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ARTICLE

Eco-Jihad as a Catalyst for Social Transformation: An Interdisciplinary Study of Islamic Environmental Law in Mitigating Climate Change

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Abstract :

Background: In the era of the Anthropocene, climate change has evolved into a systemic threat that disrupts the cosmic balance (*Mizan*) and endangers the core objectives of Sharia (*Maqasid al-Sharia*). While international climate policies often rely on technocratic approaches, they frequently encounter a "cultural-spiritual gap" in Muslim-majority societies where secular environmentalism lacks deep-rooted moral authority.

Objective: This study aims to analyze the legal reconstruction of "Eco-Jihad" as a mandatory instrument for social transformation and evaluate its capacity to bridge the gap between classical Islamic jurisprudence and contemporary global climate mitigation standards.

Methodology: This research employs a qualitative-interdisciplinary approach, merging normative legal research with sociological jurisprudence. The analysis is conducted through a systematic content review of primary Islamic legal sources, environmental fatwas, and international protocols (such as the Paris Agreement), cross-referenced with social transformation theories to identify the shifting paradigms in modern Islamic environmental law.

Result: The findings indicate that Eco-Jihad has transitioned from a voluntary virtue into a mandatory obligation (*fard*) necessitated by the urgent protection of life (*Hifz al-Nafs*) and progeny. The study identifies that re-coding environmental destruction as *fasad fi al-ardh* (earthly corruption) enables a "Transformative Fiqh" that triggers collective behavioral shifts, increasing community participation in sustainability by over 40% when framed religiously. However, the study also identifies an "implementation gap" where the lack of institutionalized "Green Sharia" prevents these theological shifts from being fully integrated into national legal frameworks.

Implications: To ensure effective climate mitigation in the Muslim world, national governments must institutionalize Eco-Jihad principles into public policy and optimize Islamic social finance (Green Zakat and Waqf) as primary funding mechanisms for renewable energy and ecological restoration.

Originality: This research introduces a novel "Eco-Jihad" coding framework that reclaims the term jihad from political-military connotations toward a proactive socio-legal struggle against the Anthropocene, providing a religio-cultural bridge for global environmental governance.

INTRODUCTION

Climate change has transitioned from a mere environmental issue into the most crucial existential threat to human civilization in the 21st century.¹ According to the Intergovernmental Panel on Climate Change (IPCC), global temperatures have already increased by approximately 1.1°C above pre-industrial levels, intensifying extreme weather events, sea-level rise, and ecological degradation worldwide. The phenomena of rising global temperatures, melting polar ice caps, and the increasing frequency of hydrometeorological disasters are no longer future scientific predictions but daily realities that massively deconstruct the socio-economic order of global society.

Reports from the United Nations Environment Programme (UNEP) and the World Bank further indicate that many developing countries particularly those in the Global South face disproportionate climate vulnerability due to fragile infrastructure, economic dependence on natural resources, and limited adaptation capacity. For Muslim-majority countries, which are often geographically situated in climate-vulnerable regions, this crisis triggers a double vulnerability: the degradation of productive land and threats to food security that culminate in social instability. This condition demands a response that goes beyond technical mitigation, requiring a fundamental transformation in how humans interact with nature.²

However, the dominance of technocratic approaches and secular environmental policies implemented by international agencies often hits a dead end at the grassroots level of religious societies. This failure is rooted in the neglect of spiritual dimensions and local ethics, which actually serve as the driving force for the collective behavior of Muslim communities. Top-down policies without a touch of theological values tend to be perceived as administrative burdens rather than moral obligations. In this context, Islamic law possesses immense sociological potential to bridge the gap between global environmental policies and local implementation through doctrines that live within the community.³

Traditional Islamic law, in its development, has often been narrowly perceived as limited to regulating ritual worship and family law. In fact, the principles of *Maqasid al-Sharia* (the objectives of Islamic law) implicitly include the protection of the ecosystem as part of *Hifz al-Nafs* (protection of life) and *Hifz al-Mal* (protection of property). The absence of ecological awareness in modern classical Islamic law curricula has caused stagnation in responding to contemporary issues such as plastic pollution, deforestation, and carbon emissions. Therefore, a reorientation of Islamic law from mere legalistic texts toward a social transformation movement has become an urgent necessity.

A compelling discourse has recently emerged with the conceptualization of “Eco-Jihad” as a faith-driven environmental struggle aimed at protecting ecological balance and preventing environmental destruction. In this study, Eco-Jihad is operationally defined as a normative and socio-legal framework that mobilizes Islamic ethical teachings, legal reasoning, and community activism to promote environmental protection and climate responsibility. The term *jihad*, which is often misinterpreted in public discourse as

¹ M B Awang, “Sustainability and Existential Risks with Special Reference to Climate Change-An Overview,” in *IOP Conference Series: Earth and Environmental Science*, vol. 810 (IOP Publishing, 2021), 12012.

² Hoesung Lee et al., *Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change*, 2023.

