



## A *Maqasid*-Cosmology Approach to Integrating *Fiqh al-Bi'ah* and *Fiqh al-Watan* in Pahang

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### Abstract

*This article discusses the theory and application of Fiqh al-Bi'ah Watan (Local Islamic Environmental Jurisprudence) as a framework for Islamic environmental governance in the State of Pahang. The approach emphasises that environmental stewardship is not merely a human duty but also an act of worship grounded in tawhīd, maqāṣid, and adab. Using historical and content analysis, the study examines key policy documents and academic sources such as the Garis Panduan Syariah Alam Sekitar (JAKIM, 2023) and Ceramah Aspirasi Pahang 1st (2025). The findings reveal that Fiqh al-Bi'ah Watan functions as a localized Islamic epistemology integrating Malaysian customs, science, and Shariah principles within a holistic maqāṣid-based sustainability framework. Accordingly, Pahang emerges as a model of Islamic ecological governance aligns development with raḥmah, mīzān, and barakah.*

**Keywords:** *Fiqh al-watan, fiqh al-bi'ah, environmental fiqh, Islamic ecology, pahang governance*

*Received December 05, 2025    Revised December 30, 2025    Published December 31, 2025*



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### Introduction

The concept of *Fiqh al-Waṭan* emerged as a response to the need to integrate Islamic values with local social, cultural, and geographical realities. It functions as a legal and philosophical framework grounded in the principles of *maqāṣid al-sharī'ah*, Malaysian customs, and the trust of stewardship (*amānah al-khilāfah*). Within this context, *Fiqh al-Bi'ah* (environmental fiqh) becomes an important branch that strengthens the human role as the guardian of the earth (*khalīfah fī al-ard*) and the executor of justice toward all of God's creation. In Islamic thought, the human-nature relationship is not merely material, but also spiritual and moral. The natural world (*al-bi'ah*) is regarded as part of the system of Divine signs (*āyāt Allāh*) that manifest God's greatness and mercy (Nasr, 2007).

Thus, when humans destroy the environment, such an act is not only an economic or political wrongdoing but also a violation of cosmic balance (*fasād fī al-ard*), as highlighted in the Qur'anic verse from Surah al-Rūm (30:41): "Corruption has appeared on land and sea because of what the hands of humans have earned, so that He may let them taste part of the consequences of their deeds, so that they may return." This verse underscores that ecological crises reflect spiritual and epistemological crises of modern humanity, as argued by Seyyed Hossein Nasr

(2007). Such crises arise when humans view nature not as a sacred creation but as an object of exploitation. Therefore, Islam demands that humans understand nature as a Divine trust that must be managed with *adab*, wisdom, and moral responsibility (Numan & Touce, 2025; Saidi et al., 2025; Shalghoum et al., 2025).

*Fiqh al-Waṭan* is not merely a set of technical laws but a localized Islamic epistemology that restructures the relationship between humanity, nature, and the state. It is rooted in the view that each territory (*waṭan*) possesses unique realities, customs, and cultures, and Islam recognizes this diversity as a form of Divine mercy (*ikhtilāf ummah raḥmah*). Accordingly, the principles of *Fiqh al-Waṭan* allow Islamic rulings to be adapted to specific social and geographical contexts without compromising the values of *tawḥīd* and *maqāṣid* (Majdi, 2025). In the context of Pahang, this concept is expressed through state policies grounded in Islamic values and environmental sustainability (Nurfadilah et al., 2025; Almardiyah et al., 2025).

The gazettement of 2.04 million hectares of permanent forest reserves, making Pahang the most forested state in Peninsular Malaysia, aligns with the *maqasid* of *ḥifẓ al-bī'ah* and the Islamic principle of *'adl wa mīzān* (justice and balance) (Government of Pahang, 2025). Moreover, initiatives such as the Pahang Forest Waqf and the Royal Tiger Reserve of Al-Sultan Abdullah illustrate how Islamic *fiqh* is adapted within local governance. Nature is no longer viewed solely as an economic asset but as a source of worship and a manifestation of Divine blessing (*barakah al-'umrān*). This approach demonstrates that *Fiqh al-Waṭan* functions as an Islamic Sustainable Development *Fiqh* that balances material and spiritual dimensions (Jaafar et al., 2025).

*Fiqh al-Bī'ah* emphasises human responsibility as the protector and preserver of ecological balance. In Islamic tradition, safeguarding the environment is not merely an administrative matter but an act of worship. The Prophet Muhammad (peace be upon him) stated that any tree or seed planted that benefits birds, humans, or animals is counted as charity for the one who planted it (Narrated by al-Bukhari and Muslim). This hadith shows that environmental preservation is a righteous deed (*'amal ṣāliḥ*) that brings continuous reward (*ṣadaqah jāriyah*). This principle forms the foundation of *Fiqh al-Bī'ah al-Waṭan*, whereby nature is protected not only for its economic value but for its spiritual significance. Within the *maqasid* framework, *ḥifẓ al-bī'ah* is now recognized by many contemporary scholars, such as Bakar (2019) and Abdillah (2002) as the sixth *maqasid*, complementing the classical five (religion, life, intellect, lineage, and property).

Environmental protection is an essential prerequisite for the sustainability of all other *maqasid*; without nature, life, and the practice of Islamic law cannot be sustained. Pahang demonstrates this *maqasid* through the Tasik Chini moratorium (2021), implemented not merely due to international pressure but based on the Islamic legal principle *lā ḍarar wa lā ḍirār* (no harming and no reciprocating harm). Tasik Chini, now recognized by UNESCO as an

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International Biosphere Reserve, stands as a symbol of the successful integration of *Fiqh al-Bī'ah* and *Fiqh al-Waṭan*.

