

ENVIRONMENTAL CONSERVATION IN ISLAMIC PERSPECTIVE: A SYSTEMATIC REVIEW

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Abstract. Environmental conservation is an important aspect of Islamic teachings, emphasizing that as a sign of thanksgiving and submission to the Creator. People and communities have a duty to act as stewards of the planet by protecting natural resources, maintaining the delicate balance of ecosystems, and ensuring the welfare of all living things. Islam offers a comprehensive view of environmental stewardship, emphasizing the importance of maintaining balance and harmony in nature. This paper through a systematic literature review illustrates the academic works that has been done in the analysis of environmental conservation from Islamic perspective. PRISMA (Preferred Reporting Items for Systematic reviews and meta-analyses) served as the basis for this study review protocol that identified 19 related studies after screening. The result of this review established five main themes which are ethics (two sub-themes), environment theology (three sub-themes), environment education (three sub-themes), Islamic law (three sub-themes) and sustainability (two sub-themes) altogether sums up into a total of 13 sub-themes. Each of the themes are summarized to highlight its underlying principles, practical applications, offering a holistic perspective on fostering ethical, environmental and social responsibility. The future research should explore the practical implementation of Islamic environmental ethics in contemporary contexts, focusing on developing education programs, policies, and community initiatives that promote sustainable practices and address ecological challenges.

Keywords: *systematic review, environmental conservation, Islamic perspective, theme*

Introduction

The world is facing an environmental crisis due to globalisation as it accelerates industrialisation and urbanisation that causes increased consumption of natural resources and higher levels of pollution. The primary cause of environmental destruction is human activity as economic goals have often led to the distraction and neglect of the fundamental aspects in handling environmental issues. The environmental crisis is not merely a product of technological and economic developments; it is also a reflection of a deeper ethical and spiritual neglect. Many people have ignored a basic element in comprehending environmental issues, i.e. spirituality (Mardhiah et al., 2021). As global environmental challenges intensify, there is a growing recognition of the need to integrate religious and spiritual perspectives into environmental policy and practice. There is growing momentum behind the notion that religion can be a key player in solving environmental problems. For instance, Foltz (2003) argues that religion offers a comprehensive ethical framework that can guide human interaction with the environment, emphasizing the moral obligations humans have to protect and preserve the natural world. Sayem (2019) also noted that Nasr argues that the environmental crisis is essentially a crisis of values where the disconnection from spiritual and religious principles has led to the exploitation and degradation of nature.

According to Palmer and Finlay (2003), the ecological worldviews of 11 major worldwide religions can lead to effective environmental policy development. Jaelani et al. (2017) also suggests that introducing religion within development and environmental groups' increases conservation and human-centred programs. Islam had long included environmental and nature preservation teachings in its core since the beginning of time. Islamic environmental teachings are primarily derived from the Qur'an. It makes the connection between nature and humans very evident. The hadith is also primary source in which the Prophet's teachings on how humans should regard nature is stated. In addition to the two main doctrines of Islam, there are several secondary sources to highlight Islamic law's injunctions. Among these are works written by modern Islamic jurists. The Qur'an warns against striving to control nature yet emphasises the importance of protecting it. Allah swt reiterates the nature in the Quran, such as warning on the protection from corruption; "...And do not commit abuse on the earth, spreading corruption." (Quran, 2:60), and the call for patching the ozone layer; "And We made the sky a protected ceiling (canopy), but they, from its signs, are turning away." (Quran, 21:32). The modern world has prioritised technological advancement over ethics, aesthetics, and ecological balance (Munib et al., 2022), therefore incorporating Islamic perspective into environmental conservation initiatives may produce a comprehensive and efficient framework in ensuring optimal and sustainable condition of the environment overall.

