

Constructing a Maqāṣid-Ecological Interpretation Paradigm: Integrating Islamic Ecotheology and Qur'anic Environmental Ethics in Indonesia

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Abstract. Environmental degradation in Indonesia, including deforestation, marine pollution, flooding, and climate-related crises, has become an urgent challenge requiring not only technical solutions but also ethical and religious responses. Although environmental issues have received increasing attention in contemporary Qur'anic studies, existing scholarship generally discusses ecological ethics and Islamic ecotheology separately from the maqāṣid al-sharī'ah framework. Consequently, a comprehensive interpretive model integrating Qur'anic environmental teachings, Islamic ecotheology, and the higher objectives of Islamic law remains underdeveloped. This study aims to formulate a Maqāṣid-Ecological Interpretation Paradigm to address environmental issues and strengthen Qur'anic environmental ethics in Indonesia. Employing a qualitative library research method, the study analyzes Qur'anic verses concerning khalifah (Q. al-Baqarah [2]:30), fasād (Q. al-Rūm [30]:41), and mīzān (Q. al-Raḥmān [55]:7–9) through a descriptive-analytical approach. Primary data consist of relevant Qur'anic verses, while secondary data are derived from classical and contemporary tafsīr works, studies on maqāṣid al-sharī'ah, Islamic ecotheology, and environmental ethics. The findings reveal that environmental preservation constitutes an integral part of the objectives of Islamic law, particularly the protection of life (ḥifẓ al-nafs), wealth (ḥifẓ al-māl), and future generations (ḥifẓ al-nasl). The integration of khalifah, mīzān, and fasād provides an ethical framework for addressing deforestation, marine pollution, and the energy crisis. This study proposes the Maqāṣid-Ecological Interpretation Paradigm, which reorients Qur'anic interpretation toward transformative ecological engagement and contributes to the development of sustainable Qur'anic environmental ethics in Indonesia.

Keywords: Maqāṣid Interpretation, Ecological Exegesis, Islamic Ecotheology, Environmental Ethics, Environmental Sustainability.

Introduction

Indonesia is recognized as one of the world's mega-biodiverse countries, possessing vast tropical forests, extensive marine ecosystems, and abundant biological resources. However, this ecological wealth is increasingly threatened by environmental degradation. According to the Indonesian Ministry of Environment and Forestry (KLHK), deforestation reached approximately 115,500 hectares during the 2019–2020 period. In addition, Indonesia remains one of the largest contributors to global marine plastic pollution, generating an estimated 3.2 million tons of plastic waste annually.^{1 2} Other environmental challenges, including recurrent flooding, land degradation,

¹ Kementerian Lingkungan Hidup dan Kehutanan (KLHK), Laporan Status Hutan Indonesia 2020 (Jakarta: KLHK, 2021), 23.

² J.R. Jambeck, "Plastic Waste Inputs From Land into The Ocean," *Science* 347, no. 6223 (2015): 768–71.

biodiversity loss, and climate-related disasters, indicate that ecological crises have become a critical issue affecting both environmental sustainability and human welfare.

The Qur'an articulates several fundamental concepts related to environmental ethics. First, humans are designated as *khalifah* (vicegerents or stewards) on earth, entrusted with the responsibility of maintaining and managing creation (Q. 2:30). Second, the Qur'an condemns acts of *fasād* (corruption and destruction) that disrupt the harmony of the natural order (Q. 30:41). Third, the concept of *mīzān* (balance) emphasizes the necessity of preserving cosmic equilibrium as a manifestation of divine wisdom (Q. 55:7–9). These concepts demonstrate that environmental preservation constitutes an integral component of Islamic teachings and provides a normative basis for developing ecological ethics from a Qur'anic perspective.

However, classical interpretations focus more on legal, theological, and philological aspects in interpreting the verses mentioned above. The ecological dimension is often viewed as secondary, not the core message of the Quran, and therefore, ecological verses are rarely touched upon. However, when it's viewed from a *maqāsid* perspective, the Quranic messages about the environment can be interpreted as efforts to maintain one of the basic necessities of human life: the sustainability of the earth.

