

Analysis of the Global Environmental Crisis in the Perspective of Maqasid Sharia: Efforts to Realize Sustainable Development

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Abstract

Keywords:

Environment, maqasid sharia, Islamic ethics, sustainable development

The global environmental crisis is a serious threat to the sustainability of human life, economic stability, and the balance of the world's ecosystems. Rising global temperatures, air pollution, water pollution, and biodiversity loss show that environmental issues require a multidisciplinary approach that is not only technical, but also ethical and normative. In an Islamic perspective, maqasid sharia provides a value framework that aims to realize benefits and prevent damage. This research aims to analyze environmental issues through the perspective of maqasid sharia by emphasizing the five main goals of sharia: protecting religion, soul, intellect, descent, and property. The method used is a literature study with a descriptive-analytical approach from classical sources and cutting-edge references. The results of the study show that environmental protection is an integral part of the sharia goals and is relevant to be applied in today's sustainable development policies..

INTRODUCTION

The current global environmental crisis is one of the biggest challenges of the modern century because it is characterized by climate change, air pollution, forest destruction, and reduced biodiversity that threaten the sustainability of human life. Environmental problems not only have an impact on ecological aspects, but also cause economic, public health, poverty, and social inequality problems so that comprehensive solutions are needed (Algifari & Andrini, 2024). In the Indonesian context, environmental degradation can be seen from increasing floods, river pollution, deforestation, forest fires, and declining urban spatial quality which shows weak natural resource governance (Asroni, 2022).

So far, environmental policy has often focused on technical and regulatory approaches, even though the roots of environmental problems are also related to moral crises, consumptive lifestyles, and low human ethical awareness of nature (Nur Wahida & Muflih, 2025). Therefore, an approach is needed that is not only administrative, but also touches on the dimensions of values and spirituality. Islam as a universal religion views nature as a creation of Allah that must be maintained in balance, so that humans are not allowed to carry out excessive exploitation that damages the earth (Evra Willya, 2020)

The concept of man as a caliph on earth affirms that each individual has a responsibility to maintain the environment, use resources fairly, and pass on a decent earth to the next generation (Jumali & Fitriyani, 2025). One of the important approaches in Islamic law that is relevant to answer ecological problems is maqasid sharia, which is the purpose of sharia that is oriented towards the protection of human welfare and the prevention of damage (Algifari & Andrini, 2024). The five main goals of maqasid sharia include safeguarding religion, soul, intellect, descent, and property, all of which are closely related to modern environmental issues (Asroni, 2022).

Environmental damage can be life-threatening through disasters and diseases, damage the mind through pollution, disturb offspring through future crises, and destroy property through economic losses and destruction of productive resources (Rahman & Mutakin, 2023). Therefore, environmental analysis from the perspective of maqasid sharia is important to be carried out in order to create policy formulations, education, and community behavior that are in line with Islamic values and the principles of sustainable development in the contemporary era (Sari & Isman, 2025).

RESEARCH METHODS

This study uses a descriptive qualitative approach with the type of *library research*. This approach was chosen because the research focuses on conceptual analysis of the environment from the perspective of maqasid sharia through the study of scientific sources, not through field surveys or experiments. Qualitative research aims to understand the meaning, value, and relationships between concepts in depth so that it is suitable for examining normative and theoretical issues in contemporary Islamic studies.

RESULTS AND DISCUSSION

The results of the study show that environmental problems in the modern era cannot be separated from human behavior in overutilizing natural resources. Development patterns that are oriented towards economic growth alone often ignore ecological balance, giving rise to various problems such as air pollution, forest destruction, clean water crisis, climate change, and biodiversity loss (Nabila & Riofita, 2025). This condition proves that the environmental crisis is not only a technical issue, but also related to ethics, governance, and human moral responsibility towards nature.

From an Islamic perspective, nature is seen as a mandate from Allah that must be managed fairly and balanced. Humans are given the position of caliphs on earth, so they have the responsibility to prosper the earth without destroying it. This principle shows that environmental protection is part of Islamic teachings that are universal and not limited to ritual worship alone (Asroni, 2022). Therefore, maqasid sharia is a relevant framework for analyzing environmental issues because its orientation is to realize benefits and prevent damage (Rahman & Mutakin, 2023).

Environment in the Perspective of Hifz al-Din (Maintaining Religion)

Protecting the environment is closely related to maintaining religion, because obedience to Allah includes obedience to the commandment not to do any harm on earth. Nature is also a sign of God's greatness that can strengthen human faith through contemplation of His creation. When the environment is damaged, humans lose one of the important means to know the greatness of God. Thus, activities such as reforestation, maintaining cleanliness, and nature conservation can be understood as part of the implementation of religious values (Algifari & Andrini, 2024).

