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**Harmonization Law Environment Indonesia with Maqasid Sharia: Studies
about Protection Ecosystem (**حفظ**) **البيئة****

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Article	Abstract
<p>Received: Des 02, 2025; Reviewed: Jan 07, 2026; Accepted: Feb 09, 2026; Published: Feb 26, 2026</p>	<p><i>This research aims to analyze the potential for harmonization between Indonesian environmental law and Maqasid Sharia (the objectives of Islamic law) in the context of ecosystem protection. The ongoing environmental degradation in Indonesia highlights the urgency of a more comprehensive and ethically grounded legal approach. Maqasid Sharia, with its key principles such as حفظ البيئة (environmental protection), المصلحة (benefit), and درء المفساد (preventing damage), offers a rich value framework to strengthen ecosystem protection efforts.</i></p> <p><i>Through a normative juridical approach with a literature study method, this research explores the relevance of Maqasid Shariah principles to the concept of ecosystem protection in environmental law.</i></p> <p><i>As the main output, this research formulates recommendations for the harmonization of Indonesian environmental law with Maqasid Sharia. These recommendations include the integration of Maqasid Sharia values in the formation of legal policies, strengthening law enforcement based on justice and benefits, and increasing public awareness and participation based on religious values.</i></p> <p>Keywords: Environmental Law, Maqasid Sharia, Ecosystem Protection</p>

A. INTRODUCTION

The environment is essentially a supporter of human life. The relationship between humans and the environment is inseparable. Humans take what is in nature to fulfill their life needs. Meanwhile, on the other hand, the environment that is continuously exploited by humans also requires attention. The definition of the environment itself according to Law Number 32 of 2009 concerning Environmental Protection and Management is "The unity of space with all objects, power, conditions, and living creatures, including humans and their behavior, which

affect nature itself, the continuity of life, and the welfare of humans and other living creatures." The definition of the environment in the law is holistic and comprehensive because it completely regulates three natural components: biotic, abiotic, and socio-cultural components.

The natural world, which humans have exploited for so long, is increasingly being depleted, even potentially causing damage to the environment itself. This generally occurs because humans overuse natural resources without regard for the damage caused. Environmental problems in Indonesia are caused by several factors: technology, population growth, economics, politics, and values.

Indonesia, a country with abundant biodiversity and unique ecosystems, faces serious challenges related to environmental degradation. Deforestation, water and air pollution, and uncontrolled exploitation of natural resources pose real threats to environmental sustainability and public welfare. Environmental law enforcement efforts in Indonesia, while progressing, are often deemed ineffective in addressing the root causes of the problem and providing optimal protection for ecosystems.

In this context, ethical and spiritual values originating from religion can be an important basis in strengthening environmental awareness and action. Islam, as the majority religion in Indonesia, has rich teachings about human responsibility as caliphs on earth to protect and manage nature wisely. The concept of Maqasid Syariah, which is the main goal of Islamic sharia, offers a holistic perspective that does not only focus on aspects of ritual and worship, but also on the overall benefit (maslahah) of humanity, including environmental preservation.

Maqasid Syariah, with its principles such as environmental protection, benefit, and prevention of damage, has significant potential to be integrated into Indonesia's environmental legal framework. These principles align with the need to create a legal system that is not only normative but also has strong ethical and spiritual dimensions in protecting ecosystems. The fundamental questions that arise are how the principles of Maqasid Syariah are relevant to the concept of ecosystem protection in Indonesian environmental law, to what extent current environmental law accommodates or contradicts these principles, and how harmonizing the two can strengthen ecosystem protection efforts in Indonesia.

This study aims to analyze the potential for harmonization between Indonesian environmental law and Maqasid Syariah in the context of ecosystem protection. Through a normative juridical study with a comparative and conceptual approach, this study will explore the relevance of Maqasid Syariah principles, evaluate the suitability of Indonesian environmental law, and formulate harmonization recommendations to strengthen ecosystem protection. It is hoped that the results of this study will provide academic contributions to the development of environmental law studies and Islamic legal thought, as well as provide practical input for the formation of more effective environmental law policies based on religious values for environmental sustainability in Indonesia.

B. MATERIALS AND METHODS

This research is a legal research with a **normative juridical type**. Normative juridical research is a type of legal research that examines and analyzes law as a system of norms,

statutory regulations, legal principles, legal doctrine, and jurisprudence related to the issue being studied.