Islam had long included environmental and nature preservation teachings in its core since the beginning of time. The Qur'an is the fundamental source of Islamic teachings on the natural environment. It clearly establishes the relationship between humans and nature. The Prophet's teachings on how people should treat nature are also found in the hadith, which is a primary source. There are multiple secondary sources that emphasise the precepts of Islamic law in addition to the two primary doctrines of Islam. These include writings by contemporary Islamic jurists. While cautioning against trying to control nature, the Qur'an also emphasises how important it is to protect it. Allah SWT restates the essence of the Quran, including the admonition to guard against corruption; "...And do not commit abuse on the earth, spreading corruption." (Quran, 2:60), and the call for patching the ozone layer; "And We made the sky a protected ceiling (canopy), but they, from its signs, are turning away." (Quran, 21:32). The modern world has prioritised technological advancement over ethics, aesthetics, and ecological balance (Munib et al., 2022), therefore incorporating Islamic perspective into environmental conservation initiatives may produce a comprehensive and efficient framework in ensuring optimal and sustainable condition of the environment overall.

Therefore, this paper will explore the Islamic approach in environmental conservation by reviewing several literatures that have discussed around the very same subject. A systematic review will be used throughout this paper. A systematic review is an investigation into a specific subject which employs a systematic and explicit approach to find, select, and evaluate critically relevant literature, as well as collect and analyse data from research articles included in the review (Azril Mohamed Shaffril et al., 2013). Despite an abundance of works on environmental conservation from an Islamic perspective, efforts to thoroughly review these findings remain limited. This research seeks to bridge a knowledge gap in environmental conservation from an Islamic perspective.

Materials and Methods

The Preferred Reporting Items for Systematic reviews and Meta-Analysis (PRISMA) method is used to retrieve articles about environmental conservation from an Islamic perspective. This method's procedures will be explained, followed by details on the resources used for the systematic review, eligibility and exclusion criteria, review steps (identification, screening, eligibility), and data extraction and analysis.

Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA)

PRISMA is the publication standard that is a widely used and broadly accepted literature review protocol. PRISMA provides guidance to researchers by defining the eligibility requirements, information sources, and search query at the outset of the review process. Following the initial results' filtering based on eligibility requirements, research articles were examined using their titles, abstracts, and keywords. Any remaining papers that fell outside of the review's purview were subsequently removed. Lastly, the matrix critically evaluated each included paper, and the excluded papers were eliminated from the list matrix. In this instance, PRISMA served as the researchers' guide when writing this review paper on environmental preservation from an Islamic viewpoint.

Resources

The review utilised online databases of Scopus and Web of Science (WoS) to search for the relevant keywords for this study on environmental conservation in Islamic perspective. These two databases are used as both databases offer comprehensive and prolific academic journals encompassing a wide range of subjects such as environmental studies, interdisciplinary studies, social sciences, agriculture, planning and so on.

Systematic review process

Identification, screening, and eligibility were the three sub-processes that made up the search strategy. The identification of the search terms was the first step in the review process, which took place in July 2024. Four duplicates were found at this point after thorough screening. Next, the screening stage is executed where the systematic searching strategy includes or excludes more articles from the review to ensure a focused review that closely relates with the title. Initially, a total of 70 articles were involved that contains the keywords of the research title, then 52 articles were excluded after screening while 19 articles have remained. The third stage is eligibility, which is a manual screening process. The process focuses on reading each of the article's titles, the abstracts, and the methodology section. After careful examination, only 19 articles were then used for the qualitative synthesis. *Figure 1* illustrates the flow diagram of the study.