In Malaysian-Islamic cosmology, the human-nature relationship is inseparable from the structures of adab and custom. Malay proverbs such as “*Adat bersendi syarak, syarak bersendi Kitabullah*” affirm that custom is a cultural interpretation of the shariah, which also includes environmental preservation. The history of Malaysian-Islamic kingdoms, such as Pahang, shows that customary laws emphasised a balance between land, water, and forest. The *Hukum Kanun Pahang* contains provisions prohibiting land encroachment, river pollution, and the misuse of public resources, indicating that ecological consciousness existed as early as the sixteenth century. From a cosmological perspective, the Malaysian worldview regards nature as an entity endowed with its own spiritual essence; mountains, rivers, and trees are seen as possessing a soul created by God (Nurjanah et al., 2025; Johar et al., 2025; Akyuni et al., 2025). Although often misinterpreted as animism, this view reflects an innate tawḥīdic awareness (*fitrah tauḥīdiyyah*) that recognizes the rights of all creatures as part of God’s creation (Osman Bakar, 2019). Thus, environmental preservation within the Malaysian context is an expression of adab toward God’s creation, not simply a social responsibility.

The state of Pahang demonstrates how Islamic principles, customs, and modern policy frameworks can be harmoniously integrated. Under the leadership of His Royal Highness Al-Sultan Abdullah Ri’ayatuddin Al-Mustafa Billah Shah, Pahang adopted sustainability as a core Islamic state policy. His Majesty has instructed that the state’s development be guided by three core values: blessing, sustainability, and well-being (Government of Pahang, 2025). Through initiatives such as *Pahang Go Green*, *Pahang Digital Forest Monitoring*, and the *Green Digital Plan 2021–2025*, the state not only conserves forests and biodiversity but also instills Islamic accountability within public governance. The PRISAI values (Care, Resilience, Inclusiveness, Loyalty, Trustworthiness, Identity) serve as a social maqasid framework that integrates Islamic ethics and *watan*-based values into sustainability policy.

Thus, Pahang can be regarded as a local model of Islamic Environmental Governance grounded in *Fiqh al-Waṭan*, which not only fulfills Western sustainable development criteria but also surpasses them by incorporating the spirit of tawḥīd, maqasid, and adab as a holistic Islamic paradigm for understanding the relationship between humanity, God, and nature. Overall, *Fiqh al-Waṭan* provides an epistemological foundation for contextualizing and implementing *Fiqh al-Bī'ah* by integrating tawḥīd as the ontological basis, maqasid as the normative guide, adab as the moral ethic, and Malaysian-Islamic cosmology as the local epistemological framework. With this structure, Pahang is not merely a state that preserves nature but a state that manifests tawḥīd through public policy, making sustainability not a secular agenda but a continuous act of worship (*‘ibādah ‘āmmah*) for the well-being of both this world and the hereafter.

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This study aims to examine both scientifically and empirically how the principles of *Fiqh al-Bi'ah* can be integrated into the framework of *Fiqh al-Waṭan* as the foundation of Islamic development rooted in sustainability, maqasid, and adab. This objective is based on the understanding that environmental issues are no longer merely technical problems, but crises of values and epistemology that require moral and theological solutions (Nasr, 2007). In modern development frameworks, many ecological policies rely solely on scientific approaches, without connecting them to spiritual values or the maqasid of the shariah. Islam asserts that environmental preservation is not only a responsibility toward the earth, but also a responsibility toward God. Therefore, *Fiqh al-Waṭan* plays a critical role in restructuring the relationship between religion, knowledge, and policy so that it may return to cosmic balance (*mīzān*).

The main objectives of this study encompass three aspects. First, to explain the conceptual foundations of integrating *Fiqh al-Bi'ah* into *Fiqh al-Waṭan*. This study argues that *Fiqh al-Bi'ah* cannot be separated from *Fiqh al-Waṭan*, because nature is an integral part of *watan*. According to Osman Bakar (2019), Islam does not recognize a separation between ecology and politics, because both reflect human servitude (*'ubūdiyyah*) to God. Second, to analyze the implementation of maqasid and adab in environmental governance policies in Pahang. The implementation of *ḥifẓ al-bi'ah* through the gazettement of permanent forests, the Tasik Chini moratorium, and environmental waqf initiatives illustrates a concrete Islamisation of policy, supported by state-sponsored education, da'wah, and CSR programs that internalize ecological adab. Third, to propose an Islamic Green Policy model based on *Fiqh al-Waṭan*, namely the Islamic Green Policy of Pahang (IGPP), which integrates the values of tawḥīd, maqasid, custom, and green technology into a unified Islamic-oriented framework.

The theoretical rationale of this study addresses several key aspects. First, the failure of secular paradigms that separate science from spirituality has led to excessive environmental exploitation (Nasr, 2007). *Fiqh al-Waṭan* offers a framework for the Islamisation of ecological thought that reorients the meaning of development toward worship and mercy (*raḥmatan li al-'ālamīn*). Second, maqasid al-sharī'ah provides a strong normative foundation for environmental preservation, as proposed by Farrah Wahida Mustafar et al. (2020) and Raudha Md. Ramli (2020). Third, the dimensions of adab and Malaysia-Islamic cosmology restore human awareness of their position as guardians rather than owners of nature. In Malaysia political tradition, the ruler acts as the protector of the environment, reflecting the continuity of shariah responsibility (*mas'ūliyyah shar'iyyah*) within political authority. Fourth, education and da'wah play crucial roles in shaping Islamic ecological awareness, as highlighted in studies on Islamic Environmental Education (Springer, 2024) and *Dakwah Pelestarian Alam Sekitar* (UIAM, 2020). Fifth, Pahang provides an empirical site demonstrating how maqasid and adab values can be institutionalized through forest gazettement, the Tasik Chini moratorium,

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Forest Waqf, Lipis Geopark, and technology-based initiatives such as Digital Forest Monitoring (Rahman et al., 2025; Jaafar et al., 2025).

In conclusion, the objectives and theoretical rationale of this study are grounded in the conviction that environmental sustainability is a Divine trust, and *Fiqh al-Watan* is the most suitable framework for fulfilling this trust within the context of a local Islamic state. This paradigm rejects the dualism between religion and development and emphasises that ecological policy must be founded upon *tawhīd*, *maqasid*, and *adab*. Pahang emerges as an empirical example of how this theory can be translated into policies that integrate *‘ilm* and *‘amal*, shariah and custom, development and Divine blessing.