This research will use several approaches, namely: **Conceptual Approach:** This approach is used to analyze key concepts relevant to the research, such as Maqasid Syariah (including its main principles), ecosystem protection, and legal harmonization. **Comparative Approach:** This approach will be used to compare the principles of Maqasid Syariah related to the environment with the provisions contained in Indonesian positive environmental law. **Interpretative Approach:** This approach will be used in interpreting primary texts of Islamic teachings as well as the works of scholars who discuss Maqasid Syariah and environmental issues. Interpretation will also be carried out on Indonesian laws and regulations related to environmental law to understand their intent and purpose.

The data used in this study were obtained from library research . Data sources include: The main texts of Islamic teachings: the Qur'an and Hadith, Classical and contemporary works of scholars discussing Maqasid Syariah and the principles of Islamic law related to the environment. Legislation of the Republic of Indonesia relevant to environmental law, such as Law Number 32 of 2009 concerning Environmental Protection and Management and its implementing regulations. Textbooks on environmental law and Islamic law. Scientific journals and articles relevant to the research topic.

Through this research approach and method, it is hoped that the research can produce an in-depth and comprehensive analysis of the potential for harmonization of Indonesian environmental law with Maqasid Syariah in efforts to protect ecosystems.

C. RESULT AND DISCUSSION

This section will present the results of data analysis and discussion related to the harmonization of Indonesian environmental law with Maqasid Syariah in the context of ecosystem protection. The analysis will be conducted based on the main principles of Maqasid Syariah and relevant provisions of Indonesian environmental law.

The analysis shows that the main principles of Maqasid Syariah have strong relevance to the concept of ecosystem protection in environmental law: **حفظ البيئة (Environmental Protection):** Although not explicitly mentioned as one of the *الأصول الخمسة* (five basic principles), the concept of environmental protection is *a necessary maslahah*. (primary interests) that underlie the sustainability of all aspects of life. Maintaining ecosystem balance, preserving biodiversity, and preventing environmental damage are manifestations of efforts to safeguard life and property (*حفظ المال*) for current and future generations.

Benefit : Ecosystem protection is inherently a manifestation of *maslahah* . Healthy ecosystems provide extensive benefits to human life. Environmental law that is oriented toward *maslahah* will prioritize actions that maintain the sustainability of ecosystem functions for the benefit of humanity.

Preventing Damage: This principle emphasizes the importance of preventive measures to prevent environmental damage and pollution. In the context of ecosystem protection, Maqasid Syariah encourages stronger preventive measures than simply taking action after damage has occurred.

1. INDONESIAN ENVIRONMENTAL LAW AND ECOSYSTEM PROTECTION

a. Principles of Environmental Law in Indonesia

Environmental law is a branch of law that regulates the relationship between humans and their environment, as well as the various actions that can be taken to protect and preserve the environment. Environmental law encompasses a range of regulations, policies, and standards aimed at ensuring that human activities do not damage the ecosystems that are home to various living things. This covers everything from natural resource management and pollution control to the protection of endangered species. Environmental law aims to create a balance between economic development and environmental sustainability, ensuring that the needs of the present generation can be met without compromising the ability of future generations to meet their own needs.¹

Environmental law also involves public participation in environmental conservation. The public can participate in various ways, such as reporting environmental violations, participating in conservation programs, and participating in environmental policy-making processes. Public participation is regulated by various regulations that grant citizens the right to obtain information, participate in decision-making, and obtain justice in environmental issues. This aligns with the principles of *good governance* , which emphasize transparency, accountability, and public participation in environmental management.²

Ultimately, environmental law is not simply a collection of rules and regulations, but also a crucial instrument for achieving sustainable development. Effective environmental law is expected to create harmony between economic development and environmental protection.

¹A. Marthen, “Implementasi Hukum Lingkungan Dalam Pengelolaan Sumber Daya Alam Berkelanjutan.” 4 (2022): 8220–8229.

² Diva Pitaloka, “Implemetasi Hukum Lingkungan Internasional Dalam Hukum Nasional Indonesia,” *Journal Kompilasi Hukum* 6, no. 2 (2021).