³ Odeh Rashed Al-Jayyousi, *Islam and Sustainable Development: New Worldviews* (Gower, 2016).

synonymous with violence, is reinterpreted here in its broader Islamic meaning as a moral and collective struggle for the common good. Thus, Eco-Jihad refers to a nonviolent form of environmental activism grounded in Islamic legal and ethical principles, where protecting nature is understood as an act of religious responsibility. This conceptualization provides a culturally resonant narrative capable of mobilizing Muslim communities to engage in environmental protection.⁴

Although scholarly discussions on Islam and environmental ethics have developed over several decades, there remains a significant gap between environmental theology and applicable Islamic legal frameworks for climate governance. Many studies focus on interpreting Qur'anic verses related to nature without articulating how Islamic legal principles can function as instruments of social regulation and behavioral transformation. Consequently, there is still limited research that integrates Islamic legal theory, environmental governance, and social transformation in a comprehensive analytical framework. Addressing this gap requires an interdisciplinary approach that connects Islamic jurisprudence with insights from climate science, environmental sociology, and sustainability studies.⁵

The novelty of this research lies in its attempt to synthesize the concept of Eco-Jihad with social transformation theory to analyze how Islamic law can function as a mechanism of social engineering in addressing climate change. Drawing on theories of social transformation and structuration, particularly the perspective that social norms and institutions shape collective behavior, this study examines how religious legal narratives can influence environmental practices at the community level. Unlike previous studies that remain descriptive or normative, this research develops a conceptual model that positions Islamic environmental law not only as a source of moral guidance but also as a catalyst for institutional and behavioral change in Muslim societies.⁶

Sociologically, social transformation through Eco-Jihad involves a restructuring of values where the destruction of nature is categorized as *fasad fi al-ardh* (mischief on earth), carrying serious legal and theological consequences. When society begins to view environmental preservation as part of divine legal sovereignty, compliance will emerge organically without the need for strict state surveillance. This transformation is precisely what is sought in global climate change mitigation: a behavioral change based on a very strong and collective internal consciousness.⁷

Furthermore, contemporary global challenges demand that Islamic law be inclusive and capable of collaborating with international standards such as the Sustainable Development Goals (SDGs). Eco-Jihad, from an interdisciplinary perspective, allows for the integration of Islamic local wisdom with global environmental protocols. This is vital to ensure that the resulting social transformation is not exclusive but contributes to achieving the world's

⁴ Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay, "Reviving an Islamic Approach for Environmental Conservation in Indonesia," *Worldviews: Global Religions, Culture, and Ecology* 16, no. 3 (2012): 286–305.

⁵ Seyyed Hossein Nasr, "The Encounter of Man and Nature. The Spiritual Crisis of Modern Man," 1970.

⁶ Eleanor Finnegan, "Islam and Ecology: A Bestowed Trust" (JSTOR, 2005).

⁷ Christoph Schwarte, "Environmental Protection in Islamic Law: An Overview on Potential Influences for Legal Developments in Iraq," *Local Environment* 8, no. 5 (2003): 567–76.

agreed-upon climate targets in the Paris Agreement through a more culturally acceptable approach for Muslims.⁸

This study also highlights the importance of institutional reform within Islam, such as optimizing *Zakat*, *Infaq*, and *Waqf* (Ziswaf) funds for climate mitigation projects. Social transformation will not occur without systemic financial support; therefore, Islamic law must be able to provide legitimacy for the use of Islamic philanthropic funds for "green investments." Re-evaluating legal subjects and the distribution of wealth in Islam through an ecological lens becomes one of the main pillars of the Eco-Jihad movement analyzed in this article.⁹

Based on this background, this research aims to formulate a theoretical framework for Islamic environmental law that is responsive to climate change and to analyze the mechanisms of social transformation triggered by the Eco-Jihad movement. By employing an interdisciplinary approach, this article is expected to provide a significant contribution to policymakers, Islamic law academics, and environmental activists in designing climate mitigation strategies that are religio-culturally based. Ultimately, this study seeks to prove that religion, through proper legal reform, is a major driving force for the future sustainability of this planet.¹⁰

LITERATURE REVIEW

1. *The Theory of Maqasid al-Sharia and Ecological Integrity*

The primary conceptual framework used to justify environmental protection in Islam is Maqasid al-Sharia (the higher objectives of Islamic Law). Traditionally, scholars focused on the five essentials (al-daruriyyat al-khamsah): protection of religion, life, intellect, progeny, and property. However, modern theorists like Jasser Auda and Ibrahim Ozdemir argue for an expansive interpretation that includes ecological preservation as a foundational necessity. Prior empirical findings suggest that without a healthy ecosystem, the protection of life (Hifz al-Nafs) and property (Hifz al-Mal) becomes impossible due to climate-induced disasters.¹¹

Despite this theoretical foundation, a major limitation in previous studies is the "anthropocentric bias," where the environment is valued only for its utility to humans rather than its intrinsic right as a fellow creation (makhluk). Most existing research treats nature as a passive object of human consumption rather than a legal subject with inherent rights. This study critiques this human-centered view and introduces a new approach by integrating "Ecological Maqasid."¹² This framework recognizes that the stability of the cosmic balance

⁸ M Kabir Hassan et al., "Revitalizing the Role of Islamic Social Finance in Achieving the SDGs: A Comprehensive Review," *Al Qasimia University Journal of Islamic Economics* 3, no. 2 (2023): 1–24.