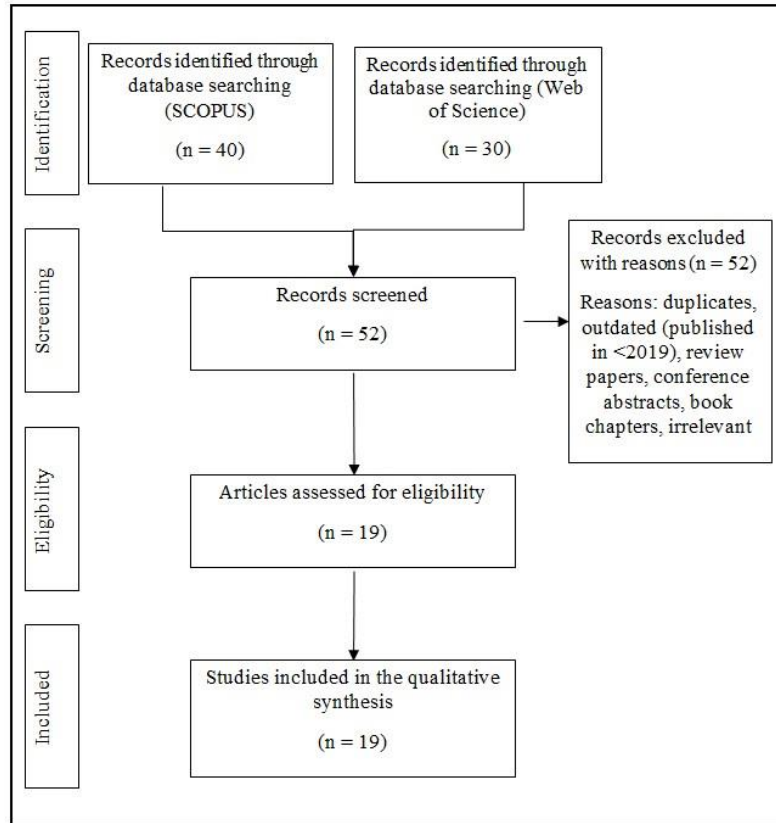


Figure 1. Flow diagram of the study.

Identification

The identification process is employed to improve the primary keywords. This is essential because the identification process raises the likelihood that additional relevant articles will be found for the review. In order to enhance the keyword pool, the main focus is on finding synonyms and related terms for the primary keywords (environment, conservation, from an Islamic perspective), consulting previous research, database suggestions, and online thesaurus usage. As shown in *Table 1*, the enriched keywords were then combined using search functions like Boolean operators. In the search process, two particular databases-Scopus and WoS-were utilised. The search process was started in July 2024. In order to look for relevant articles in Scopus and WoS, the researchers created a complete string. 70 possible articles were found overall during this process.

Table 1. The search string used for the systematic review process.

| Databases | Keywords used |
|----------------|--|
| Scopus | (TITLE-ABS-KEY (environmental AND conservation AND in AND islamic AND perspective) OR TITLE-ABS-KEY (environment AND preservation AND in AND islamic AND perspective) |
| Web of Science | ALL=(environmental AND conservation AND in AND Islamic AND perspective) |

Screening

After that, these 70 articles that were chosen through the identification process go through the screening process. The year of publication, language, and type of literature are among the chosen criteria for the screening process (*Table 2*). Research articles were chosen as the primary category of literature for this review because they provide essential components for a systematic study, including primary data, detailed methodologies, and comprehensive analyses. All of the articles were cited in English since it made it easier for the writers to read and comprehend the articles' content. A sufficient number of articles must be published in order to conduct a thorough literature review and look at how the relevant research topic has developed. The study's five-year timeframe (i.e., articles published between 2019 and 2024) was chosen because it allowed for a sufficient number of articles to be reviewed and ensured that the review was current and in line with modern globalisation. There are now 19 articles left after 52 articles from the list of criteria were eliminated for not meeting the requirements.