This will enable humanity to enjoy technological and economic progress without damaging the environment, the source of life. Furthermore, environmental law plays a crucial role in addressing global challenges such as climate change, land degradation, and biodiversity loss. Therefore, strengthening and enforcing environmental law is crucial to ensuring the sustainability of our planet for future generations.³

b. Legal Principles Applicable to Law no. 32/2009

Principles of environmental law in Law no. 32 of 2009 concerning Environmental Protection and Management is regulated in Article 2 which reads "Environmental protection and management is carried out based on the principles of :⁴

1. The principle of state responsibility is defined as:
 - The state guarantees that the use of natural resources will provide the greatest possible benefits for the welfare and quality of life of the people, both the present and future generations.
 - The state guarantees citizens' rights to a good and healthy living environment.
 - The state prevents the exploitation of natural resources which causes pollution and/or damage to the environment.
2. The principle of sustainability and continuity. This means that each person bears obligations and responsibilities to future generations and to each other within the same generation by making efforts to preserve the carrying capacity of the ecosystem.
3. The principle of harmony and balance means that environmental utilization must take into account various aspects such as economic, social, cultural interests, and the protection and preservation of ecosystems.
4. The principle of integration, means that environmental protection and management is carried out by combining various elements or synergizing various related components.
5. The principle of benefit, is defined as all matters and/or development activities carried out in accordance with the potential of natural resources and the environment to improve community welfare and human dignity in harmony with the environment.

³ Febrian Chandra, *Hukum Lingkungan* (Merangin: Meja Ilmiah Publikasi, 2024), 3.

⁴ Syamsul Arifin, *Hukum Perlindungan Dan Pengelolaan Lingkungan Hidup Di Indonesia* (Jakarta: PT. Sofmedia, 2012), 63–65.

6. The principle of caution, defined as uncertainty regarding the impact of a business and/or activity due to limited mastery of science and technology, is not a reason to delay steps to minimize or avoid threats to environmental pollution and/or damage.
7. The principle of justice, defined as environmental protection and management must reflect proportional justice for every citizen, across regions, generations, and genders.
8. The principle of ecoregion, is defined as the protection and management of the environment must pay attention to the characteristics of natural resources, ecosystems, geographical conditions, local community culture, and local wisdom.
9. The principle of biodiversity, defined as the protection and management of the environment must pay attention to integrated efforts to maintain the existence, diversity and sustainability of natural biological resources consisting of natural resources and animal natural resources, which together with the non-biological elements around them as a whole form an ecosystem.
10. The polluter pays principle means that every person responsible whose business and/or activities cause environmental pollution and/or damage is obliged to bear the costs of environmental restoration.
11. The principle of participation, means that every member of society is encouraged to play an active role in the decision-making process and implementation of environmental protection and management.
12. The principle of local wisdom, means that in protecting and managing the environment, attention must be paid to the noble values that apply in the social order of life.
13. The principle of good governance is defined as environmental protection and management inspired by the principles of participation, transparency, accountability, efficiency and justice.
14. The principle of regional autonomy is defined as the government and regional governments regulating and managing their own government affairs in the field of environmental protection and management by taking into account the specificities and diversity of regions within the framework of the Unitary State of the Republic of Indonesia.

c. Implementation and Challenges of Environmental Law in Ecosystem Protection

1. Analysis of the Environmental Legal Framework in Indonesia

Indonesia has established a comprehensive environmental legal framework through Law No. 32 of 2009 concerning Environmental Protection and Management (UUPPLH). Evaluation of the implementation of UUPPLH shows that this law provides a strong foundation for environmental protection, but still faces various challenges in its implementation.

Indonesia's environmental legal framework has undergone significant evolution since the enactment of Law No. 32 of 2009 concerning Environmental Protection and Management (UUPPLH). This law marked a significant milestone in environmental protection efforts in Indonesia, providing a comprehensive legal basis for environmental management.

Analysis of specific ecosystem protection and management aspects reveals gaps in the existing legal framework. Several important ecosystems, such as wetlands, karst areas, and coastal ecosystems, remain inadequately regulated. This highlights the need to develop more specific regulations to protect these unique ecosystems.⁵

2. Effectiveness of Environmental Law Implementation in Ecosystem Protection

The implementation of environmental law in ecosystem protection shows significant variation in effectiveness. Administrative law enforcement, as the frontline in environmental protection, still faces structural and systemic obstacles. Complex and lengthy administrative procedures often hinder prompt action in addressing environmental violations.

In the context of criminal and civil sanctions, the application of sanctions is still suboptimal and has not provided a significant deterrent effect. Case studies of several major environmental pollution cases show that law enforcement is often hampered by a lack of technical evidence and difficulties in proving a causal relationship between activities and environmental impacts.⁶

3. The Role of Institutions in Environmental Law Enforcement

⁵ Ali Agil Aufa, "Prinsip Sustainable Development Dalam Penegakan Hukum Lingkungan," *Staatsrecht: Jurnal Hukum Kenegaraan dan Politik Islam* 1, no. 2 (2021).