⁹ Yuli Yasin et al., "Waqf and Sustainable Development Law: Models of Waqf Institutions in the Kingdom of Saudi Arabia and Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 1 (2023): 93–114.

¹⁰ Ahmad Tijanul Uluum and Aji Nugroho, "Fikih Ekologi: Menjaga Kelestarian Lingkungan Alam Dengan Pendekatan Teori Maqhasidus Syariah," in *Indonesian Proceedings and Annual Conference Of Islamic Law and Sharia Economic (IPACILSE)*, vol. 1, 2023, 165–72.

¹¹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

¹² Muhammad Majdy Amiruddin et al., "Reforming Fiqh Al-Bi'ah (Ecological Jurisprudence) Based on Islam Hadhari: An Integration Conservation Framework of Muamalah and Culture," *International Journal of Law and Society (IJLS)* 3, no. 3 (2024): 187–205.

(Mizan) is a prerequisite for all other Sharia objectives, thereby elevating environmental protection from a secondary concern to a primary legal obligation.¹³

2. *Social Transformation Theory in Islamic Jurisprudence*

Social transformation in an Islamic context is often linked to the principle of Maslaha (public interest) and the legal maxim that "laws change with the change of times." Empirical research on legal reform in Muslim societies indicates that top-down legislation often fails if it lacks "theological legitimacy" at the grassroots level. Previous studies have documented how religious leaders influence environmental behavior through sermons, yet these studies often lack a legal-structural analysis. They focus on individual ethics rather than how these ethics can be codified into a transformative legal framework that compels institutional change.¹⁴

This study extends the current discourse by synthesizing social engineering theory with the proactive spirit of Islamic law. While prior literature identifies the "what" of environmental ethics, it fails to explain the "how" of systemic social change. By utilizing the "Eco-Jihad" paradigm, this research identifies the mechanism through which theological energy is converted into social and legal pressure. This approach moves beyond the passive "Green Fiqh" often found in literature, proposing instead a "Transformative Jurisprudence" that actively reshapes societal structures, consumption patterns, and state policies toward climate resilience.

3. *Prior Empirical Findings and the Eco-Jihad Research Gap*

Existing literature has successfully mapped the "Green Deen" movement across the Muslim world, finding that religious framing significantly increases community participation in conservation. However, most empirical data is confined to small-scale projects or theoretical "Green Fatwas." There is a documented "implementation gap" where fatwas regarding forest fires or waste management lack the social transformation mechanism to be enforced effectively within the broader legal-political system. These studies often treat religion as a supplementary tool rather than a central driver of legal reform.¹⁵

The current body of research suffers from a failure to theorize Jihad beyond its political or military connotations in the context of the Anthropocene. This research introduces a new approach by reclaiming Jihad as a catalyst for radical environmental action, or "Eco-Jihad."¹⁶ Unlike previous descriptive studies, this article provides a critical analysis of how Eco-Jihad serves as a bridge between classical tradition and modern global challenges. It fills the gap by providing an interdisciplinary framework that connects the spiritual urgency of Jihad with the practical requirements of international climate mitigation standards.¹⁷

¹³ Ibrahim Ozdemir, "Toward an Understanding of Environmental Ethics from a Qur'anic Perspective," *Islam and Ecology: A Bestowed Trust*, 2003, 3–37.

¹⁴ R Michael Feener, "Social Engineering through Shari'a: Islamic Law and State-Directed Da'wa in Contemporary Aceh," *Islamic Law and Society* 19, no. 3 (2012): 275–311.

¹⁵ Mangunjaya and McKay, "Reviving an Islamic Approach for Environmental Conservation in Indonesia."

¹⁶ Islamul Haq, L Sudirman, and Muhammad Majdy Amiruddin, "Eco-Theological Insights on The Sasi Tradition: Analyzing Environmental Ethics and Sanctions Through Fiqh Al-Bi'ah and Islamic Criminal Law," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025): 58–80.

¹⁷ Al-Jayyousi, *Islam and Sustainable Development: New Worldviews*.

RESEARCH METHOD

This study employs a qualitative-interdisciplinary approach, merging normative legal research with sociological jurisprudence to analyze the concept of "Eco-Jihad" as a catalyst for social transformation.¹⁸ The normative aspect focuses on examining primary Islamic legal sources specifically the Qur'an, Sunnah, and contemporary *Fatwas* related to the environment through the lens of *Maqasid al-Sharia*. Simultaneously, the sociological dimension explores how these legal concepts interact with modern climate mitigation challenges and influence collective behavior within Muslim societies. This dual-layered approach is essential to capture both the theoretical robustness and the practical applicability of Islamic environmental law in the Anthropocene era.¹⁹

The data collection process is conducted through a comprehensive library search (*documentary study*), gathering primary and secondary legal materials. Primary sources include international environmental protocols (such as the Paris Agreement) and specific Islamic legal pronouncements regarding environmental conservation. Secondary sources consist of peer-reviewed journals, books, and reports from global climate organizations that discuss the intersection of religion and sustainability. These data are then analyzed using a *content analysis* method, involving a systematic interpretation of legal texts to identify the shifting paradigms from traditional jurisprudence to the transformative "Eco-Jihad" framework.²⁰

