological balance and prevent environmental degradation (Fadli & Sarjan, 2024). Furthermore, the maxim *lā ḍarar wa lā ḍirār* reflects the principle of *sadd al-dharā'ī* (blocking the means to harm), which seeks to prevent actions that may ultimately lead to corruption or destruction. This principle aligns with efforts to protect ecosystems and rural communities from the long-term consequences of natural resource exploitation, even when such consequences are not yet fully apparent (Alamudi dkk., 2025).

Islamic jurisprudence also recognizes practical instruments for environmental conservation, namely the concepts of *ḥimā* and *ḥarīm*. In classical *fiqh* literature, *ḥimā* refers to a protected area designated by the Islamic authority for the public interest such as grazing lands, forests, or water sources which may not be monopolized or freely exploited. *Ḥarīm*, on the other hand, refers to a protected buffer zone surrounding water sources, rivers, or settlements that must be safeguarded from harmful activities (al-Mawardi, t.t.). Ibn Qudāmah explained that the establishment of *ḥimā* is permissible in Islam when it serves

the public interest (*maṣlahah*) and does not result in injustice. The Prophet Muhammad (peace and blessings be upon him) himself designated a ḥimā around Madinah to preserve grazing land for the benefit of the Muslim community, and this practice was continued by the Rightly Guided Caliphs, particularly ‘Umar ibn al-Khaṭṭāb (Ibn Qudamah, 1997).

The concepts of ḥimā and ḥarīm have strong relevance to modern conservation policies, including protected forests, nature reserves, and ecological buffer zones. Their central objective is to restrict exploitation for the sake of the common good (Quddus, 2015). In the context of underdeveloped villages, the concept of ḥimā can be adapted through the designation of community forests, the protection of water resources, and the collective management of land oriented toward environmental sustainability and community welfare (Ahmad Syafi’i Sjd, 2025). Thus, through the concepts of ḥimā and ḥarīm, Islamic jurisprudence demonstrates that environmental conservation is not a foreign concept in Islam but rather an integral component of the Islamic legal system aimed at preserving ecological balance and promoting human well-being.

Natural Resource Conservation from the Perspective of Environmental Fiqh

Islam regards the natural world as a blessing bestowed by Allah the Almighty. Accordingly, Allah has provided all the necessities of human life from the earth, water, air, and all resources found both above and beneath the earth so that they may be utilized responsibly. At the same time, these natural resources are merely a trust (*amānah*); human beings are not their absolute owners, as indicated in Qur’an, Surah Al-Aḥzāb [33]: 72. Therefore, humanity is obligated to preserve and manage natural resources with prudence and responsibility (Syariful Anam et al., 2021b). Consequently, natural resources possess both social and ecological functions whose sustainability must be maintained. For this reason, Islam prohibits every form of environmental destruction (*ifṣād al-ard*) and pollution, as Allah states in Surah Al-A‘rāf [7]: 56:

And do not cause corruption on the earth after Allah has set it right.”

Environmental degradation on land and at sea, as mentioned in Surah Ar-Rūm [30]: 41, is the consequence of human actions. This verse emphasizes that such destruction serves as a warning, encouraging humanity to return to the right path (Syariful Anam dkk., 2021b). Accordingly, natural resource conservation represents both a moral and spiritual responsibility in safeguarding Allah's trust. Conservation does not merely signify the utilization of resources but also their sustainable and orderly management while maintaining a balance between ecological and social interests to ensure the continuity of life.

Regarding the ownership and utilization of natural resources, Islamic jurisprudence distinguishes between private ownership and public ownership (*al-milkiyyah al-‘āmmah*). Water, grazing lands, and forests fundamentally belong to the category of shared public property, as stated by the Prophet Muhammad (peace and blessings be upon him):

الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ، وَالْكَلَالِ، وَالنَّارِ.

“Muslims are partners in three things: water, pasture, and fire.” (Narrated by Abū Dāwūd)

This hadith forms the basis for prohibiting monopolization and forest exploitation that harms rural communities. Forests serve as life-support systems, regulate water resources, and provide livelihoods for local populations. Therefore, their destruction contradicts the principles of justice and public welfare (*maṣlahah*) in Islamic jurisprudence.

The concept of sustainability (*istidāmah*) in Islamic environmental *fiqh* is rooted in the principle of balance and the continuity of Allah’s creation. The Qur’an affirms that the universe was created with precise measure and equilibrium. Allah the Almighty says:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۖ أَلَّا تَطْغَوْا فِي الْمِيزَانِ

According to Ibn Kathīr, the term al-mīzān (the balance) in this verse refers to the principle of justice and equilibrium, as also emphasized in another verse where Allah says: “Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the Balance so that people may uphold justice.” (Qur’an, Surah Al-Ḥadīd [57]: 25) (Ibn Kathir, 1999).