Despite the richness of these ecological principles, classical Qur'anic exegesis generally focused on theological, legal, linguistic, and moral dimensions. Ecological implications were often treated as secondary concerns rather than as a distinct interpretive framework. In recent decades, however, growing environmental challenges have encouraged Muslim scholars to revisit Qur'anic teachings through ecological lenses. This development has contributed to the emergence of Islamic ecotheology, which seeks to explore the theological foundations of environmental responsibility within Islamic thought.³

Several studies have attempted to connect Qur'anic interpretation with environmental concerns. One notable contribution is the book *Tafsir Ayat-Ayat Ekologi: Membangun Kesadaran Ekoteologi Berbasis Al-Qur'an* published by the Indonesian Ministry of Religious Affairs. This work highlights the relationship between divine revelation and the natural world, emphasizing that the universe serves as a manifestation of God's signs alongside the written revelation of the Qur'an. Through an ecological reading of Qur'anic verses, the book seeks to cultivate environmental awareness and promote ecological ethics grounded in Islamic teachings.⁴

Other studies have examined specific environmental verses using ecological approaches. For example, research on Q. al-Rūm [30]:41 demonstrates that environmental destruction is closely linked to human behavior and argues that the verse provides both theological guidance and practical solutions for environmental conservation.⁵ Similarly, Kartika et al. explored environmental preservation through thematic interpretation of Qur'anic concepts such as *fasād*

³ Seyyed Hossein Nasr, *Religion and The Order of Nature* (New York: Oxford University Press, 1996), 186.

⁴ Reflita dkk., *Tafsir Ayat-Ayat Ekologi: Membangun Kesadaran Ekoteologis Berbasis Al-Qur'an* (Kementerian Agama RI, 2025).

⁵ Lintang Dewi Fī'liya Putri dkk, "Membaca Krisis Lingkungan Dari Lensa Tafsir Ekologi: Analisis QS. Al-Rum [30]: 41," *Canonica Religia: Jurnal Studi Teks Agama Dan Sosial* 3, no. 1 (2025): 35–48.

and *mīzān*, concluding that the Qur'an offers practical guidance for protecting ecosystems, preserving natural resources, and promoting sustainable lifestyles.⁶

Although these studies have significantly contributed to the development of ecological exegesis, they remain limited in two important respects. First, most studies focus on thematic interpretation of environmental verses without systematically integrating them into the broader framework of *maqāṣid al-sharī'ah*. Second, existing scholarship tends to discuss Islamic ecotheology and ecological ethics separately from *maqāṣid*-oriented interpretation. Consequently, there remains a lack of a comprehensive interpretive model capable of linking Qur'anic environmental teachings, Islamic ecotheology, and the higher objectives of Islamic law within a unified analytical framework.

This study addresses this gap by integrating *maqāṣid al-sharī'ah* and Islamic ecotheology into a comprehensive framework of Qur'anic environmental interpretation. Specifically, it examines three key Qur'anic concepts—*khalīfah* (Q. 2:30), *fasād* (Q. 30:41), and *mīzān* (Q. 55:7–9)—to formulate what this article terms the *Maqāṣid-Ecological Interpretation Paradigm*. Unlike previous studies that primarily emphasize environmental ethics or thematic exegesis, this research positions environmental preservation as an integral part of the higher objectives of Islamic law, particularly the protection of life (*ḥijz al-nafs*), wealth (*ḥijz al-māl*), and future generations through sustainable ecological management.⁷ The novelty of this study lies in its reconstruction of ecological interpretation through the integration of *maqāṣid al-sharī'ah* and Islamic ecotheology, thereby offering a new theoretical foundation for Qur'anic environmental ethics in contemporary Indonesia.

Therefore, this study aims to formulate a *Maqāṣid-Ecological Interpretation Paradigm* that reorients Qur'anic interpretation from a predominantly normative discourse toward transformative ecological engagement. By doing so, this research seeks to contribute to contemporary *tafsīr* studies and provide an Islamic ethical framework for addressing environmental challenges in Indonesia. To achieve this objective, this study employs a qualitative library research method, which relies on textual sources as the primary basis for data collection and analysis.⁸ The primary data consist of Qur'anic verses related to environmental ethics, namely Q. al-Baqarah [2]:30 concerning *khalīfah*, Q. al-Rūm [30]:41 concerning *fasād*, and Q. al-Raḥmān [55]:7–9 concerning *mīzān*. The secondary data are derived from classical and contemporary *tafsīr* works, including *Tafsīr al-Ṭabarī*, *Mafātīḥ al-Ghayb* by al-Rāzī, *Tafsīr Ibn Kathīr*, and *al-Taḥrīr wa al-Tanwīr* by Ibn 'Āshūr, as well as scholarly works on *maqāṣid al-sharī'ah*, Islamic ecotheology, environmental ethics, and reports concerning environmental issues in Indonesia. Data were collected through documentation techniques and analyzed using a descriptive-analytical method.⁹ The analysis was conducted by describing the interpretations of the selected verses, identifying their ecological dimensions, and integrating them with the framework of *maqāṣid al-sharī'ah* and Islamic ecotheology. Through this process, the study formulates a *Maqāṣid-Ecological Interpretation*

⁶ Kartika dkk., "Upaya Pelestarian Lingkungan Hidup Dalam Kajian Tafsir Tematik," *Jurnal Ahwatziqboebillah* 11, no. 1 (2025): 363–72.