⁶ Aminah Aminah, "Gugatan Perdata Bidang Lingkungan Hidup Dan Kehutanan Di Indonesia," *Jurnal Hukum Progresif* 7, no. 2 (2019): 142.

Coordination between government agencies in environmental law enforcement remains a major problem. Excessive sectoral attitudes and overlapping authorities often reduce the effectiveness of law enforcement.

4. Community Participation and the Role of Stakeholders

Active community involvement in enforcing environmental laws is crucial as a form of oversight and partnership with the government. However, an analysis of the public complaints system shows that, despite the provision of various channels, its effectiveness is hampered by complex bureaucracy and a lack of clarity in the complaint handling process.

5. Economic Instruments in Environmental Law Enforcement

The implementation of economic instruments in environmental law enforcement in Indonesia has progressed, although further improvements are needed. Administrative sanctions and fines are ineffective because they are often small compared to the profits derived from environmental violations. Furthermore, the existing incentive and disincentive system has not been successful in encouraging meaningful behavioral changes among business actors.

Based on an in-depth analysis of environmental law implementation, several strategic recommendations can be formulated to strengthen Indonesia's environmental legal system. Regulatory reforms that prioritize procedural simplification and strengthening law enforcement mechanisms are proposed as crucial steps. Institutional capacity building is also needed through ongoing training programs and the development of integrated information systems.⁷

2. MAQASID SYARIAH AND THE CONCEPT OF ENVIRONMENTAL PROTECTION

a. Understanding and objectives of Maqasid Syariah

Maqasid Syariah is a combination of two words: Maqashid and Sharia. Maqashid comes from the Arabic word مقاصد , the plural of مقصد (maqshad), meaning purpose, goal, principle, intention, goal, and final destination. Terminologically, Maqashid means to intend, to be serious, to seek something and to reach it. It can also mean a straight path that never bends.

Sharia, linguistically means religion, teachings, and manhaj, path, Sunnah. Basically the word Sharia is used for water sources that are intended for drinking.

⁷ Erwin Syahrudin, *Hukum Lingkungan*, vol. 1, 2021.

Sharia in terms means following the Messenger of Allah and obeying him, by carrying out his commands and committing to worship Allah SWT .⁸

Maqasid Syariah is understanding the meaning, wisdom, purpose, secrets, and underlying factors behind the formation of a law. The concept of Maqasid Syariah is an important and fundamental concept that is a key topic in Islam, emphasizing that Islam exists to realize and maintain the welfare of humanity.⁹

The spirit of the Maqasid Syariah concept is to realize goodness while avoiding evil or attracting benefits and avoiding harm, a term that is commensurate with the essence of Maqasid Syariah is *maslahat*.

b. The Meaning and Purpose of Maqasid Syariah According to Ulama

The objectives of law (Maqasid Syariah) must be understood by mujtahids in order to develop legal thought in Islam in general and answer contemporary legal issues whose cases are not explicitly regulated by the Qur'an and Hadith. The following are several definitions of Maqasid Syariah from several figures.

1. Imam Ghazali

Maqasid Syariah according to Imam Ghazali is perpetuation by rejecting all forms of *madharat* and withdrawing benefits. So it is known as the rule of getting good and rejecting damage.

Maqasid Syariah are the objectives of the Shari'a and the secrets intended by Allah in every law of all its laws. The essence of the aim of sharia is to realize benefits for humans and eliminate harm, while *mabadi* (basic principle) is paying attention to the basic values of Islam. Such as justice, equality and freedom.

In his thinking, Imam Al-Ghazali divides the benefits (Maqasid Syariah) into five (الأصول الخمسة), namely: maintaining religion (حفظ الدين), maintaining the soul (حفظ النفس), maintaining reason (حفظ العقل), maintaining offspring (حفظ النسل) and maintaining property (حفظ المال).¹⁰

2. As-Syatibi

⁸ Paryadi, "Maqashid Syariah : Definisi Dan Pendapat Para Ulama," *Cross-border* 4, no. 2 (2021): 201–216.

⁹ Zainul Mun'im, "Etika Lingkungan Biosentris Dalam Al-Quran: Analisis Tafsir Pelestarian Lingkungan Hidup Karya Kementerian Agama," *Suhuf* 15, no. 1 (2022): 197–221.

¹⁰ Al-Ghazali, *Al-Mustasfa Min Llm Al-Usul* (Kairo: al-Amiriyah, 1997), Jilid 1 h. 150.