Accordingly, the exploitation and management of natural resources must adhere to the Islamic principles of justice, balance, and sustainability.

Natural resource conservation is also closely linked to the maqāṣid al-sharī‘ah (objectives of Islamic law), particularly the protection of life (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*). Environmental degradation that results in natural disasters, water scarcity, and the loss of livelihoods clearly threatens these fundamental objectives. Ibn Rajab emphasized that all provisions of Islamic law are essentially intended to prevent harm (*mafsadah*) and promote human welfare (*maṣlahah*) (Ibn Rajab al-Hanbali, 2004).

Islam also teaches that the utilization of natural resources should be based on necessity (*hājah*), rather than greed (*tama'*). The Prophet Muhammad (peace and blessings be upon him) said:

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ

“Eat, drink, and give in charity without extravagance and without arrogance.”
(Narrated by Aḥmad)

This hadith serves as a guiding principle for making wise use of Allah's blessings, including the management of natural resources in rural areas. Excessive and exploitative behavior contradicts Islamic values because it leads to environmental degradation and disregards the rights of future generations. In this regard, the maxim *Khayr al-umūri awṣaṭuhā* ("The best of affairs is the middle course") provides an appropriate foundation for maintaining balance. This principle emphasizes that natural resource management should be carried out in a proportional manner and without exceeding reasonable limits so that environmental sustainability and the common good are preserved.

Islamic jurisprudence gives serious attention to excessive exploitation of natural resources. Exploitation that exceeds appropriate limits is regarded as a form of *ẓulm* (injustice or oppression), as it places collectively owned resources under the control of a privileged few. Allah the Almighty says:

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“And do not seek to spread corruption on the earth. Indeed, Allah does not love those who cause corruption.” (Qur'an, Surah Al-Qaṣaṣ [28]: 77)

The prohibition against monopolizing and unlawfully appropriating natural resources is reinforced by numerous legal maxims in Islamic jurisprudence, including the principle *lā ḍarar wa lā ḍirār* ("there should be neither harm nor reciprocating harm"). Ibn Qudāmah explained that any form of control over natural resources that causes harm to society must be prevented by the governing authority for the sake of the public interest (*maṣlaḥah*) (Ibn Qudamah, 1997). Islamic law therefore assigns the state or public authorities the responsibility of preventing structural environmental degradation. Al-Māwardī further stated that one of the ruler's essential duties is to safeguard public resources from being abused by the powerful at the expense of the weak (al-Mawardi, t.t.).

Uncontrolled exploitation of natural resources has serious social and ecological consequences for underdeveloped villages, including structural poverty, the degradation of agricultural land, and the loss of access to clean water. From the perspective of environmental *fiqh*, such conditions constitute forms of corruption (*fasād*) that must be prevented because they contradict the objectives of Islamic law in preserving social justice and ensuring the sustainability of human life (Abdurohim, 2022).

The Relevance of Environmental *Fiqh* to the Development of Underdeveloped Villages

The development of underdeveloped villages requires a development paradigm that is not solely oriented toward economic growth but is also grounded in ethical and religious values. Development that neglects the moral dimension often leads to the exploitation of natural resources and increasing social inequality. In the context of religious rural communities, environmental *fiqh* provides a relevant ethical foundation for achieving just and sustainable development. It views the management of natural resources as part of humanity's trust (*amānah*) as Allah's vicegerent (*khalifah*) on earth, as affirmed in the following verse:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا

“Indeed, We offered the Trust (amānah) to the heavens, the earth, and the mountains, but they declined to bear it...” (Qur'an, Surah Al-Aḥzāb [33]: 72)

According to Ibn Kathīr, the *amānah* referred to in this verse encompasses both religious obligations and legal responsibilities. Whoever fulfills this trust will be rewarded, while whoever neglects it will be held accountable (Ibn Kathir, 1999). The refusal of the heavens, the earth, and the mountains was not an act of disobedience but rather a reflection of their fear of being unable to discharge the trust perfectly. Humanity accepted this trust despite its potential to act unjustly and ignorantly when neglecting it. Consequently, rural development should be understood as part of fulfilling this divine trust: managing natural resources responsibly, preserving the environment, and considering the social consequences of development, since every act of stewardship will ultimately be accountable before Allah the Almighty.

The principles of justice (*‘adl*) and public welfare (*maṣlahah*) also constitute fundamental values of environmental *fiqh* in rural development. Allah the Almighty says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Indeed, Allah commands justice and excellence (iḥsān).” (Qur'an, Surah Al-Naḥl [16]: 90)

According to *Tafsir al-Muyassar* (Nukhbah min Asatidz at-Tafsir, 2009), this verse emphasizes that Allah commands His servants to uphold justice in relation to His rights by worshipping Him alone without associating partners with Him, and to uphold justice toward fellow human beings by giving everyone their rightful due. Allah also commands *iḥsān*, namely worshipping Him in accordance with His guidance and treating His creation with kindness.