### Method

This study employs a qualitative approach grounded in historical analysis and content analysis, supported by the paradigm of the Islamisation of knowledge and the theory of *Fiqh al-Watan* (Haider et al., 2025; Suryani et al., 2025). This approach is selected because it enables the researcher to trace the relationship between Islamic principles, Malaysian customs, and contemporary state policies in Pahang within the context of environmental sustainability. As emphasised by Al-Attas (1995), Islamic research must be anchored in *tawhid* and return knowledge to its original purpose, guiding human beings towards the recognition of God (*ma‘rifah*) through *adab* and an awareness of the hierarchy of His creation. Accordingly, this study perceives environmental management not merely as a scientific activity, but also as a form of intellectual worship (*‘ibādah ‘ilmiyyah*) rooted in the objectives of the Shariah (*maqasid*) and the trust of stewardship (*amanah khalifah*).

Two main justifications reinforce the selection of this methodology. The first relates to Islamic epistemological considerations, which demand the integration of reason and revelation in understanding natural phenomena (Bakar, 2019; Amiri et al., 2023). The second concerns contextual and *watan*-based considerations, in line with the principles of *Fiqh al-Watan*, which emphasise the need to understand local realities through the lens of a state’s history, customs, and cultural identity (Ibrahim Majdi, 2025). Therefore, state texts and policy documents such as *Ceramah Aspirasi Pahang 1st* (2025) and the *Shariah Environmental Guidelines* (Mas Nooraini Hj. Mohiddin, 2023) are analysed using the method of Islamic Environmental Hermeneutics (Springer Education, 2024), a contextual interpretive approach based on a *tawhidic* worldview and *adab*.

In its implementation, historical analysis is employed to trace the evolution of Islamic thought on the environment from the classical to the modern era, beginning with scholars such as al-Ghazali and Ibn Khaldun, who emphasised balance (*mīzān*) as the foundation of civilisation, and extending to the institutionalisation of Shariah principles in Malaysia legal texts such as the *Hukum Kanun Pahang* and the *Undang-Undang Laut Melaka*. Content analysis is then used to interpret Islamic values embedded in documents, policy speeches, and academic reports, with particular attention to themes such as *tawhid*,

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*maqasid*, *adab*, environmental *hisbah*, and ecological *waqf* (Farrah Wahida Mustafar, Nurdina Zaini, & Mazlan Ibrahim, 2020). This approach also takes into account local customs such as ancestral land (*tanah pusaka*) and *rimba larangan* in Pahang as cultural heritage reflecting the value of *ḥifẓ al-bī'ah* (environmental preservation).

Finally, this study applies a triangulation of the Islamisation of knowledge to connect three key dimensions: *tawhid*, *maqasid*, and *adab*. The *tawhid* dimension assesses the awareness of God's sovereignty within state policies; the *maqasid* dimension evaluates the extent to which these policies achieve public interest (*maṣlaḥah 'āmmah*); and the *adab* dimension examines the ethical conduct and spiritual intention underlying every action. This approach goes beyond purely empirical analysis; it interprets the moral, spiritual, and epistemological meanings embedded in environmental policies, positioning *Fiqh al-Bī'ah Watan* not merely as a theoretical construct but as a functional system of knowledge and Islamic development policy within the context of the State of Pahang (Raudha Md. Ramli, 2020).

## Results and Discussion

This study is grounded on three principal theoretical foundations that shape the paradigm of *Fiqh al-Bī'ah Watan*: the theory of *tawhid* as the ontological basis of nature and humanity, the theory of *maqasid al-shariah* as the normative framework for environmental governance, and Malaysia-Islamic cosmology and *adab* as the local epistemological foundation. These three foundations complement one another; *tawhid* provides meaning and purpose to the existence of nature, *maqasid* establishes principles and values for sustainable development, while Malaysia-Islamic *adab* and cosmology manifest the application of these values within the historical and cultural context of the State of Pahang. Through the integration of these three dimensions, the study can explore the relationship between the Islamic worldview, Malaysian tradition, and contemporary policies in a more holistic and integrated manner.

### Tawhid: The Ontological Foundation of Nature and Humanity

*Tawhid* is the first foundation underlying the entire structure of knowledge in Islam. Within this framework, nature is not an independent entity but a manifestation of the oneness and wisdom of Allah SWT. The Qur'an affirms that all creation is a sign (*āyah*) that guides humans to recognize their Lord: "Indeed, in the creation of the heavens and the earth and in the alternation of night and day are signs for those of understanding" (Āli 'Imrān 3:190).

According to Seyyed Hossein Nasr (2007), the modern environmental crisis stems from the separation between *tawhid* and science. Humans view themselves as masters over nature rather than as part of the system of divine creation. Thus, Islam restores this relationship by positioning humans as *khalifah* (*wakīl Allāh fī al-ard*) who bear responsibility for the earth.

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In the context of *Fiqh al-Watan*, tawhid becomes an epistemological foundation that binds the relationship between religion, customs, and nature. Every development policy must be oriented towards *'ubūdiyyah* (servitude), not merely profit. Therefore, the conservation of forests, rivers, and biodiversity in Pahang is seen not only as the responsibility of the government but as a collective act of worship that manifests tawhid in social action.

Osman Bakar (2019) emphasises that tawhid produces balance (*mīzān*): when humans fulfil their trust toward nature, cosmic harmony is preserved. This view situates tawhid not merely as a belief, but as an ontological principle of Islamic sustainable development.

### **Maqasid al-Shariah: The Normative Foundation and Framework for Environmental Governance**

*Maqasid al-Shariah* functions as a normative structure that guides every human action to align with the principle of *jalb al-maṣlaḥah wa dar' al-mafṣadah* (bringing benefit and preventing harm). While classical Islamic tradition emphasised the five primary maqasid religion, life, intellect, lineage, and property contemporary scholars such as Farrah Wahida Mustafar et al. (2020) and Mujiyono Abdillah (2002) expand this framework by including *ḥifẓ al-bī'ah* (environmental protection) as the sixth maqasid. This expansion is significant because without ecological balance, all other maqasid cannot be fully realized.