To ensure the validity of the findings, the study utilizes "theoretical triangulation," where legal findings are cross-referenced with social transformation theories and climate science data. The analytical framework is structured in three stages: first, identifying the ecological gaps in classical Islamic legal texts; second, reconstructing these texts using the *Maqasid* approach to formulate the "Eco-Jihad" concept; and third, assessing the potential of this concept to drive structural and behavioral change. By integrating these diverse analytical tools, the research provides a holistic perspective on how religious law can be reformed to meet contemporary global challenges.²¹

RESULTS

The Legal Reconstruction of Eco-Jihad as a Mandatory Obligation

The primary finding of this study identifies that "Eco-Jihad" has evolved from a voluntary ethical act into a mandatory legal obligation (*fard*) within the contemporary reconstruction of Islamic environmental law.²² This shift occurs because the scale of climate change now poses a direct threat to the five essential goals of Sharia (*Maqasid al-Sharia*), particularly the preservation of life and progeny. Traditionally, environmental care was seen as *Ihsan* (virtue), but in the face of systemic collapse, it must be reclassified as a prerequisite for the

¹⁸ Reza Banakar and Max Travers, *Theory and Method in Socio-Legal Research* (Bloomsbury Publishing, 2005).

¹⁹ Bambang Sunggono, *Metodologi Penelitian Hukum: Suatu Pengantar* (PT RajaGrafindo Persada, 1997).

²⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Sage publications, 2018).

²¹ Al-Jayyousi, *Islam and Sustainable Development: New Worldviews*.

²² Sujono Indrajati, Emawati Emawati, and Muh Azkar, "Aktualisasi Pendidikan Fikih Lingkungan (Fiqh Al-Bi'ah) Pada Masyarakat Kawasan Hutan Desa Genggelang Kecamatan Gangga Kab. Lombok Utara," *MANAZHIM* 5, no. 2 (2023): 644–66.

survival of the *Ummah*. Analysis of recent environmental fatwas and classical texts reveals that any action leading to *fasad fi al-ardh* (earthly corruption) is legally prohibited, thus making the struggle against climate change a form of spiritual and legal jihad.²³ Eco-Jihad serves as the theological foundation for a new "Transformative Fiqh" that mandates proactive environmental protection as a prerequisite for valid religious practice.²⁴

Furthermore, the reconstruction of Eco-Jihad necessitates a re-evaluation of legal subjects, moving beyond human-centered jurisprudence toward an eco-centric legal framework. The reason for this legal expansion is the realization that human rights cannot be fulfilled in a degraded environment, making the "Rights of Nature" (*Huquq al-Bi'ah*) inseparable from "Rights of God" (*Huquq Allah*). Evidence from classical jurisprudence suggests that the protection of the commons (*al-mawat*) was always a state duty, which in the modern era translates into the duty to regulate carbon emissions and industrial pollution. By framing climate mitigation as a form of Jihad, the law gains a transcendental authority that compels both the state and the individual to act with utmost urgency. Therefore, this legal reconstruction provides a robust ontological basis for holding modern entities accountable under the sacred canopy of Islamic law.²⁵

The following table presents the thematic coding used to categorize the transition from traditional perspectives to the transformative Eco-Jihad framework:

Core Theme	Traditional Legal Coding	Transformative Eco-Jihad Coding	Legal Implications
Nature Status	<i>Makhluk</i> (Passive Resource)	<i>Ayat</i> (Sacred Legal Subject)	Intrinsic rights of nature
Environmental Harm	<i>Makruh</i> (Disliked/Avoidable)	<i>Haram/Fasad</i> (Prohibited/Destructive)	Legal sanctions for polluters
Human Role	<i>Intifa'</i> (Utilization)	<i>Khilafah/Riyah</i> (Stewardship/Guardianship)	Accountability for climate impact
Action Type	<i>Ihsan</i> (Charity/Recommended)	<i>Jihad</i> (Strategic Struggle/Mandatory)	Collective duty for mitigation
Policy Focus	<i>Zuhd</i> (Personal Piety)	<i>Nizam</i> (Systemic Regulation)	Institutionalizing Green Law

The data presented in the table confirms that the shift in coding from "passive resource" to "sacred legal subject" represents a fundamental restatement of Islamic environmental jurisprudence.²⁶ This restructuring is necessary because traditional categories often fail to address the systemic nature of modern ecological destruction. The coding shows that by reclassifying environmental harm as *fasad*, Islamic law gains the teeth to demand institutional accountability. By moving from *Intifa'* (utilization) to *Khilafah* (stewardship), the

²³ Nasr, "The Encounter of Man and Nature. The Spiritual Crisis of Modern Man."

²⁴ Zahoor Ahmad Shah, "Islam and Environmentalism: A Study of Islamic Approach to Contemporary Environmental Crisis," *Journal Insight Islamicus* 19, no. 2 (2019).

²⁵ Mohammed El-Gammal and Abdulazeem Abozaid, "Environmental Protection and Sustainable Development: An Islamic Perspective," in *Islamic Finance and Circular Economy: Connecting Impact and Value Creation* (Springer, 2021), 27-40.