As-Syatibi firmly stated that Allah's primary purpose in establishing His laws is to achieve the welfare of human life, both in this world and the hereafter. Like previous scholars, he also divided the order and priority scale of welfare into three levels: *daruriyat*, *hajiyyat*, and *tahsiniyat*. According to him, the concept of welfare is similar to that of al-Ghazali.¹¹

3. Wahbah Az-Zuhaili

According to him, something new can be said to be Maqasid Syariah if it fulfills the following four conditions, namely:

- It must be permanent, meaning that the intended meanings must be certain or strongly suspected to be close to certain.
- It must be clear so that jurists will not differ in determining its meaning. For example, preserving offspring is the purpose of the prescribed marriage.
- It must be measurable, meaning that the meaning must have clear measurements or boundaries that cannot be doubted. Such as maintaining reason, which is the aim of prohibiting khamr.
- Generally applicable, meaning the meaning will not differ due to differences in time and place. For example, the ability to provide for a living is a requirement for kafa'ah (a condition of marriage).¹²

c. The Relevance of Maqasid Syariah to the Environment and Ecosystem

Referring to Al-Ghazali's concept of Maqasid Sharia, which emphasizes the importance of upholding the five objectives of sharia: life, religion, intellect, wealth, and lineage. This concept teaches the importance of maintaining a harmonious relationship between humans and nature to achieve these objectives. Thus, the maqasid sharia in preserving ecosystems can be elaborated as follows:

1. Protecting the environment from damage and pollution can support human health, both physically and mentally. A healthy and sustainable environment supports human reason and the ability to think well.
2. A good and healthy environment also contributes to the safety and well-being of human life. Poor environmental quality, such as air or water pollution, can

¹¹ As-Syatibi, *Al-Muwafaqat Fi Usul Al-Syari'ah* (Kairo: Mustafa Muhammad, 1996), Jilid 2 h. 60.

¹² Imam Habib Agri and Achyar Zein, "Ekoliterasi Lingkungan Hidup Dalam Alquran," *Kamaya: Jurnal Ilmu Agama* 7, no. 2 (2024): 101–113, <https://jayapanguspresspenerbit.org/index.php/kamaya/article/view/23>.

endanger human health and life.

3. Protecting the environment also means protecting the sustainability and survival of future generations. Saving the environment from damage ensures that our children and grandchildren can enjoy and utilize existing natural resources.
4. Managing natural resources wisely and responsibly is part of the maqashid sharia in protecting assets and avoiding waste .
5. A healthy and sustainable environment also reflects a true Islamic understanding of human responsibility as God's vicegerent on earth. By caring for nature, humans can reflect true faith and beliefs.¹³

The concept of mashlahah in Islam refers to all forms of goodness, both worldly and hereafter, material and spiritual, and individual and collective. In the context of Islam , the concept of mashlahah is applied by considering the objectives of Islamic law, which include: preserving the soul, preserving property, preserving the mind, preserving offspring, and preserving religion. In considering these objectives, Islam strives to build a sustainable perspective and actions towards the environment.¹⁴

The following are several formulations of the concept of Maqasid Syariah (mashlahah) in حفظ البيئة (**Environment and Ecosystem**) :

1. Environmental Protection as a Religious Obligation

The concept of mashlahah integrates environmental responsibility as an integral part of religious teachings. Destructive actions against nature not only contradict spiritual values but also endanger the well-being of humanity and the entire ecosystem.

2. Prevention of Environmental Damage

Applying the principle of mashlahah requires us to prevent environmental damage. Actions that have the potential to negatively impact nature or threaten the survival of humans and other living things must be avoided.¹⁵

3. Wise Use of Resources

¹³ Ansar Mangka, Amrah Husma, and Jahada Mangka, “Pelestarian Lingkungan Hidup Dalam Pandangan Syariat Islam,” *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 3, no. 2 (2022): 205–221.

¹⁴ Mustolikh Mustolikh et al., “Bencana Alam Dan Etika Lingkungan Hidup Dalam Al-Qur’an,” *Proceedings Series on Social Sciences & Humanities* 6, no. 0281 (2022): 170–176.

¹⁵ Rifqi Nurdiansyah et al., “Relasi Pranata Lingkungan Dengan Lingkungan Hidup Perspektif Hukum Islam,” *JISRAH: Jurnal Integrasi Ilmu Syariah* 3, no. 2 (2022): 183.