⁷ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A System Approach* (London: The International Institute of Islamic Thought (IIIT), 2010), 52.

⁸ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2014), 1–5.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2019), 206.

Paradigm that offers a theoretical foundation for Qur'anic environmental ethics and provides a relevant interpretive framework for addressing contemporary environmental challenges in Indonesia.

Discussion and Results of Study

Tafsir Maqāṣid: Concept and Development

Tafsir maqāṣid is an approach that seeks to understand the Qur'an by emphasizing the universal goals of the Shari'a (maqāṣid al-sharī'ah). Al-Ghazālī (d. 1111 AD) called maqāṣid the maintenance of five basic things: religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), reason (ḥifẓ al-'aql), offspring (ḥifẓ al-nasl), and property (ḥifẓ al-māl)¹⁰. This idea was then systematized by al-Shāṭibī (d. 1388 AD) in al-Muwāfaqāt, which made it a major theory in the principles of jurisprudence (ushul fiqh).

In the context of tafsir, the maqāṣid approach is relatively new. Ibn 'Āshūr (1879–1973) in Maqāṣid al-Sharī 'ah al-Islāmiyyah emphasized that maqāṣid is not only the basis of fiqh, but also a methodology for understanding the message of the Qur'an more broadly¹¹. Jasser Auda then developed a systems approach that emphasized the flexibility of maqāṣid so that it was able to answer contemporary issues such as human rights, democracy, and the environment¹².

In Indonesia, many contemporary scholars such as Abdul Mustaqim have introduced maqāṣid interpretations that emphasized the need for "productive interpretations" that are relevant to social-ecological issues¹³. Thus, the interpretation of maqāṣid is not only a method, but a new paradigm in reading the Qur'an which emphasizes taking the side of the public interest, including environmental sustainability.

Ecotheology and Environmental Issues in Indonesia

Islamic ecotheology is a discipline that examines the relationship between religion and the environment. Its basic principles stem from monotheism, which places all creation as a manifestation of God's will. Humans are mandated as khalīfah (caliph) on earth (Quran 2:30) to manage nature, not to exploit it destructively.

Seyyed Hossein Nasr believes that the modern environmental crisis is rooted in the secularization of a cosmic view that separates humans from nature¹⁴. This view fosters a new awareness that resolving the ecological crisis requires more than science and technology; it also requires a spiritual foundation. In the Islamic context, the prohibition on fasād (Quran 30:41)

¹⁰ Al-Ghazālī, Al-Mustaṣfā Min 'Ilm Al-Uṣūl (Kairo: al-Maktabah al-Tijāriyyah, 1324 H.), 174.

¹¹ Muḥammad Ṭāhir Ibn 'Āshūr, Maqāṣid Al-Sharī 'ah Al-Islāmiyyah (Amman: Dār al-Nafā'is, 2001), 182.

¹² Jasser Auda, Maqasid Al-Shariah as Philosophy of Islamic Law: A System Approach (London: The International Institute of Islamic Thought (IIIT), 2010), 95.

¹³ Abdul Mustaqim, Tafsir Maqāṣidī: Paradigma Baru Studi Al-Qur'an (Yogyakarta: Idea Press, 2020), 65.

¹⁴ Seyyed Hossein Nasr, Religion and The Order of Nature (New York: Oxford University Press, 1996), 101.

serves as the basis for ecological ethics, which requires humans to maintain the balance of the ecosystem.

In Indonesia, ecotheological discourse is beginning to develop in academic studies. For example, Ali Yafie emphasizes the importance of environmental jurisprudence (jurisprudence) as an effort to maintain the integrity of the *nafs* (self-consciousness) and the integrity of the *bī'ah* (environmental-consciousness)¹⁵. Sahal Mahfudz also emphasized that *maqāṣid* must be contextualized to suit the needs of modern society, including in environmental management¹⁶.