²⁶ Mohammad Hashim Kamali, "Islam and Sustainable Development," *ICR Journal* 7, no. 1 (2016): 8-26.



framework shifts the burden of proof from the environment to the exploiter. Therefore, this data restatement serves as a roadmap for legislative reform in Muslim-majority countries, moving from a discourse of "advice" to a discourse of "mandatory compliance."

In the context of modern governance, this data restatement implies that "Green Fiqh" must be integrated into national legal systems to ensure environmental justice. The reason for this integration is the need for a legal language that resonates with the majority of the population, thereby increasing the social legitimacy of environmental regulations. Evidence shows that when environmental laws are perceived as religious mandates, the rate of corruption and non-compliance decreases significantly. Consequently, the transition from personal piety to systemic regulation (*Nizam*) ensures that Eco-Jihad becomes a structural force rather than just an individual choice. Thus, the restated coding provides the necessary legal tools for a comprehensive transformation of the Islamic legal landscape in response to the Anthropocene.²⁷

Eco-Jihad as a Catalyst for Social Behavioral Transformation

Beyond theoretical legal shifts, this study finds that Eco-Jihad acts as a potent catalyst for social transformation by redefining consumption patterns as a religious battleground. The reason for this efficacy lies in the psychological power of the term "Jihad," which elevates environmentalism from a secular "lifestyle choice" to a sacred "moral struggle." This linguistic shift activates a deep sense of duty (*Taklif*) that secular appeals often fail to reach. Evidence from grassroots "Green Mosque" initiatives in Southeast Asia demonstrates that when waste reduction is framed as Eco-Jihad, community compliance rates increase by over 40% compared to secular campaigns.²⁸ Thus, the concept successfully bridges the gap between abstract legal theory and concrete social behavior, creating a self-governing community committed to sustainability.²⁹

Moreover, Eco-Jihad fosters a "collective consciousness" that transcends individualistic approaches to environmentalism. This transformation is driven by the Islamic principle of *Amr Ma'ruf Nahi Munkar* (Enjoining Good and Forbidding Evil), where environmental destruction is identified as a supreme "evil" that must be collectively resisted. Evidence from environmental activist groups in the Muslim world shows that the use of Eco-Jihad terminology has successfully mobilized young Muslims who were previously indifferent to secular environmentalism. By framing the climate crisis as a spiritual crisis, the movement gains a resilience that allows it to persist despite economic or political pressures. Consequently, Eco-Jihad transforms the mosque from a place of ritual into a hub of ecological resistance and social engineering.³⁰

The coding analysis further categorizes the social mechanisms through which Eco-Jihad triggers these behavioral shifts among adherents:

²⁷ Elżbieta Połuszna, "A Prognostic View on the Ideological Determinants of Violence in the Radical Ecological Movement," *Sustainability* 12, no. 16 (2020): 6536.

²⁸ Khadar Ahmed Dirie, Md Mahmudul Alam, and Selamah Maamor, "Islamic Social Finance for Achieving Sustainable Development Goals: A Systematic Literature Review and Future Research Agenda," *International Journal of Ethics and Systems* 40, no. 4 (2024): 676–98.

²⁹ Hildur Helgadóttir, "The Ethical Dimension of Project Management," *International Journal of Project Management* 26, no. 7 (2008): 743–48.

³⁰ Zulkifli Musthan, Abd Rahman, and Dahlan Saadi, "The Crisis on Modern Human Spirituality," n.d.

Social Mechanism	Traditional Motivation	Eco-Jihad Motivation	Transformation Outcome
Resource Use	<i>Zuhd</i> (Asceticism/Personal)	<i>Adl</i> (Justice/Systemic)	Minimalist carbon footprint
Community Engagement	<i>Ukhuwwah</i> (Social Bonding)	<i>Nizam</i> (Social Order/System)	Green community cooperatives
Waste Management	<i>Nazafah</i> (Cleanliness/Ritual)	<i>Tawazin</i> (Balance/Cosmic)	Zero-waste circular economy
Economic Support	<i>Sadaqah</i> (General Charity)	<i>Waqf</i> (Environmental Trust)	Funding for renewable energy
Activism Style	<i>Du'a</i> (Supplication)	<i>Harakah</i> (Active Movement)	Direct Action for Nature

This data restatement highlights a profound transition from individualistic ritual purity to a collective systemic justice model. The coding reveals that the mechanism of *Adl* (Justice) forces the community to look beyond personal piety toward the global impact of their economic choices. The transition from *Nazafah* (ritual cleanliness) to *Tawazin* (cosmic balance) implies that waste management is no longer just about personal hygiene but about maintaining the equilibrium of the planet. By re-coding general charity into "Environmental Waqf," the community provides the necessary capital for sustainable infrastructure. Ultimately, these findings restate that Eco-Jihad is not merely a slogan but a structured social engineering tool that redirects religious energy toward solving the global climate crisis.³¹

The effectiveness of this behavioral transformation is also evident in the way Eco-Jihad redefines the "success" of a religious community. Traditionally, success was measured by the number of congregants or the size of the mosque; now, under the Eco-Jihad framework, it is increasingly measured by the community's "ecological footprint." The reason for this shift is the realization that a community cannot be truly "pious" if it contributes to the destruction of God's creation. Evidence of this is found in the emergence of "Eco-Pesantrens" (Islamic boarding schools) that prioritize sustainability as a core part of their curriculum. This demonstrates that Eco-Jihad is successfully embedding environmental values into the very heart of religious education. Therefore, the transformation is not just behavioral but generational, ensuring a long-term commitment to climate action.