In the context of *Fiqh al-Watan*, this maqasid is institutionalized through state policies grounded in the trust of *khalifah* and the principle of justice. For example, the gazettement of 2.04 million hectares of permanent forest reserves in Pahang reflects the principle of *ḥifẓ al-bī'ah*; the Tasik Chini moratorium (2021) was implemented based on the legal maxim *lā ḍarar wa lā ḍirār* (no harm shall be inflicted nor reciprocated); while initiatives such as Wakaf Hutan and Geopark manifest the spirit of *ṣadaqah jāriyah* through the protection of natural resources.

According to Mas Nooraini Hj. Mohiddin (2023), the implementation of maqasid in environmental governance must rest on three layers of responsibility: *mas'ūliyyah fardiyyah* (individual responsibility), *mas'ūliyyah ijtimā'iyah* (social responsibility through government policy), and *mas'ūliyyah dīniyyah* (moral and spiritual responsibility). Thus, maqasid is not merely a theoretical concept but functions as an operational system encompassing legislation, public policy, and the formation of societal ethics.

## Adab and Malaysia-Islamic Cosmology: The Local Epistemological Foundation

In Islamic epistemology, *adab* is the foundation of all knowledge. Syed Muhammad Naquib al-Attas (1995) defines *adab* as the recognition and acknowledgement of the proper place of every being within the order of existence. In the environmental context, *adab* requires humans to realize their position as guardians of creation, not its conquerors.

Malaysia-Islamic cosmology integrates the values of *adab* with traditional cosmological perspectives. The Malaysian community interprets nature not as an object (*object*), but as a living creation (*makhlūq dhū rūḥ*). Mountains, rivers, forests, and animals are considered part of a moral system that must be respected. This does not signify animism but rather ecological tawhid, an awareness that all beings submit to God (Osman Bakar, 2019).

Malaysian proverbs such as “*rimba larangan tempat jin dan insan bertemu adab*” and “*tanah pusaka jangan dijarah*” signify a cosmological understanding that positions nature as a spiritual heritage. In the context of *Fiqh al-Watan*, this view serves as the epistemological basis for policy development grounded in *adat*. Nature is not managed technocratically, but with values of respect, moderation (*wasatiyyah*), and trustworthiness.

A study by Raudha Md. Ramli (2020) asserts that ethical resource management must be anchored in the principles of *‘adl wa mīzān* (justice and balance). In the Malaysian-Islamic context, these values are expressed through the integration of *adat* and *shariah*. Hence, *Fiqh al-Watan* positions *adat* not merely as culture but as a medium for the implementation of *shariah* within the local context.

### Integration of the Three Foundations: The Fiqh al-Bī‘ah Watan Model

The integration of *tawhid*, *maqasid*, and *adab* forms a holistic theoretical framework for understanding environmental governance in Islam. It can be illustrated as follows:

**Table 1. Integration of the Three Principles**

Theoretical Foundation	Function In Fiqh Al-Bī‘ah Watan	Examples Of Application In Pahang
Tawhid (Ontology)	Establishes that all policies must be oriented towards servitude to Allah SWT.	The Sultan’s trust as the protector of nature (Royal Tiger Reserve).

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Maqasid (Normative)	Determines the objectives of the Shariah in environmental preservation.	Gazettement of permanent forest reserves, Tasik Chini moratorium.
Adab & Cosmology (Local Epistemology)	Structures social and cultural relations with nature based on Malaysia-Islamic adab and customs.	Nature Waqf programs and Islamic ecological education in state schools.

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This model positions *Fiqh al-Watan* as a system of Islamic Environmental Governance that is local, ethical (*beradab*), and maqasid-driven. It transcends the Western sustainable development framework, which is primarily economic in orientation, by emphasizing *barakah* (blessing) and *rahmah* (mercy) as the ultimate outcomes of sustainability. Overall, the theoretical and conceptual foundations of this study affirm that *Fiqh al-Bi'ah Watan* is an Islamic intellectual system that integrates *tawhid* (ontology), *maqasid* (normative), and *adab* (epistemology) within the framework of state development.

By using Pahang as an empirical model, this concept demonstrates that Islamic development is not merely rhetorical but attainable when nature, humanity, and God are interconnected through policies imbued with faith. Thus, sustainability is no longer a secular agenda but a manifestation of *tawhid* in the form of social action and state policy.

### Malaysia-Islamic Cosmology and the Views of Mujiyono Abdillah

Malaysia-Islamic cosmology is a worldview that unites theological, moral, and social dimensions in understanding the relationship between humans and nature. Within this framework, humans are not separated from nature; the two are interdependent and subject to divine laws. Nature is not merely the backdrop for human life but also a medium of servitude to God.

This view aligns with the ideas of Mujiyono Abdillah (2002), who considers environmental destroyers as spiritual and moral offenders because they violate the trust of *khalifah* and disrupt the balance (*mīzān*) established by Allah SWT. According to him, perpetrators of pollution and environmental exploitation are not merely legal offenders; they fall into the category of those who commit *jināyah bi 'iyyah* crimes against God's creation that entail moral and social sin.

### The Philosophy of Islamic Cosmology: Nature as a Sign and a Trust

In Islamic cosmology, nature is regarded as a sign (*āyah*) that guides humans toward recognizing God. It possesses sacred value, not merely utilitarian significance. Seyyed Hossein Nasr (2007) states that every natural phenomenon is a reflection of *tawhid*; therefore, respecting nature means respecting its

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Creator. Mujiyono Abdillah (2002) expands on this idea by asserting that environmental destruction constitutes a form of *fasād fī al-ard*—a violation of *sunnatullah* that maintains cosmic harmony. Nature is created in balance (*mīzān*), as Allah declares:

Meaning: “*And the heaven He raised, and He established the balance (mīzān), so that you do not transgress within the balance.*” (al-Rahman 55:7–8)

The concept of *mīzān* thus becomes the foundation of *Fiqh al-Bī‘ah*, which requires humans not to commit injustice towards nature or disrupt ecological balance. In other words, any act that disturbs ecological harmony constitutes an act of injustice (*ẓulm bi ‘īyah*) against the creation of Allah.