Table 2. *The inclusion and exclusion criteria.*

| Criterion | Eligibility | Exclusion |
|-----------------|-----------------------------|--|
| Literature type | Journal (research articles) | Review articles, book chapters, conference abstracts, short communications, mini-reviews, case reports, encyclopaedias |
| Language | English | Non-English |
| Timeline | Between 2019 and 2024 | 2019 and earlier |

Eligibility

Eligibility was the subject of the third phase of this study's systematic review process. It was the second screening procedure to make sure that every article that was left after the first screening process complied with the requirements. Using the title and abstract as a guide, the articles were screened again to make sure they were appropriate for the review. The authors then chose to look over the contents of the chosen articles if they were still unclear about what was in them. All of the screened papers are pertinent to the study, which is on environmental conservation from an Islamic perspective, so none of them are excluded after assessment. After then, the remaining 19 articles were prepared for thematic analysis, or qualitative synthesis.

Data extraction and analysis

The remaining papers underwent evaluation and analysis. Prior to analysis, all pertinent data from the chosen articles must be extracted; this process was guided by the research question for the study. The abstract, results, and discussion sections of these articles are detailed in detail, as the review concentrated on the primary and empirical data of the chosen prior studies. Before moving on to the other sections to seek for any relevant information, this is done. To facilitate the process of synthesis, including the identification of relevant themes and sub-themes, all of the extracted data were arranged into a matrix. Islamic perspectives on environmental conservation were found through content analysis.

Results and Discussion

A total of 19 original journal articles were selected out of 70 that researches on the environmental conservation in Islamic perspective. These studies are conducted from authors from various countries. The studies were predominantly from Indonesia with 8 papers (44%), 7 papers (33%) were from Malaysia, 2 papers (11%) were from the Saudi Arabia, 1 paper (6%) were from Iran and 1 paper (6%) from France (*Figure 2*). Furthermore, this review started to retrieve articles in the identification process in year 2020; no articles are available in 2019, thus explains the small number of articles included in this review. In regard to the year of publications, the number of publications can be seen increasing particularly from 2020 to 2022 and decreasing towards 2024. However, considering the year 2024 is only halfway through, the studies regarding environmental conservation in Islamic perspective are expected to grow in number for 2024 (*Figure 3*). Meanwhile for the categorisation of themes, there have been a total of five identified themes which are ethics (two sub-themes), environment theology (three sub-themes), environment education (three sub-themes), Islamic law (three sub-themes) and sustainability (two sub-themes). The sub-themes sums up into a total of 13 sub-themes (*Table 3*).

Table 3. Theme and sub-themes according to authors.

| Author | E | | ET | | EE2 | | | IL | | S | | | |
|-----------------------------|----|-----|----|----|-----|----|----|----|----|----|----|----|----|
| | IE | EE1 | IV | QP | RP | EV | RP | EC | EL | WL | EP | SE | ES |
| Hasim et al. (2020) | / | | | | | | | | | | | | |
| Najib et al. (2020) | | | | / | | | | | | | | | |
| Alwi et al. (2024) | | | | | | | | / | | | | | |
| Alotaibi (2021) | | | | | | | | | / | | | | |
| Syahbandir et al. (2021) | | | | | | | | | | | / | | |
| Zabidi et al. (2021) | | | | | | / | | | | | | | |
| Kherrimoun (2022) | | | | | | / | | | | | | | |
| Munib et al. (2022) | | | | | | | / | | | | | | |
| Bayat (2023) | | | | | / | | | | | | | | |
| Karman et al. (2023) | | | | / | | | | | | | | | |
| Latif et al. (2023) | | | | | | | | | / | | | | |
| Mohamad and Ismail (2023) | | | | | | | | | | | / | | |
| Al-Sahli and Safar (2024) | | | | | | | | | | / | | | |
| Alwi et al. (2024) | | | | | | | | | | | | / | |
| Rois et al. (2024) | | | | | | | | | | | | / | |
| Gulzar (2017) | | | | | | | | | | | | | / |
| Nair and Ahmed (2022) | | | | | | | | | | | | / | |
| Hoque et al. (2023) | | | | | | | | | | | | / | |
| Muszaffarsham et al. (2022) | | | | | | | | | | | | | / |

Note: E=Ethics; ET=Environmental Theology; EE2=Environmental Education; IL=Islamic Law; S=Sustainability; IE=Islamic Ethics; EE1=Environmental Ethics; IV=Islamic Values;

QP=Quran Perspectives; RP=Religious Perspectives; EV=Environment Values; RP=Religious Perspectives; EC=Environment Crisis; EL=Environment Law; WL=Wildlife Law; EP=Environment Pollution; SE=Social and Economic; ES=Environment Sustainability.