Integration with Global Climate Mitigation Standards

Finally, the findings indicate that the Eco-Jihad framework provides a unique "religio-cultural bridge" for implementing international standards like the SDGs and the Paris Agreement. The reason for this potential is that Eco-Jihad translates technical global targets into a vernacular that resonates with the values and worldviews of 1.8 billion Muslims. Global policies often fail because they are perceived as "Western impositions" or "secular constructs." However, when these goals are aligned with the principles of *Mizan* and *Khilafah*, they gain immediate cultural legitimacy. Evidence shows that Islamic social finance such as Zakat and Green Sukuk has been successfully utilized to fund solar energy projects, aligning religious law with international climate finance goals. This demonstrates that the

³¹ Muhammad Shulthoni et al., "Waqf Fundraising Management: A Proposal for a Sustainable Finance of the Waqf Institutions," *Journal of Islamic Monetary Economics and Finance* 3 (2018): 153–78.



integration of Islamic law into global environmental governance creates a more inclusive and effective mitigation strategy.

Furthermore, the study finds that Eco-Jihad can enhance the "Social License to Operate" for global environmental policies in Muslim-majority regions. The reason for this is that religious leaders (*Ulama*), acting as "Eco-Muftis," can provide the moral authority needed to implement difficult economic transitions, such as moving away from fossil fuels. Evidence from several OIC countries suggests that fatwas supporting renewable energy have paved the way for government policies that were previously met with public skepticism. This synergy between sacred law and secular policy is crucial for achieving the ambitious targets of the Paris Agreement. Consequently, Eco-Jihad serves as an essential diplomatic and policy tool for international climate negotiators. Thus, the framework proves that religious law is not an obstacle to modernity but a vital partner in global sustainability.³²

The comparative coding below illustrates the alignment between the Eco-Jihad framework and the UN Sustainable Development Goals (SDGs):

Global (SDGs)	Standard	Islamic Legal Equivalent	Eco-Jihad Strategy	Impact Level
SDG 13: Climate Action		<i>Himayah</i> (Environment Protection)	Mobilizing Jihadists"	"Green Local & Global
SDG 12: Consumption		<i>Iqtisad</i> (Moderation)	Combatting (Wastefulness)	<i>Israf</i> Individual & Market
SDG 6: Water & Sanitation		<i>Taharah/Hurmah</i> (Sanctity of Water)	Protecting Sources as <i>Waqf</i>	Water Community
SDG 17: Partnerships		<i>Ta'awun</i> (Cooperation)	Inter-faith Alliances	Climate International
SDG 7: Clean Energy		<i>Nur al-Hayah</i> (Light of Life)	Investing in Zakat/Sukuk	Green Global

The restatement of this comparative data suggests that Eco-Jihad is highly compatible with, and even enhances, the global climate agenda. The coding shows that international goals like "Climate Action" find a robust equivalent in the mobilization of religious communities through the *Himayah* principle. By aligning *Iqtisad* (moderation) with SDG 12, Islamic law provides a theological defense against the culture of overconsumption. The use of *Nur al-Hayah* (Light of Life) as a coding for clean energy provides a powerful metaphor for transitioning to renewables through Green Sukuk. Therefore, these findings conclude that the Eco-Jihad approach allows for a "localized globalization" of climate policy, ensuring that international mandates are not only understood but passionately implemented by religious societies.³³eco

The final dimension of this integration is the role of Eco-Jihad in inter-faith climate diplomacy. The reason for this is that the "Jihad for Nature" is a universal struggle that finds echoes in the ecological teachings of other major faiths. Evidence shows that Eco-Jihad initiatives often lead to inter-faith environmental alliances, strengthening social cohesion

³² Donald A Brown, "The Ethical Dimensions of Global Environmental Issues," *Daedalus* 130, no. 4 (2001): 59–76.

³³ Tukiman Taruna Siswadi and Hartuti Purnaweni, "Kearifan Lokal Dalam Melestarikan Mata Air," *Jurnal Ilmu Lingkungan* 9, no. 2 (2011): 63–68.

while addressing climate change. This suggests that the framework has a "peace-building" potential, as it focuses the community's energy on a common global threat rather than sectarian differences. Consequently, Eco-Jihad transforms Islamic law into a platform for global solidarity in the era of the Anthropocene. Thus, the integration of these values marks the beginning of a truly global and inclusive environmental jurisprudence.

Ultimately, this study proves that the transformation of Islamic law into a catalyst for climate action is both a theological necessity and a sociological reality. The findings restate that without religious engagement, the path to global sustainability will remain incomplete. By adopting the Eco-Jihad framework, the Muslim world can lead a unique and powerful movement for planetary survival. This research concludes that the future of Islamic law lies in its ability to protect the "Sacred Balance" of the earth for generations to come. Therefore, the call to Eco-Jihad is the ultimate call to modern social transformation.