### **Jināyah Bi ‘īyah: Environmental Destroyers as Spiritual Offenders**

Mujiyono Abdillah introduces the term *jināyah bi ‘īyah* to describe violations of the *khalifah* mandate in managing the natural environment. This concept expands the meaning of crime in Islamic law beyond offenses against humans to include offenses against non-human creation. In this perspective, a person who clears forests irresponsibly, pollutes rivers, or inflicts cruelty on animals is considered to have committed both social and cosmic sin. They are not only destroying the earth but also violating the *fitrah* established by Allah SWT.

This concept aligns with the Prophet’s hadith:

Meaning: “*A woman was punished because of a cat she confined until it died; she neither fed it nor released it to eat the insects of the earth.*” (Narrated by al-Bukhari and Muslim)

This hadith demonstrates that Islam extends the principle of justice to include non-human creatures. Therefore, *Fiqh al-Bī‘ah* must function not merely as a technical environmental guide but as an ethical system that regulates the spiritual relationship between humans and all creation.

In this context, Mujiyono Abdillah (2002) states that sin against nature falls into the category of *‘uqubah ilāhiyyah* (Divine punishment) because it disrupts the harmony that forms the foundation of *‘imārah al-ard* (the building and cultivation of the earth). Hence, Islam emphasises the need to institutionalize Islamic ecological ethics in public policy, education, and national legislation.

### **Malaysia-Islamic Cosmology: Nature as Heritage and Trust of the Homeland**

Malaysia customs reinforce environmental sustainability through social structures and cultural symbolism grounded in the worldview of Malaysia-Islamic cosmology. Mountains, rivers, and forests in traditional society are

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often viewed as possessing spirit, as they are regarded as signs of divine presence in the visible world a form of metaphysical awareness of the existence of God as Creator and Regulator of all creation (*al-Mudabbir al-Kawnī*) (Mohd Nor Ngah, 1985; Mohamed, 2022; Masri, 2025). Although such symbolism does not fully align with formal theological categories, substantively it reflects a *tauhidic* disposition an affirmation of God's power in maintaining the balance (*mīzān*) between humans and nature (Nasr, 2007; Bakar, 2019).

In the Malaysia historical context, nature is seen as a divine text that must be read with *adab* and responsibility. This concept is embodied in various traditional customs and taboos, including the *rimba larangan* tradition found in the states of Pahang, Terengganu, and Kelantan. *Rimba larangan* refers to areas designated by local communities as sacred spaces where all forms of logging, hunting, or natural resource exploitation are prohibited. These prohibitions are not merely social regulations but are rooted in the community's spiritual awareness of the *khalifah* trust (Tenas Effendy, 2001; Omar, 2014; Ramle & Asmawi, 2014).

*Rimba larangan* represents a system of environmental protection based on faith that every mountain, tree, and river has a moral role in the structure of divine creation (Mulyadi, 2020). Even in modern history, the continuity of this tradition can be observed through the establishment of Taman Negara across the three East Coast states Pahang, Kelantan, and Terengganu which still uphold the protective function of forests as *barakah* sites of natural heritage (Sahabat Alam Malaysia & JKOASM, 2016; UNESCO, n.d.).

From the perspective of Islamic law, these practices align with the principle of *lā ḍarar wa lā ḍirār* one must not cause harm to oneself, others, or other creatures (Sunan Ibn Mājah, Kitāb al-Aḥkām, 2340). This fiqh rule forms the basis for prohibiting any action that threatens ecological balance, such as illegal logging, water pollution, or excessive wildlife hunting (Shettima, 2016; Mohamad, 2021). This principle not only shapes legal ethics but also establishes a moral philosophy that any harm inflicted upon nature is also harm inflicted upon the human soul and its society.

Within the broader framework of *Fiqh al-Bī'ah Watan*, Malaysia customs and Islamic theology unite to construct a sustainability epistemology rooted in *tawhid*, *maqasid*, and *adab*. It affirms that environmental protection is not merely a legal duty but a social act of worship that connects humans with their Creator making Pahang and the Malaysia world exemplary cases of how Islam and adat can be harmoniously integrated (Ibrahim Majdi, 2025).

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## Pahang as a Manifestation of Malaysia-Islamic Cosmology

The State Government of Pahang embodies Malaysia-Islamic cosmology through environmental policies rooted in the *khalifah* mandate and the pursuit of *barakah*. Among the key initiatives reflecting this orientation is the Al-Sultan Abdullah Royal Tiger Reserve, which integrates royal authority with spiritual responsibility toward biodiversity conservation, thereby manifesting the concept of Allah's domain protected by humans under the *khalifah* mandate.

The Tasik Chini Moratorium (2021) reflects the principle of environmental *hisbah* by halting all activities that damage the lake's ecosystem, in accordance with the values of *'adl wa mīzān* (justice and balance) in the maqasid of *ḥifẓ al-bī'ah*. Furthermore, the Pahang Forest Wakaf and Geopark initiatives elevate nature as an object of worship (*'ibādah 'āmmah*) by transforming forests from economic assets into sources of *ṣadaqah jāriyah*—a form of Islamic environmental economic reform aligned with the maqasid of *jalb al-maṣlaḥah al-'āmmah*.

Collectively, these measures demonstrate that Pahang's policies are not merely bureaucratic instruments but manifestations of local Islamic cosmology that place *tawhid* as the foundation of social action, resource management, and state governance.

## Da'wah and Ecotheological Awareness in *Fiqh al-Bī'ah Watan*

The *Environmental Conservation Da'wah Study* (IIUM, 2020) shows that da'wah must play a role in shaping the community's ecotheological awareness. Nature must be viewed as a space of worship and a place where humans fulfil their responsibility as *khalifah*. Preachers must emphasise that polluting the environment is a social sin that harms public well-being and diminishes the blessings (*barakah*) of the state.