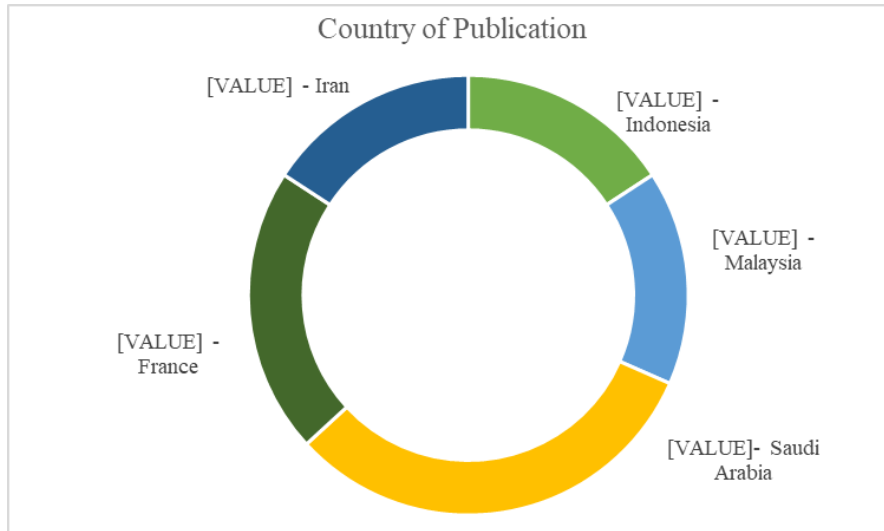


Figure 2. Country of studies.

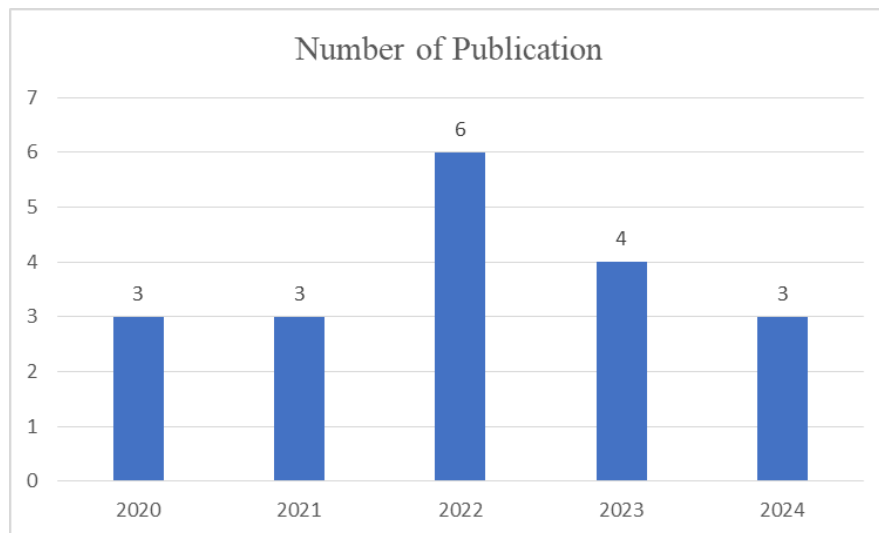


Figure 3. The number of publications pattern from year 2020-2024.