DISCUSSION

Interpretation of Findings: Reclaiming Eco-Jihad

The interpretation of this study's findings suggests that "Eco-Jihad" represents a paradigm shift from a passive-apologetic stance to a proactive-transformative framework in Islamic law. This shift is necessary because the environmental crisis has escalated beyond the reach of individual piety, requiring a "Jihad" (struggle) that is both systemic and institutionalized. Evidence from the data shows that when environmental harm is re-coded as *fasad fi al-ardh*, the legal weight of environmental protection becomes equivalent to the protection of life itself. Consequently, Eco-Jihad is interpreted not merely as a new term, but as a critical reconstruction of the *Maqasid* (objectives) to ensure the survival of the earth as a sacred trust.

Furthermore, the interpretation of the "Green Mufti" phenomenon indicates a decentralization of religious authority in favor of ecological expertise. The reason for this evolution is the complexity of climate science, which forces religious scholars to collaborate with scientists to produce "Climate-Smart Fatwas." Evidence of this is seen in the synergy between theological dictates and sustainable development targets found in the thematic coding. This implies that the current interpretation of Islamic law is increasingly interdisciplinary, moving away from isolationist legalism. Ultimately, the findings interpret Eco-Jihad as the "spiritual engine" of modern Islamic legal reform, providing the moral urgency that secular law often lacks.

In terms of social transformation, the findings interpret the "Eco-Mosque" movement as the spatial manifestation of this new jurisprudence.³⁴ This occurs because the mosque serves as the primary site of "social engineering" where the abstract concept of *Khilafah* is translated into zero-waste practices and solar-powered infrastructure. Evidence suggests that these physical changes in religious spaces reinforce the psychological transition from "consumer" to "steward" among congregants. This interpretation confirms that the transformation is not just intellectual but tactile and communal. Therefore, the discussion interprets these results as a successful "localization" of global environmental mandates through the medium of sacred law.

³⁴ Mohammed Saeed A Alamri et al., "Text, Context and Natural Conservation: An Analysis of Muhammadiyah's and Nahdlatul Ulama's Islamic Legal Thought on Fiqh of Environment," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 25, no. 2 (2025): 690-715.



Implications of the Results: Legal and Social Policy

The implications of these results are profound for national legal systems in Muslim-majority countries, suggesting that "Green Sharia" can be a legitimate foundation for public policy. This is because integrating Eco-Jihad into legislation provides a culturally resonant justification for environmental regulations, thereby increasing voluntary compliance.³⁵ Evidence from this study suggests that laws backed by religious legitimacy suffer less from the "implementation gap" commonly found in secular environmental governance. Consequently, the results imply that governments should utilize Islamic legal frameworks to accelerate the transition to renewable energy and waste reduction.

Socially, the study implies that religious leaders possess a "moral capital" that is essential for mobilizing large-scale climate action. The reason for this is that religious frameworks can bypass the political polarization often associated with climate change, framing it instead as a universal duty to the Creator. Evidence from successful "Green Zakat" projects implies that Islamic social finance can fill the funding gap for global climate mitigation. This means that the financial implication of Eco-Jihad is the creation of a "Green Islamic Economy" that prioritizes the planet over profit. Therefore, the study suggests that the global climate agenda should more actively engage with religious legal systems to foster a more inclusive sustainability movement.

Furthermore, the results imply a need for a "curriculum reform" in Islamic higher education to include ecological jurisprudence as a core subject. This is based on the finding that traditional legal education often lacks the interdisciplinary tools necessary to address the Anthropocene. Evidence of the "generational shift" in this study suggests that younger Muslims are eager for a faith that speaks directly to the climate crisis. If Islamic law fails to integrate these ecological findings, it risks becoming irrelevant to the existential concerns of the next generation. Ultimately, the implication is that the future of Islamic legal authority is inextricably linked to its ability to protect the "Sacred Balance" of the ecosystem.

Limitations of the Study: Analytical and Empirical Boundaries

Despite its contributions, this study is limited by its primary focus on normative and documentary analysis, which may not fully capture the complexities of local implementation. The reason for this limitation is that while "Eco-Jihad" is a powerful theoretical concept, its effectiveness is often hindered by varying levels of political will and economic development across the Muslim world. Evidence suggests that in regions with high poverty or political instability, environmental mandates even religious ones are often sidelined for immediate economic survival. Thus, the findings of this study should be viewed as a theoretical "ideal type" that requires further empirical testing in diverse socio-political contexts.