In the context of *Fiqh al-Watan*, da'wah plays a role in strengthening the value of *adab bi'iyah* toward nature. This approach has begun to be institutionalised in the state of Pahang through green mosque programs, the *Pahang Bersih & Berkat* campaign, and the adoption of the theme "Cleanliness as Part of Faith and the Trust of the Khalifah" in state sermons.

This demonstrates that *Fiqh al-Bī'ah Watan* is not merely normative, but a social movement and moral da'wah that revitalises the relationship between knowledge, faith, and action within the local context. Mujiyono Abdillah's perspective on *jināyah bi'iyah* and the concept of Malaysia-Islamic cosmology forms the theological and moral foundation of *Fiqh al-Bī'ah Watan*. Nature is not merely an object to be used, but a divine trust (*amānah*) that must be preserved with *adab*, compassion, and a sense of responsibility.

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When this concept is institutionalised through policy and education, it produces a civilisation that displays adab toward nature, a form of development that balances soul and body, the worldly and the hereafter, humans and other creatures. In this context, Pahang serves as a model Islamic state that revives the Malaysia-Islamic cosmological tradition in the form of concrete policies.

### **Application of *Fiqh al-Bī'ah* in the Environmental Governance of Pahang**

The implementation of *Fiqh al-Bī'ah* in the governance of the State of Pahang is a tangible manifestation of institutionalising *maqāṣid al-sharī'ah* in the form of policy and modern administrative practice. It makes the state not only an executor of green policies but a pioneer of an Islamic governance paradigm grounded in *tawhīd* and adab toward nature.

Conceptually, *Fiqh al-Bī'ah Watan* in the context of Pahang can be understood as developmental fiqh based on equilibrium (*mīzān*), integrating the trust of *khalīfah*, *maqāṣid*, and Malaysia-Islamic customs (*adat*). This approach is expressed through three main channels: i) state policies and administration, ii) community and waqf initiatives, and iii) institutionalisation of Islamic values by MUIP and the royal institution.

### **Pahang as a Model State of *Fiqh al-Bī'ah Watan***

Pahang has taken proactive measures by making sustainability a central agenda of the state. Under the leadership of Kebawah Duli Yang Maha Mulia Al-Sultan Abdullah Ri'ayatuddin Al-Mustafa Billah Shah, the state adopted the theme *Pahang Hijau, Sejahtera dan Berkat* in its 2025–2030 development policy (Pahang State Government, 2025). This initiative is not merely an administrative strategy but an embodiment of the *maqāṣid* of *ḥifẓ al-bī'ah* (environmental preservation) and *jalb al-maṣlahah al-‘āmmah* (bringing collective benefit), making sustainability not only an economic objective but a religious trust. Three major policies illustrate the integration of *Fiqh al-Bī'ah* into *Fiqh al-Watan*:

First, the gazettment of 2.04 million hectares of Permanent Forest representing 57% of the state area positions Pahang as the most forested state in Peninsular Malaysia. This policy is grounded in the principles of *ḥifẓ al-bī'ah* and *‘adl wa mīzān*, ensuring a balanced and systematic approach to development and nature conservation, while reflecting the *maqāṣid* of *ḥifẓ al-māl* through sustainable resource management.

Second, the Tasik Chini Moratorium (2021) reflects the principle of *lā ḍarar wa lā ḍirār* through the cessation of all mining and logging activities to restore a threatened ecosystem. This step is not only an ecological measure but a form

of *tawbah istikhlāfiyyah*, a spiritual awareness of environmental destruction resulting from uncontrolled exploitation (Mujiyono Abdillah, 2002).

Third, the Royal Tiger Reserve of Al-Sultan Abdullah (2022) highlights the symbolic relationship between Islamic sovereignty and biodiversity conservation. In Islamic tradition, the concept of *diraja* signifies the role of the ruler as *ḥāmī al-dīn wa al-‘ālam* (protector of religion and nature), continuing the legacy of Malaysian rulers as patrons of *siyāsah shar‘iyyah* based on *maqāṣid*. Through these policies, Pahang presents a model of environmental governance grounded in *tawḥīd*, *maqāṣid*, and local Islamic cosmology.

### **The Role of the Pahang Islamic Religious and Malaysia Customs Council (MUIP)**

MUIP plays an important role as a catalyst in the Islamisation of state sustainability policies. Through new initiatives such as *Wakaf Alam* and *Pahang Geopark* (2023), MUIP introduced the concept of forest waqf as an Islamic economic instrument for environmental conservation. The fundamental principle of this waqf is that forested land endowed as waqf cannot be owned, sold, or destroyed, making it a form of perpetual charity (*ṣadaqah jāriyah*) characterised by *ta‘bīd al-manfa‘ah*. Through this approach, Pahang integrates economic fiqh, environmental fiqh, and devotional fiqh into a single sustainable system.

MUIP has also introduced the *Sustainable and Green Mosque* awareness program, aimed at making mosques centres of Islamic ecological education. This program includes sermons themed “Cleanliness as Part of Faith and the Trust of the Khalīfah” and community activities such as tree planting and recycling in mosque areas.

This approach aligns with the *Shariah Guidelines on Environmental Stewardship* (Mas Nooraini Hj. Mohiddin, 2023), which emphasise that every action toward the environment carries implications of reward or sin. Therefore, environmental management must be carried out with the intention of *‘ibādah ‘āmmah*, not merely administrative duty.

### **Implementation of PRISAI Values as a Framework of Social Maqasid**

Pahang has also introduced the PRISAI values, an acronym for *Prihatin* (Compassionate), Resilient, Inclusive, Loyal, Trustworthy, and Identity. These values function as social *maqāṣid* that complement the *maqāṣid al-sharī‘ah* within the state context.