Ethics

A total of two articles out of 19 articles for this review centres around the theme of ethics. Under this theme, the sub-theme includes Islamic ethics (Hasim et al., 2020) and environmental ethics (Gulzar, 2017). In 2020, Hasim and colleagues put forth a proposal to create tenable ethical guidelines for contemporary biotechnology by harmonising secular and Islamic viewpoints. These guidelines included upholding moral and religious principles, safeguarding human safety, conserving the environment, and conserving biological diversity. According to Gulzar (2017), ethics is essential to comprehending the problems and immorality that plague society today. As such, so there is a need for proper ethics to restore to the right path that is human-nature relation. Teaching students moral principles should be the primary goal of education. This theme

underscores the significance of ethical education, the preservation of values, safety, and biodiversity, and the need to harmonise secular and Islamic ethics to guide modern biotechnology and restore a balanced human-nature relationship.

Environment theology

A total of three articles out of the overall 19 articles that focused on environment theology. This category highlights the use of Al-Quran and Sunnah in environment conservation. There are two sub-themes: Al-Quran perspectives (Karman et al., 2023; Najib et al., 2020) and religious perspective (Bayat, 2023). Najib et al. (2020) explained that environmental management must be based on Islamic ethics regarding environmental management, not excessive exploitation and maintaining environment conservation. In addition, Karman et al. (2023) argued that eco-theology-based learning on Quran learning able to inspire the environmentally conscious behaviour. Bayat (2023) explained then explored the Islamic perspective on human-nature interaction, emphasizing responsible stewardship and the intrinsic value of both nature and humans. Thus, for this sub-theme, these three articles focus on environment theology using sentences in Al-Quran and Hadith in guiding responsible stewardship, sustainable practices, and the prevention of environmental harm.

Environment education

A total of four articles out of the overall 19 articles that focused on Islamic values in environment. There are three sub-themes: environment values (Khermimoun, 2022; Zabidi et al., 2021), religious perspective (Munib et al., 2022) and environmental crisis (Alwi et al., 2024). Looking from the perspective of environment values, Zabidi et al. (2021) found that environmental conservation behaviors are linked to individual values and noted that integrating Islamic values into science education can enhance environmental conservation. The study also recommend fostering collaboration between science and Islamic education committees to develop activities that combine scientific and Islamic perspectives on environmental education. According to Khermimoun (2022), spirituality can play a part in the emergence of a new paradigm that is centred on human values such as ethics, peace, well-being, solidarity, and justice, and that can serve as an alternative to the dominant model of development and growth. From religious perspective, Munib et al. (2022) highlight that Islamic legal philosophy offers guidance on environmental stewardship by advocating for the preservation of plants, proper waste management, productive land use, and shared responsibility for managing natural resources. According to Alwi et al. (2024), there are only two ways to integrate tauhidic elements for environmental education: first, by instilling values through the guidance and modelling of teachers, as well as second, by having students search out the meaning of Hadith or al-Quran verses pertaining to environmental concepts. In essence, this theme examines Islamic principles to improve environmental education for people.

Islamic law

A total of five articles out of the overall 19 articles that focused on Islamic values in environment. There are three sub-themes: environment law (Latif et al., 2023; Alotaibi, 2021), wildlife law (Al-Sahli and Safar, 2024) and environmental pollution (Mohamad and Ismail, 2023; Syahbandir et al., 2021). Alotaibi (2021) identifies essential standards and legal applications to realign the relationship between humans and the environment