Environment in the Perspective of Hifz al-Nafs (Safeguarding the Soul)

Environmental damage has a direct impact on the safety of human lives. Air pollution increases the risk of respiratory diseases, water pollution causes various outbreaks, while ecological disasters such as floods and landslides threaten people's safety. In maqasid sharia, all forms of protection of human life are the top priority. Therefore, sanitation, waste control, clean water provision, and disaster mitigation policies are tangible forms of implementation of hifz al-nafs in the environmental sector (Lorenza, 2022).

Environment in the Perspective of Hifz al-Aql (Maintaining Reason)

A healthy environment has a great influence on human intellectual development. Exposure to harmful chemicals, polluted air, and unsuitable living spaces can reduce people's learning abilities and mental health. Children who grow up in polluted environments are at risk of cognitive developmental disorders. Therefore, maintaining the quality of the environment also means maintaining the quality of intellect and the future of the young generation. In this context, the provision of green spaces, pollution reduction, and a healthy educational environment are part of hifz al-aql (Haida et al., 2024).

Environment in the Perspective of Hifz al-Nasl (Safeguarding Offspring)

The environmental damage that occurs today will be felt by future generations. Excessive exploitation of natural resources, forest destruction, and rising earth temperatures have the potential to cause food crises, water shortages, and declining quality of life for children and grandchildren in the future. Maqasid syariah emphasizes the importance of maintaining the continuity of life across generations. Therefore, the concept of sustainable development has a strong compatibility with the principles of hifz al-nasl because it both emphasizes responsibility for the future (Arin Setiyowati, Yuana Tri Utomo et al., 2024).

Environment in the Perspective of Hifz al-Mal (Safeguarding Property)

Environmental damage also has an impact on large economic losses. Natural disasters damage infrastructure, pollution reduces community productivity, and land degradation causes agricultural yields to decline. All of this has an impact on increasing poverty and social inequality. In Islam, property must be maintained and used productively without causing damage. Therefore, the development of renewable energy, green economy, sustainable agriculture, and environmentally friendly industries is a tangible implementation of hifz al-mal (Fikr, 2021).

Implementation of Sharia Maqasid in Environmental Management

The results of the study also show that the values of maqasid sharia can be applied practically in modern life. First, environmental education based on schools, Islamic boarding schools, and mosques is important to instill ecological awareness from an early age. Second, the government needs to strengthen regulations against pollution and exploitation of natural resources. Third, the Islamic economic sector can develop instruments such as green waqf, sustainable investment, and environmentally friendly halal industries. Fourth, people need to build a simple, energy-efficient, and responsible lifestyle for the waste produced (Ningsih et al., 2022).

CONCLUSION

Based on the results of the study, it can be concluded that environmental damage in the modern era such as pollution, deforestation, water crisis, and climate change occurs due to unbalanced natural resource utilization patterns and low human responsibility for nature. The impact of such damage not only damages ecosystems, but also lowers the quality of public health, increases the risk of disasters, causes economic losses, and threatens the welfare of future generations (Haqiqi et al., 2025).

From the perspective of sharia maqasid, environmental preservation is an important part of the goals of Islamic law. Principle *Hifz al-Din* emphasizing that protecting nature is a form of obedience to Allah and a form of human trust as a caliph on earth. Principle *HUFZ al-NAFS* shows that a healthy environment is necessary to protect the human soul from disease, disaster, and life threats (Humaida et al., 2020). Principle *HEFZ al-aql* emphasizing the importance of a clean environment to support people's mental health and intellectual development. Principle

HUFZ al-Nasl related to the responsibility of preserving nature so that it remains worthy of being inherited to the next generation. Meanwhile, the principle of *Hifz al-Mal* shows that natural resources and economic stability must be protected from damage, waste, and exploitation that harm society (Algifari & Andrini, 2024)

Specifically, this study emphasizes that sharia maqasid can be used as a normative basis in the formulation of environmental policies, ecological education, and sustainable economic development. Its implementation can be carried out through strengthening pollution regulations, developing renewable energy, community-based waste management, green waqf, and the formation of a frugal and environmentally responsible lifestyle. Thus, maqasid sharia is not only a concept of Islamic law, but also a strategic solution in responding to contemporary environmental crises in a fair, sustainable, and oriented manner for the common good.

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