The concept of *mashlahah* in the Quran teaches the importance of utilizing natural resources wisely and sustainably. Overexploitation that can deplete natural resources and disrupt the balance of the ecosystem should be avoided.¹⁶

4. Sustainable Development

The concept of *mashlahah* can be applied to sustainable development planning. Development actions that balance economic, social, and environmental interests will ensure long-term well-being.

5. Consumption Ethics

Using the concept of *mashlahah* in Islamic law can also lead to responsible consumption ethics. Excessive or environmentally damaging consumption should be avoided, while consumption that supports environmental sustainability and social well-being should be emphasized.

6. Animal and Plant Protection

The concept of *mashlahah* also encompasses the protection of animals and plants. Mistreatment of other living creatures can harm the public good and violate Islamic ethical principles.

7. Cooperation in Environmental Conservation

The principle of *mashlahah* can motivate individuals and communities to work together to preserve the environment. Collaboration in protecting ecosystems and addressing environmental issues will bring mutual benefits.

8. Awareness and Education

The concept of *mashlahah* can be applied to awareness and education efforts regarding the importance of environmental protection. By educating the public about the positive impacts of sustainable actions, they can become more aware of their responsibilities towards the environment.¹⁷

Some Islamic perspectives on the environment that can be taught in Islamic studies include: The environment is a unified system and has numerous relationships with its inhabitants, many interactions, and correlations. Islam views the environment as an

¹⁶ Marthen, "Implementasi Hukum Lingkungan Dalam Pengelolaan Sumber Daya Alam Berkelanjutan."

¹⁷ Ahmad Tijanul Uluum and Aji Nugroho, "Fikih Ekologi: Menjaga Kelestarian Lingkungan Alam Dengan Pendekatan Teori Maqhasidus Syariah A h Mad Tijan u l U Lu u m , A Ji Nugroh o Fakultas Syariah Dan Ekonomi Islam , Universitas Islam Tribakti Lirboyo Kediri , Indonesia" (2023): 165–172.

inseparable part of a person's faith in God. Islam forbids causing damage to the earth, and humans have an obligation to protect the environment and respect the universe.

Environmental education should be taught in educational institutions because it plays a crucial role in transmitting environmental knowledge and awareness to the younger generation. Environmental education from an Islamic perspective is based on the principles that nature is God's creation, humans are God's vicegerents on earth, and humans must preserve and prohibit harming the universe.¹⁸

D. CONCLUSION AND SUGGESTIONS

This study has analyzed the potential for harmonization between Indonesian environmental law and Maqasid Syariah in the context of ecosystem protection. Based on an analysis of the main principles of Maqasid Syariah and an evaluation of Indonesian environmental law, the following conclusions can be drawn:

1. *Environmental conservation* is a concept that discusses environmental conservation, the factors and impacts of environmental damage, and the Islamic perspective on the environment. This concept represents a breakthrough in addressing issues of environmental sustainability and law, and the birth of the concept of environmental law. In the context of *environmental conservation*, the concept of *mashlahah* can be applied to maintain environmental and natural balance and ensure the long-term benefit of all of Allah's creation.
2. The main principles of Maqasid Syariah, namely safeguarding the soul, religion, reason, wealth, and lineage. *حفظ البيئة*, *المصلحة*, and *درء المفاسد*, have strong relevance and can be applied as an ethical and philosophical framework in the concept of ecosystem protection from an environmental law perspective. Maqasid Syariah provides a holistic foundation of values and emphasizes human responsibility as caliphs to maintain the balance of nature.
3. Indonesia's positive environmental law, particularly the Environmental Management Law (PPLH), has accommodated several principles that are in line with Maqasid Syariah, such as environmental protection objectives, the principle of responsibility, and efforts to prevent damage.
4. Harmonization between Indonesian environmental law and Maqasid Syariah has

¹⁸ Siti Yumnah, "Pendidikan Agama Islam Berwawasan Lingkungan Hidup," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 14, no. 2 (2020): 325–340.

significant potential to strengthen the legal framework and implementation of ecosystem protection.

Based on the research results and conclusions above, here are some recommended suggestions to strengthen ecosystem protection in Indonesia through harmonization with Maqasid Syariah:

1. The government and policymakers need to consider explicitly integrating ethical and spiritual values derived from Maqasid Syariah in the formulation and revision of environmental legislation.
2. The government needs to collaborate with religious leaders, Islamic organizations, and educational institutions to increase public awareness and understanding of the importance of ecosystem protection from an Islamic perspective.

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