in accordance with Islamic supreme objectives. He suggests that achieving environmental goals should involve both reward and punishment, as relying solely on legal penalties is inadequate. Instead, introducing incentives and competitions is necessary to restore a balanced relationship between people and nature. Latif et al. (2023) discussed that environmental theology addresses human relationships not only with God but also with social, cultural, and environmental realities, emphasizing concern for nature. It is rooted in the Qur'an and Hadith, both of which stress the importance of environmental protection. While environmental theology offers a philosophical foundation, Islamic law underscores the need to protect the environment for the benefit of both humans and nature. For wildlife law, Al-Sahli and Safar (2024) delineates a comprehensive analysis of wildlife conservation challenges and solutions, particularly within the purview of Islamic law and Saudi national environmental frameworks. The study endeavors to safeguard the existence of wildlife organisms against the extinction due to human actions, by preserving it from the perspective of Islamic law. Syahbandir et al. (2021) explained that in the perspective of the Islamic law that polluting the environment is a prohibition that brings God's wrath, it also destroys environmental sustainability and human benefit in general. On the other hand, preserving the environment is an obligation humans must carry out. For environment pollution, Mohamad and Ismail (2023) discussed that environmental preservation and water pollution either made by the Qur'an, hadith, and ecological scientists, all of them prohibit any activity that could cause contamination of the water sources, for the well-being and sustainability of the people on the earth as well as for the betterment of the environment. This theme is analysing Islamic law to environment preservation.

Sustainability

A total of six articles out of the overall 19 articles that focused on sustainability. There are two sub-themes: social and economic (Alwi et al., 2024; Rois et al., 2024; Hoque et al., 2023; Nair and Ahmed, 2022) and environment sustainability (Muszaffarsham et al., 2022; Gulzar, 2021). From sub-theme of social and economic, Nair and Ahmed (2022) argues that Shariah can significantly instill Islamic environmental values within predominantly Muslim societies, suggesting that environmental destruction should be deemed haram and penalized severely. The study emphasizes the importance of stewardship and accountability in promoting sustainability and highlights how Islamic principles support eco-friendly practices through public participation, spirituality, and ethics. Another study, Hoque et al. (2023) proposed to apply zakah to reduce poverty, humanitarian and disaster relief, health and sanitation and environmental conservation that can contribute to SDGs. Alwi et al. (2024) explored into the interpretation of ecological verses in the Quran and their relevance to environmental conservation from an Islamic perspective. It highlights the importance of public participation and Islamic values in promoting and maintaining environmental sustainability. Rois et al. (2024) found that environmental preservation must be prioritized in all government development policies, ensuring that development efforts do not compromise sustainability. It highlights that environmental protection aligns with Islamic, socio-cultural, economic, and political norms, and suggests that government policies threatening ecological sustainability are unjustifiable, particularly in development plans or industrial projects aimed at economic growth. Looking at environment sustainability, Gulzar (2017) analysing the environment protection from Al-Quran and Hadiths on sustainability and wise utilisation of natural resources.

Muszaffarsham et al. (2022) propose increasing knowledge, raising awareness, and encouraging energy-efficient (EE) practices to reduce energy demand and consumption, thereby lessening environmental impacts. Environmental pollution, according to Syahbandir et al. (2021), not only puts at risk environmental sustainability and human benefit, but it also pollutes the environment and provokes God's wrath from the standpoint of Islamic law. However, it is humanity's responsibility to protect the environment. Mohamad and Ismail (2023) discussed how, for the sake of the environment and the survival of humanity, the Qur'an, hadith, and ecological scientists all prohibit any activity that could contaminate water sources. Water pollution and environmental preservation are included in this. This theme looks at the relationship between environmental protection and Islamic law.