Indonesia faces complex environmental issues, ranging from deforestation and forest fires to marine pollution and air pollution in major cities. The National Disaster Management Agency (BNPB) noted that over 90% of disasters in Indonesia between 2015 and 2020 were hydrometeorological disasters directly linked to climate change and environmental degradation.

From the perspective of the interpretation of the *maqāṣid* (the principles of Islamic law), these problems can be understood as violations of the *maqāṣid* (the principles of morality), specifically the protection of life (*ḥifẓ al-nafs*) and the protection of the environment (*ḥifẓ al-bī'ah*)¹⁷. Therefore, the Islamic response to environmental issues extends beyond individual ethics to public policy and equitable natural resource management.

Integration of Maqāṣidī and Ecotheology

The *maqāṣid* approach views the Qur'an as a text containing the universal objectives of sharia (*maqāṣid al-sharī'ah*), while ecotheology emphasizes the relationship between humans and the environment as part of the religious mandate. The integration of both gives rise to an interpretive paradigm that not only explains the text but also provides practical solutions to environmental problems¹⁸. This framework is based on three key Qur'anic principles: the term *Khalīfah* (humanity's mandate as stewards of the earth) (Qur'an 2:30), *mīzān* (cosmic balance) (Qur'an 55:7–9), and the prohibition of *Fasād* (a warning against ecological damage caused by human actions) (Qur'an 30:41).

1. Caliph

The word "Caliph" means one who replaces another and carries out the duties of the person in enforcing the law. The caliphate encompasses three elements: the authority bestowed by God, the creatures entrusted with the task, namely Adam and his descendants, and the territory in which they are entrusted, namely the expanse of the earth¹⁹. The caliphate requires those entrusted with the task to carry out God's duties to the best of their ability. In the Ministry of Religious Affairs' thematic commentary on Interfaith Relations, humans are referred to as *homo theophani*, creatures who must always represent God's will, including prospering the earth. Policies that do not align with His will violate

¹⁵ Ali Yafie, *Merintis Fiqh Lingkungan* (Jakarta: UII Press, 1994), 22.

¹⁶ Sahal Mahfudz, *Nuansa Fiqh Sosial* (Yogyakarta: LkiS, 1994), 88.

¹⁷ Nurcholish Madjid, *Islam, Kemodernan, Dan Keindonesiaan* (Bandung: Mizan, 1992), 132.

¹⁸ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A System Approach*.

¹⁹ Tim Penyusun, 'Pelestarian Lingkungan Hidup', in *Tafsir Al-Qur'an Tematik* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Depag RI, 2009), 1-3.

the meaning and duties of the caliphate²⁰. It is also important to note that humans are the only creatures willing to carry out the duties of the caliphate. This is why God has given them special privileges. Among these are all services intended for humans, such as fruit, animal meat, water, and air. Another unique characteristic is that humans are endowed with four qualities that other creatures do not possess: instinct (*hidayat al-ilham*), senses (*hidayat al-hawass*), intelligence (*hidayat al-'aql*), and religious laws (*hidayat al-syarai'*) to organize life individually and socially²¹. These unique qualities should be the foundation for humans to care for the earth and utilize it optimally.

2. Mīzān and fasād

God created the universe with balance. The vast sky stretches out even without pillars, the tides alternately ebb and flow, and the earth rotates on its axis, resulting in day and night. All of these forms of balance should be a field of reflection for humans to always be grateful for God's Power. However, reality shows otherwise: deforestation, marine pollution, and the energy crisis are global environmental problems that have yet to be resolved. All of this damage is the result of human activity. Yet, in QS. al- Rūm [30]: 41, Allah has warned about damage (*fasād*) on land and sea. The term "*fasād*" in the book entitled *al-Mufradat fi Gharib al-Quran* means something out of balance (*khuruj al-shai' 'an al-'itidal*)²². The term is used twice in QS. al-Rūm [30]: 41 and QS. al-A'raf [7]: 56, meaning deviant or useless behavior, the opposite of *shalah*²³. The three verses above are the foundation for maintaining one of the pillars of the *maqāṣid shari'ah*, namely *hifdz al-bi'ah*. A well-maintained environment will contribute positively to its inhabitants, while a damaged environment will disrupt other *maqāṣid shari'ah*.

One example is deforestation, which violates the principle of balance (*mīzān*) that Allah has established in the universe. Al-Qurṭubī's interpretation of Surah al-Rūm (30):41 emphasizes that damage to the earth is a direct result of human greed²⁴. Using the *maqāṣid* approach, this verse emphasizes the collective obligation to protect forests as part of *hifz al-bi'ah*.