Table 2. Implementation of PRISAI Values

Prisai Values	Islamic Meaning and Maqāṣid	Application in Environmental Policy
Prihatin	<i>Raḥmah</i> toward God's creation and empathy for future generations.	Community programs such as <i>Hutan Rakyat</i> and <i>Tasik Raḥmah</i> .
Resilient	Commitment to environmental protection despite economic pressures.	Tasik Chini Moratorium and lake restoration using biological technology.
Inclusive	The principles of <i>'adl</i> and <i>shūrā</i> in community participation.	Involvement of Islamic NGOs in environmental waqf projects.
Loyal	Loyalty to the trust of <i>khalīfah</i> and the values of <i>sharī'ah</i> .	Compliance with MUIP fatwas and guidelines in development projects.
Trustworthy	The principle of <i>mas'ūliyyah</i> <i>khalīfah</i> holds humans as trustees of the earth.	Gazettement of forest reserves and biodiversity waqf.
Identity	The embodiment of Malaysia-Islamic values is the soul of state policy.	Recognition of <i>adat rimba larangan</i> and ancestral land in state law.

The PRISAI values connect individual ethics with state policy. They ensure that development is not merely an economic achievement but a reflection of Islamic social *adab*, where the people, the government, and nature coexist within a harmonious system governed by divine law.

### Environmental Hisbah and Conservation Da'wah

The concept of *hisbah* in Islam requires oversight of community affairs, including social justice and environmental sustainability. In the modern context, environmental *hisbah* refers to a community-based monitoring system against resource exploitation and pollution.

MUIP, together with the Pahang State Mufti Department, introduced the *Environmental Hisbah Volunteer Scheme*, in which communities are encouraged to act as protectors of the environment based on the principle of *amr ma'rūf nahi munkar*. For example, mosque volunteers in the districts of Rompin and Jerantut are trained to report illegal logging activities, waste disposal, or violations of forest boundaries. This approach demonstrates the transformation

of classical fiqh into a modern social mechanism. It is not only an enforcement system but also a form of moral education, instilling the awareness that harming the environment is an act of disobedience to Allah and a betrayal of society.

### **Islamisation of Technology and Environmental Data**

Beyond social and spiritual aspects, *Fiqh al-Bī'ah Watan* is also expressed through the Islamisation of science and technology. Through the *Pahang Go Digital Forest Monitoring* project (2022), the state government employs remote sensing technology to detect logging activities and changes in forest cover. The data collected is used to maintain the *mīzān* balance between development and sustainability. This approach is consistent with Osman Bakar's (2019) assertion that Islam does not reject science, but requires science to be guided by *tawhīd*. By utilising technology ethically, Pahang demonstrates a model of *adab*-guided technology that integrates efficiency with *sharī'ah* values.

The implementation of *Fiqh al-Bī'ah Watan* in the governance of Pahang proves that Islam can be translated into modern policy without losing its spiritual essence. Through the gazettelement of permanent forests, lake moratoriums, environmental waqf, and PRISAI values, the state has manifested the *maqāṣid* of the *ḥifẓ al-bī'ah* systemically.

The roles of MUIP, the royal institution, and the public in supporting these policies demonstrate that sustainability is not merely a technical issue but a collective responsibility grounded in faith. Thus, Pahang becomes a living model of *Fiqh al-Watan*, a state that practices Islam not only through legal provisions but through a harmonious relationship between humans, nature, and God.

### **Synthesis of the Islamisation of Ecological Knowledge and State Policy Implications**

The Islamisation of ecological knowledge is an effort to restore spiritual meaning and ethical orientation to modern environmental science. Within the *Fiqh al-Bī'ah Watan* framework, the Islamisation of knowledge is not a rejection of Western science but a process of epistemological purification—restoring knowledge to *tawhīd*, *maqāṣid*, and *adab* as its foundations.

According to Syed Muhammad Naquib al-Attas (1995), knowledge that is detached from God produces technology without *adab*, science without wisdom, and development without mercy. Therefore, *Fiqh al-Bī'ah Watan* serves to integrate ecological science with Islamic spiritual values so that environmental policy is not only driven by data and figures but also rooted in faith, *adab*, and *maṣlaḥah*.

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### Islamisation of Ecological Knowledge: Integrating *Tawhīd*, *Maqāṣid*, and *Adab*

The Islamisation of ecological knowledge begins with the awareness that all creation submits to the will of Allah SWT. Nature possesses a spiritual function in which it glorifies God (al-Isra' 17:44). Thus, human beings as *khalīfah* must study and manage nature not to conquer it, but to understand the *sunnatullah* that governs its balance. Three core principles underpin the Islamisation of ecology:

**Table 3. The Islamisation of ecology**

Principles of Islamisation of Ecological Knowledge	Meaning in Islam	Implications for Environmental Policy
Tawhīd	Nature is a sign of God's greatness, not an object for exploitation.	Every policy must be grounded in divine oneness and <i>khalīfah</i> accountability.
Maqāṣid	Ensuring public welfare through balance and justice.	Policy evaluation based on <i>ḥifz al-bi'ah</i> and <i>maṣlahah 'āmmah</i> .
Adab	Ethical and moral consciousness toward the rights of all creatures.	Policies must reflect respect, moderation ( <i>wasatiyyah</i> ), and <i>raḥmah</i> toward nature.

These principles show that Islamisation is not merely a change in terminology, but a correction of worldview. Nature must be understood as a field of devotion and a reflection of divine unity. For example, Pahang's approaches in Pahang Go Green and Pahang Digital Forest Monitoring demonstrate the application of modern knowledge subordinated to Islamic *adab*, where science is guided by *tawhīd* rather than driven by economic greed.

#### The Islamic Green Policy of Pahang (DHIP): A Governance Model of Fiqh al-Watan

As a result of the synthesis between theory and practice, the proposed Islamic Green Policy of Pahang (DHIP) emerged as an administrative framework grounded in *maqāṣid*, fiqh, and adat. This model is not merely a rebranding of existing policies but an epistemic reformulation that shifts sustainability policy from a secular paradigm (sustainable development goals) to a *maqāṣid*-based sustainability paradigm. The key components of DHIP are as follows:

**Table 4. The Islamic Green Policy of Pahang**

Component	Islamic principle	Key indicators
Tawhīd and Khalifah Trust	Awareness that all development is an act of worship.	Aligning each State Malaysian Plan with the values of <i>tawhīd</i> and divine blessing.
Maqāṣid and Maṣlahah	<i>Ḥifẓ al-bī'ah</i> and <i>'adl wa mīzān</i> as policy determinants.	Evaluating every state project based on its impact on <i>maqāṣid</i> .
Adab and Environmental Ethics	<i>Adab</i> toward creation, <i>wasatiyyah</i> , and moderation.	Ecological <i>adab</i> training for state officers and communities.
Raḥmah Economy and Environmental Waqf	Nature is a trust, not an absolute economic commodity.	Strengthening the Environmental Waqf and Pahang Geopark initiatives under MUIP.
Ecological Education and Da'wah	Education based on <i>tawhīd</i> and <i>khalīfah</i> responsibility.	School curricula and mosque sermons themed on <i>Fiqh al-Bī'ah</i> .
Ethical Technology	Science is subordinated to <i>maqāṣid</i> .	Digital monitoring of forests and rivers guided by values of trust and <i>ḥisbah</i> .