The aim of this paper is to conduct a systematic analysis of the literature on environmental conservation from an Islamic perspective. Nineteen articles about environmental conservation have been found after a thorough review of material from two databases. The findings show that there have been multiple themes related to environmental conservation. Five themes and thirteen sub-themes surfaced within the purview of this review. The four primary study categories for environmental conservation from an Islamic perspective are sustainability, Islamic law, environment theology, ethics, and environment education. In order to restore a healthy relationship between humans and the natural world, Islamic and environmental ethics place a strong emphasis on the need of moral education, the preservation of moral principles, safety, and biodiversity. Teaching students moral principles should be the primary goal of education. the defence of human safety, the preservation of moral and religious principles, the preservation of the environment and biological diversity, and the preservation of intellect and mind. Several studies focus on environment degradation caused by human activities, highlighting how industrialization, urbanization, and mass production have led to pollution, climate change, and the loss of biodiversity (Khermimoun, 2022; Nair and Ahmed, 2022). Nair and Ahmed (2022) also emphasizes that the current environmental crisis threatens the core necessities of human life, which is seen as a challenge to the objectives of Shariah (*maqāṣid al-sharī'ah*). The environment's degradation is framed as a violation of the fundamental Shariah principle of safeguarding the interests of all beings. It is seen as both a moral and spiritual failing, with significant implications for the survival of ecosystems and human life. The solution suggests that by adhering to these principles, which emphasize the balance between human needs and environmental preservation, Muslims can contribute to resolving the ecological crisis (Khermimoun, 2022). The philosophy underscores the importance of ethical conduct towards the environment, including not destroying plants, managing land productively, and ensuring the sustainable use of resources like water and energy. Gulzar (2017) explained that Allah has created the minds of human beings and given them having great strength to understanding matters what is good and what is bad (ethics).

With an emphasis on the idea that people are the "khalifah" (stewards or guardians) of the planet, Islam offers a thorough framework for environmental stewardship. Muslims can learn how to treat the environment with sustainability, conservation, and respect for all living things from the Quran and Hadith. Even with this well-defined framework, many people continue to manage the planet irresponsibly for a variety of reasons, including ignorance, lack of education, social pressures, financial incentives, or even a discrepancy between religious teachings and everyday behaviour. One of the

reasons are lack of awareness and education, as many Muslims may not fully understand or be aware of the environmental teachings in Islam. This lack of knowledge can lead to actions that are harmful to the environment. Another one is the economic and social pressures. In many cases, economic needs and social pressures take precedence over environmental concerns. People might prioritize immediate economic benefits over long-term sustainability. In addition to that, cultural practices vs. religious teachings. Sometimes cultural practices overshadow religious teachings. People may follow cultural norms that are not aligned with Islamic principles regarding the environment. Lastly, weak implementation of environmental policies. Even if individuals are aware of the Islamic guidance on environmental ethics, weak policies and lack of enforcement by governments and communities can make it challenging to put these principles into practice. One of it is Islamic teachings about environmental stewardship should be integrated into school curriculum. Instilling these values from a young age can help students understand their ethical responsibilities towards the Earth. In addition, Mosques, Islamic centers, and community leaders can play an active role in promoting environmental awareness. They can organize programs, workshops, and campaigns to educate people about sustainable practices. More than that, encouraging ethical consumer choices based on Islamic teachings about moderation (*wasatiyyah*) and avoiding wastefulness (*israf*) can help foster a culture of environmental consciousness. Reconnecting environmental ethics to spirituality can create a deeper sense of accountability. Reminding Muslims that taking care of the environment is an act of worship and a means of fulfilling their duty as stewards of the Earth can inspire change. Furthermore, encouraging eco-friendly practices in religious activities (e.g., using reusable utensils during events, reducing waste during Ramadan, conserving water during ablution) can set a powerful example for the community. The most important point is policy advocacy and implementation. Islamic organizations and scholars can advocate for policies that align with Islamic principles of environmental stewardship, pushing for stronger laws and regulations that protect natural resources.

Conclusion

This study is looking from Islamic perspectives that relate on environmental conservation for natural balance and future generation as it is part of Islamic teaching. The Shariah provides a comprehensive framework for environmental care, based on the Quran and Sunnah. This framework includes the principles of unity (*tawhid*), trusteeship (*khalifah*), and accountability (*akhirah*), which collectively guide Muslims in their environmental responsibilities. The historical and contemporary applications of Islamic environmental practices, such as the *hima* and *harim* systems, are highlighted which are designed to protect certain areas and resources from exploitation. The article calls for the reinterpretation of Shariah to address contemporary environmental challenges, advocating for the integration of modern economic developments with traditional Islamic values. This includes extending environmental responsibilities to business entities, recognizing their significant role in environmental degradation.

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Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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