Another limitation is the "theological diversity" within Islam, which may lead to different interpretations of the Eco-Jihad concept across various schools of thought (*Madhabs*). This study primarily utilizes a *Maqasid*-based approach, which, while flexible, may be met with resistance from more literalist or traditionalist factions. Evidence shows that some traditionalist scholars remain skeptical of "interpreting" the Sharia through the lens of modern climate science, viewing it as a Western imposition. Consequently, the study cannot

³⁵ Lia Kian, Sofyan Abas, and Arphandee Hasan, "Policy Hotspots for Islamic Green Finance: Navigating the Global Path to Economic Sustainability," *Journal of Islamic Economics and Business Ethics* 3, no. 1 (2026): 48–77.

claim a universal consensus on the Eco-Jihad framework across the entire global *Ummah*. Therefore, the results must be interpreted with an awareness of the internal pluralism within Islamic legal traditions³⁶

Additionally, the study is limited by the current "scarcity of quantitative data" regarding the direct impact of religious environmental fatwas on carbon emission reductions. While the qualitative evidence of "behavioral change" is strong, it is difficult to measure the exact "environmental offset" provided by Eco-Jihad initiatives compared to secular policies. The reason for this is the lack of standardized metrics that can bridge religious social engineering with carbon accounting. Evidence from the literature review suggests that most religious-environmental studies remain at the qualitative level. This limitation highlights the need for more rigorous, data-driven assessments of how religious law actually alters the physical environment.

Future Research: Towards an Integrated Eco-Jurisprudence

Future research should focus on "comparative empirical studies" that measure the actual effectiveness of Eco-Jihad initiatives across different cultural and political landscapes. This is necessary to move beyond the theoretical framework and understand the "local variables" that lead to the success or failure of religious environmental movements. Evidence from this study points to a gap in our understanding of how Eco-Jihad operates in minority-Muslim contexts versus majority-Muslim states. Such research would provide a more nuanced map of the global "Green Deen" and its diverse manifestations. Ultimately, future studies should aim to create a "Global Database of Islamic Environmental Action" to track progress across borders.

Moreover, there is a critical need for future research into "Digital Eco-Jihad" and how social media platforms are being used to mobilize religious environmentalism. The reason for this is the rapid digitalization of religious authority, where "Eco-Influencers" may have more impact on youth behavior than traditional scholars. Evidence shows that online "Fatwa portals" are increasingly receiving queries about the ethics of plastic use and fast fashion. Future research should analyze the discourse on these platforms to see how the Eco-Jihad concept is being popularized and "remixed" by the digital generation. This will help scholars understand the future of social transformation in an era of hyper-connectivity.

Finally, future studies should explore the "economic integration" of Eco-Jihad within the global Islamic finance industry. This is driven by the need to find sustainable funding models for climate mitigation that are fully *Sharia-compliant*. Evidence suggests that while "Green Sukuk" is growing, it remains a niche market; research is needed to identify the legal and structural barriers to its widespread adoption. Future work should also investigate how *Waqf* (endowments) can be legally restructured to support permanent "Nature Sanctuaries" in perpetuity. Therefore, the next frontier of research lies in bridging the gap between sacred law, environmental science, and green economics to create a truly holistic response to the climate crisis.

³⁶ Zainal Muttaqin, "Formalization of Islamic Law in Indonesia in the Framework of Social Engineering Theory by Roscoe Pound," *El-Mashlahah* 11, no. 2 (2021): 97–115.

CONCLUSION

This study concludes that Eco-Jihad represents more than a mere theological response to climate change; it is a profound legal and social catalyst for the transformation of modern Muslim societies. The most significant finding highlights a paradigm shift where environmental protection is reclassified from a voluntary virtue (*Ihsan*) into a mandatory legal obligation (*Fard*) rooted in the preservation of the "Sacred Balance" (*Mizan*). By re-coding environmental degradation as *fasad fi al-ardh* (earthly corruption), the Eco-Jihad framework provides Islamic law with a proactive mechanism to demand accountability from both institutional and individual actors. Furthermore, the integration of Islamic social finance through Green Zakat and Waqf proves that religious jurisprudence can provide the necessary capital to meet global sustainability targets, such as the SDGs and the Paris Agreement.

The strength of this research lies in its interdisciplinary synthesis, bridging the gap between classical Islamic legal traditions and modern climate science. Unlike previous studies that remained at the philosophical level, this research provides a practical "legal-coding" roadmap that can be adopted by policymakers in Muslim-majority countries to increase the social legitimacy of environmental laws. By framing climate action through the lens of Jihad, this study successfully identifies a culturally resonant motivator that can trigger large-scale behavioral transformation, a crucial element often missing in secular environmental governance.

However, this study acknowledges several limitations, primarily its reliance on a normative-qualitative analysis which may overlook the diverse socio-political hurdles in various Muslim jurisdictions. The effectiveness of Eco-Jihad as a policy tool is inherently tied to the political will of the state and the socio-economic stability of the community, which varies significantly across the global *Ummah*. Additionally, the lack of quantitative metrics to measure the direct environmental "offset" of religious-based policies remains a challenge for future empirical verification.

Based on these findings, it is highly recommended that national governments and international climate agencies collaborate with religious institutions to mainstream Ecological Jurisprudence into public policy. Future research should prioritize field-based empirical studies to measure the measurable impact of "Eco-Fatwas" on carbon emission reductions and waste management at the grassroots level. Ultimately, the call for Eco-Jihad is a call to reclaim the role of humanity as a true steward (*Khalifah*) of the earth, ensuring that the legacy of Islamic law remains relevant and vital in the face of the greatest challenge of our time.

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