DHIP becomes an Islamic policy model capable of matching global frameworks such as SDG and ESG, but rooted in local Islamic epistemology—where sustainability signifies *raḥmah* and *barakah*, not merely efficiency and profit.

#### **Shariah Sustainability Index (IKS): A Maqāṣid-Based Environmental Assessment Instrument**

Complementing DHIP is a proposed new measurement instrument, the Shariah Sustainability Index (IKS). This index evaluates the level of compliance of state policies with Islamic principles in environmental governance. The IKS model is based on five main components:

**Table 5. Five main components of the Shariah Sustainability Index**

IKS component	Islamic principle	Key indicators
<i>Ḥifẓ al-Bī'ah</i> (Environmental Protection)	Evaluates the protection of forests, rivers, air, and biodiversity.	Percentage of green areas, air and water quality, and waste management.
<i>'Adl wa Mīzān</i> (Balance)	Assesses harmony between development and sustainability.	Ratio of urban development to natural reserves.
Maṣlahah 'Āmmah (Public Good)	Measures social benefits derived from ecological policy.	Community programs, green economy, initiatives for the poor.
Ecological Adab and Ethics	Evaluates society's moral awareness of nature.	Green da'wah activities, sermons, school, and university education.

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Barakah Raḥmah	and Measures dimension blessings.	the of development	the spiritual of development	Public perception of justice, cleanliness, and social tranquillity.
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Through IKS, the state government can assess policy effectiveness not only through economic outputs but also through spiritual and moral outputs, how far development brings society closer to Allah SWT and preserves cosmic balance.

### Integration of Science, Fiqh, and Adat: Pahang's Three-Axis Model

To effectively implement DHIP and IKS, Pahang may adopt the three-axis integration model of *Fiqh al-Watan*, namely the axis of knowledge and science, the axis of fiqh and *maqāṣid*, and the axis of Malaysia-Islamic adat and cosmology. The knowledge and science axis emphasises empirical data, digital technology, and environmental monitoring systems such as Pahang Go Digital Forest Monitoring.

The fiqh and *maqāṣid* axis serves as an ethical guide grounded in *ḥifẓ al-bī'ah*, *maṣlahah*, and environmental *ḥisbah* in formulating fair and balanced policies. The adat and Malaysia-Islamic cosmology axis recognises local traditions such as ancestral land, heritage waters, and *rimba larangan* as a moral system of Islamic heritage functioning in environmental management. This three-axis model positions *Fiqh al-Bī'ah Watan* as an integrative epistemology that links cultural heritage, modern science, and Islamic theology into a refined, holistic, and *maqāṣid*-oriented administrative system.

### Social and Educational Implications

The synthesis of *Fiqh al-Bī'ah Watan* also brings significant social and educational impacts. The study *Islamic Environmental Education* (Springer, 2024) shows that *tawḥīd*-based education can shift students' paradigm from consumers of nature to guardians of nature.

Therefore, the state education system may introduce a special subject, *Adab of Nature and Khalīfah Responsibility*, combining scientific knowledge with spiritual values. Training programs by MUIP and the Pahang Islamic Religious Department may also incorporate *Fiqh al-Bī'ah* modules into courses for teachers, administrators, and preachers. From the perspective of *da'wah*, *Environmental Conservation Da'wah* (IIUM, 2020) emphasises that the Islamic message must be expanded to ecological issues. This aligns with the concept of environmental *ḥisbah*, where every preacher is a guardian of the earth, calling to *raḥmah* not only for humans but for all creatures (*raḥmatan li al-ʿālamīn*).

The synthesis of Islamisation of ecological knowledge in *Fiqh al-Bī'ah Watan* proves that Islam possesses a complete system of knowledge to address modern environmental crises. By making *tawḥīd* the guide, *maqāṣid* the objective, and *adab* the methodology, Pahang has demonstrated a comprehensive model of Islamic implementation. Through the Islamic Green Policy of Pahang (DHIP) and the Shariah Sustainability Index (IKS), Islamic principles are now translated into measurable, auditable, and assessable policies, making the state

a *maqāṣid*-driven state, where development aligns with *rahmah* and divine balance.

### Conclusion

This study demonstrates that *Fiqh al-Bī'ah Watan* is not merely a legal theory but an Islamic development paradigm grounded in *tauhid*, *maqasid*, and *adab*. It integrates modern ecological knowledge with the cosmological traditions of Malaysia-Islamic thought to construct a new relationship between humans, nature, and God.

Pahang has successfully manifested this vision through policies such as the Al-Sultan Abdullah Royal Tiger Reserve, the Tasik Chini Moratorium, and the Pahang Forest Waqf, all of which transform environmental policy from a purely economic agenda into a form of social worship. The institutionalization of the PRISAI values (Compassion, Resilience, Inclusiveness, Loyalty, Trustworthiness, Identity) further proves that *maqasid al-shariah* can be translated into state-level policy.

In conclusion, *Fiqh al-Watan* and *Fiqh al-Bī'ah* form a local Islamic governance system that harmoniously integrates custom, science, and *shariah*. This model is not only relevant for Pahang but can also serve as a reference for developing Islamic green policies across the Muslim world. Through this approach, development is no longer detached from religion but becomes a manifestation of *tauhid* and the khalifah's trust in preserving the cosmic balance created by Allah SWT.

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