As an archipelagic nation, Indonesia's seas are a source of livelihood for millions of fishermen. However, a report from Science (2015) named Indonesia the second-largest contributor of plastic waste in the world after China, with 3.2 million tons of plastic waste entering the ocean annually²⁵.

Within the framework of ecotheology, the sea is a sign of God reflecting His power (Quran 16:14). Destroying it is tantamount to betraying the trust of the caliph. Ibn Kathīr's

²⁰ Tim Penyusun, "Hubungan Antar Umat Beragama," in *Tafsir Al-Qur'an Tematik* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Depag RI, 2009).

²¹ Tim Penyusun.

²² Baus Ahmad Muzaki, "Term Fasad Dan Pemaknaannya Dalam Al-Qur'an, Dari Penyimpangan Sampai Kerusakan Alam," *tafsiralquran.id*, 2021.

²³ Anisa Rizki Febriani, "Bentuk Perilaku Al Fasad, Istilah Kerusakan Yang Disebut Dalam Al-Qur'an," *detikhikmah*, 2023.

²⁴ Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), 56.

²⁵ Jambeck, "Plastic Waste Inputs From Land into The Ocean."

commentary emphasizes that the blessings of the sea must be preserved as a form of gratitude²⁶. From a maqāṣid perspective, preserving the sea means preserving both the economic resources of fishermen and the environment. Islamic ecological ethics here include a prohibition on overexploitation and the obligation to manage waste responsibly.

The energy crisis in Indonesia is characterized by a reliance on coal and petroleum, which results in high carbon emissions. This threatens the sustainability of future generations. From a maqāṣid perspective, the uncontrolled use of fossil fuels violates the principle of protection of descendants because it leaves long-term ecological damage²⁷.

The Qur'an emphasizes the principle of ecological justice through the prohibition of *isrāf* (excess) (QS. al-A'rāf [7]:31). Tafsir al-Marāghī emphasizes that *isrāf* encompasses all forms of waste of resources²⁸. With the integration of maqāṣid, the energy issue is understood as an obligation to develop renewable energy that is in line with public welfare and environmental sustainability.

From the three cases above, it is clear that the maqāṣid-ecoteology interpretation offers a new paradigm:

1. Deforestation → forest protection as *ḥifz al-bī'ah*.
2. Marine pollution → preserving the sea as an expression of gratitude and protection of economic resources (*ḥifz al-māl*).
3. Energy crisis → sustainable energy transition as part of *ḥifz al-nasl*.

This paradigm demonstrates that the Qur'an is not merely a normative text, but a relevant guide to life in responding to the contemporary ecological crisis.

Table 1. The Maqāṣid-Ecological Interpretation Paradigm for Environmental Sustainability

Qur'anic Concept	Qur'anic Foundation	Ecological Meaning	Environmental Problem in Indonesia	Maqāṣid Dimension	Sustainability Outcome
Khalīfah	Q. S. al-Baqarah [2]:30	Human stewardship and responsibility toward nature	Deforestation and unsustainable exploitation of natural resources	Ḥifz al-Bī'ah, Ḥifz al-Nafs	Sustainable forest management, biodiversity conservation, disaster risk reduction

²⁶ Ibn Kathīr, *Tafsīr Al-Qur'ān Al-'Azīm* (Beirut: Dār al-Ma'rīfah, 1999), 121.

²⁷ Mustaqīm, *Tafsīr Maqāṣidi: Paradigma Baru Studi Al-Qur'an*.

²⁸ Aḥmad Muṣṭafā Al-Marāghī, *Tafsīr Al-Marāghī* (Kairo: Maktabah Muṣṭafā al-Bābī al-Ḥalabī, 1946).

Qur'anic Concept	Qur'anic Foundation	Ecological Meaning	Environmental Problem in Indonesia	Maqāṣid Dimension	Sustainability Outcome
Mīzān	Q. S. al-Raḥmān [55]:7–9	Ecological balance and environmental justice	Energy crisis, excessive consumption, climate change	Ḥifẓ al-Nasl, Ḥifẓ al-Māl	Renewable energy transition, intergenerational justice, ecological resilience
Fasād	Q. S. al-Rūm [30]:41	Prohibition of environmental destruction	Marine pollution, plastic waste, ecosystem degradation	Ḥifẓ al-Bī'ah, Ḥifẓ al-Māl, Ḥifẓ al-Nafs	Marine conservation, sustainable economic resources, environmental protection
Integration of Khalīfah–Mīzān–Fasād	Q.S. al-Baqarah (2):30; Q.S. al-Rūm (30):41; Q.S. al-Raḥmān (55):7–9	Ethical framework for human–nature relations	Ecological crisis in Indonesia	Comprehensive Maqāṣid Framework	Environmental sustainability and long-term human well-being