In the context of rural development, the principle of justice requires the equitable and non-discriminatory distribution of the benefits derived from natural resources, while the principle of *maṣlahah* directs every policy toward promoting collective welfare without causing environmental degradation. Thus, village development founded upon environmental *fiqh* seeks not only economic growth but also social justice and environmental sustainability as expressions of obedience to Allah the Almighty.

The values of environmental *fiqh* are fundamentally consistent with the principles of sustainable rural development embodied in contemporary development policies. From the very beginning, Islam has emphasized the importance of maintaining a balance between the utilization and preservation of natural resources. Allah the Almighty says:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“And do not be excessive. Indeed, Allah does not love those who are excessive.” (Qur'an, Surah Al-An'ām [6]: 141)

This prohibition against *isrāf* (excessiveness) makes it clear that exploitation beyond reasonable limits constitutes a deviation from the values of Islamic law. According to *Tafsir al-Muyassar*, this passage instructs people to fear Allah's punishment, accept His guidance, and refrain from following the path of those who transgress against themselves by persistently committing sins and spreading corruption on the earth without bringing about reform (Nukhbah min Asatidz at-Tafsir, 2009). Accordingly, rural development should adopt management practices that avoid wastefulness and environmental destruction while promoting *iṣlāḥ* (constructive reform), thereby ensuring the long-term preservation of ecological balance and community well-being.

The mainstreaming of environmental *fiqh* values into village policies can be achieved by integrating the principles of *lā ḍarar wa lā ḍirār* (there should be neither harm nor reciprocating harm) and *maṣlaḥah ʿammah* (public welfare) into development planning. Environmental *fiqh* also serves as a normative basis for village conservation policies, enabling such policies to possess not only administrative authority but also moral and religious legitimacy in the eyes of the community (Wijayanti dkk., 2024). The synergy between government policies and the norms of Islamic law is therefore essential to ensure that rural development proceeds without encountering social resistance.

According to al-Māwardī, public policy (*siyāsah sharʿiyyah*) must always be directed toward safeguarding the public interest (*maṣlaḥah*) and preventing harm, even when a particular policy is not explicitly mentioned in the primary Islamic texts (*naṣṣ*) (al-Mawardī, t.t.). Accordingly, environmental *fiqh* can serve both as an ethical framework and as a Sharīʿah-based justification for village conservation policies.

From the perspective of environmental *fiqh*, rural communities are not merely the objects of development but the primary agents of natural resource conservation. Islam emphasizes the importance of active community participation in environmental stewardship, as the Prophet Muhammad (peace and blessings be upon him) said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

“Each of you is a shepherd, and each of you is responsible for those under your care.”
(al-Bukhārī, 2002)

This hadith demonstrates that the responsibility for protecting the environment rests upon every individual and every community, including rural communities. Religious values therefore play a significant role in fostering ecological awareness, as environmental preservation is understood to be an act of worship and obedience to Allah.

A village empowerment model based on conservation within the framework of environmental *fiqh* may be implemented through community forest management, the protection of water resources, sustainable agriculture, and the development of environmentally friendly local economies (Utari dkk., 2024). The classical *fiqh* concept of *ḥimā* can be adapted into community-based protected areas managed collaboratively by local communities and village authorities (Umam dkk., 2024). The impacts of village development based on environmental *fiqh* extend beyond ecological benefits to include social and economic improvements. Environmental conservation supports the sustainability of local livelihoods, reduces the risk of ecological disasters, and strengthens

social solidarity. Therefore, environmental *fiqh* makes a tangible contribution to achieving equitable, sustainable, and Sharī'ah-compliant development in underdeveloped villages.

CONCLUSION

This study demonstrates that environmental *fiqh* possesses a strong normative foundation within Islamic teachings and is highly relevant to addressing the problem of environmental degradation in underdeveloped villages. The concepts of *khalīfah* (stewardship), *amānah* (trust), the prohibition of *ifsād fī al-ard* (corruption on the earth), and the legal maxim *lā ḍarar wa lā ḍirār* affirm that natural resource management must be carried out in a manner that is just, proportional, and oriented toward sustainability. Furthermore, classical *fiqh* instruments such as *ḥimā* and *ḥarīm* demonstrate that Islam has long recognized principles of environmental conservation that are consistent with the modern concept of sustainable development.

Environmental *fiqh* also makes a significant contribution to the development of underdeveloped villages by providing an ethical foundation for development that integrates the values of *amānah*, justice (*ʿadl*), and public welfare (*maṣlahah*). Incorporating the principles of environmental *fiqh* into village policies has the potential to strengthen the moral and religious legitimacy of conservation initiatives while simultaneously enhancing community participation and environmental awareness among rural populations. Thus, environmental *fiqh* functions not only as a normative discourse but also as an ethical and conceptual framework for promoting equitable and sustainable development in underdeveloped villages.

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