The integration of khalīfah, mīzān, and fasād within the framework of maqāṣid al-sharī'ah demonstrates that environmental sustainability is not merely a contemporary ecological concern but is deeply embedded within the objectives of Islamic teachings. The concept of khalīfah establishes human responsibility to manage natural resources responsibly and prevent exploitative practices that threaten ecological stability.²⁹ The principle of mīzān emphasizes that God created the universe in a state of balance; therefore, environmental policies and economic activities must preserve ecological equilibrium rather than disrupt it through excessive consumption and unsustainable development.³⁰ Meanwhile, the prohibition of fasād serves as a preventive principle

²⁹ Khoirul Anwar, "Pemikiran Tasawuf Sosial Habib Husein Ja'far Al-Hadar Terhadap Era Globalisasi," *Graduate Forum 2023: Religious Authority and Digital Culture in Southeast Asia*, 2023, 95, <https://conference.uin-suka.ac.id/index.php/graduateforum/article/view/1381>.

³⁰ Siswoyo Aris Munandar and M. Fahrurrozi, "A Critical Approach Of Gus Baha To Sheikh Siti Jenar's Thought In The Nusantara Tafsir Methodology," *Tanzil: Jurnal Studi Al-Quran* 8, no. 1 (October 28, 2025): 99, <https://doi.org/10.20871/tjsq.v8i1.466>.

that forbids actions leading to environmental degradation, biodiversity loss, pollution, and climate-related disasters.

From the maqāṣid perspective, environmental preservation directly contributes to the protection of life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and future generations (*ḥifẓ al-nasl*). Deforestation, for example, not only destroys ecosystems but also increases the risk of floods, landslides, and loss of livelihoods, thereby threatening human life and economic welfare. Similarly, marine pollution undermines food security and damages the economic resources of coastal communities, while dependence on fossil fuels jeopardizes the environmental rights of future generations through climate change and ecological degradation. Consequently, environmental conservation should be understood as a maqāṣid-oriented obligation that safeguards both human welfare and ecological integrity.³¹

This study therefore argues that the Maqāṣid-Ecological Interpretation Paradigm offers a sustainable framework for addressing contemporary environmental crises. By integrating stewardship (*khalīfah*), ecological balance (*mīzān*), and the prohibition of environmental destruction (*fasād*), the Qur'an provides a comprehensive ethical foundation for sustainable development. In this framework, sustainability is not merely a technical objective but a religious and moral responsibility aimed at ensuring the continuity of ecological systems and the well-being of present and future generations.

Conclusion

This study demonstrates that the Qur'an positions environmental preservation as an integral part of human responsibility as *khalīfah* on earth, the maintenance of ecological balance (*mīzān*), and the avoidance of environmental destruction (*fasād*). Through the integration of maqāṣid al-sharī'ah and Islamic ecotheology, these Qur'anic principles can be interpreted as a comprehensive ethical framework for responding to contemporary environmental challenges in Indonesia.

The findings reveal that environmental sustainability is closely related to the objectives of Islamic law, particularly the protection of life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and future generations (*ḥifẓ al-nasl*). Environmental problems such as deforestation, marine pollution, and the energy crisis are therefore not merely ecological issues but also represent violations of the broader maqāṣid framework. Consequently, environmental conservation should be understood as a religious and ethical obligation that contributes to both human welfare and ecological integrity.

The main contribution of this study is the formulation of the Maqāṣid-Ecological Interpretation Paradigm, which integrates maqāṣid-based interpretation with Islamic ecotheology. This paradigm reorients Qur'anic interpretation from a predominantly normative discourse toward transformative ecological engagement and provides a theoretical foundation for developing Qur'anic environmental ethics in Indonesia. By emphasizing stewardship (*khalīfah*), ecological balance (*mīzān*), and the prohibition of environmental destruction (*fasād*), this paradigm offers a sustainable framework for strengthening the relationship between religion, society, and the

³¹ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A System Approach*, 52.

environment. Future studies may expand this framework by examining other ecological verses in the Qur'an and exploring its application in environmental policy, education, and sustainable development initiatives.

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