



Green Alms as Social-Ecological Charities: The Construction of Conservation Fiqh in the Era of Environmental Crisis

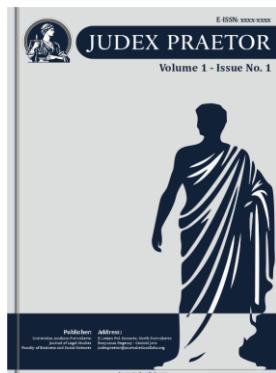
Sukrin Nurkamiden¹, Waliko ^{2*}, Laeli Awaliyah³

¹ Faculty of Syariah, IAIN Sultan Amai Gorontalo, Gorontalo, Indonesia

² Department of Quran and Tafsir Studies, Faculty of Ushuluddin, Adab and Humanities, UIN Prof. KH Saifuddin Zuhri Purwokerto, Banyumas, Indonesia

³ Study Program of Islamic Education Management, Faculty of Tarbiya and Teacher Training, UIN Prof. KH Saifuddin Zuhri Purwokerto, Banyumas, Indonesia

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ABSTRACT

The recent flash floods and landslides in Sumatra, causing more than 303 fatalities with hundreds still missing, signify that environmental degradation has reached a critical stage. This disaster demonstrates that ecological collapse is no longer theoretical, but has resulted in real loss of life, social disruption, and damaged ecosystems. This article examines green charity as a socio-ecological form of worship within the framework of Islamic ecological jurisprudence. Using a qualitative library-based method, this study analyzes primary sources (Qur'an, Hadith, classical and contemporary fiqh) and secondary references such as scholarly journals and national disaster reports. The findings reveal that environmental conservation can be regarded as *ma'nawiyyah worship* and a form of *ṣadaqah jāriyah*, as protecting the earth aligns with the preservation of life (*hifz al-nafs*), wealth (*hifz al-māl*), and ecological stability (*hifz al-bi'ah*). Thus, *green charity* functions not only as an environmental practice but as an ecological act of devotion rooted in *maqāṣid al-shari'ah*. This study concludes that Islamic ecological jurisprudence encourages Muslims to view environmental stewardship as a spiritual obligation, moral responsibility, and collective response to contemporary ecological crises.

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*Corresponding Author: waliko@uinsaizu.ac.id





INTRODUCTION

The recent flash floods and landslides in Sumatra, which resulted in 303 deaths and 279 people missing across Aceh, North Sumatra, and West Sumatra, are a stark reminder of the accelerating ecological crisis faced today.¹ This disaster did not emerge in isolation it was shaped by long-term environmental degradation, deforestation, watershed damage, sedimentation, and waste accumulation that blocked natural drainage pathways. When forests disappear and rivers are choked, rainfall no longer nurtures the land but instead destroys it. Sumatra's tragedy therefore illustrates a larger warning: ecosystem collapse is directly tied to human negligence. Environmental damage has transitioned from statistical data into real human loss villages swept away, families separated, and future generations threatened.²

Green alms represent an innovative Islamic ecological movement that transforms waste management into a spiritual and environmental practice. This approach integrates social philanthropy with environmental conservation, redefining charity as a long-term ecological commitment.³

The movement shows how religious values can drive environmental awareness, with some studies showing its potential impact.⁴ Highlighting that this concept goes beyond just material donations, viewing waste management as a form of ecological worship.⁵ It further emphasizes that such initiatives can strengthen community participation in sustainable resource management by linking religious principles to modern environmental challenges. Evidence shows green alms are not just a waste management strategy, but a holistic approach to environmental management rooted in Islamic spiritual principles.

¹ BBC News Indonesia, "Ulama Aceh Dan Dewan Profesor USK Tuntut Status 'bencana Nasional' Dan 'Bantuan Asing', Presiden Prabowo Menolak," BBC News Indonesia, 2025, <https://www.bbc.com/indonesia/articles/cg5m2p71gpjo>; Amah Purwaningtyas, "Banjir Dan Longsor Sumatera Telan Korban 303 Jiwa, 279 Hilang, 80 Ribu Mengungsi," netralnews.com, 2025, <https://www.netralnews.com/banjir-dan-longsor-sumatera-telan-korban-303-jiwa-279-hilang-80-ribu-mengungsi/a2RZU1M0aG9YeG0reGJFN3g1ZjMwdz09>.

² Irvan Sjafari, "BNPB: Koordinasi Lintas Instansi Guna Membuka Akses Jalan Aceh - Sumut," accessed November 30, 2025, <https://www.cakrawala.co/lingkungan/77516330112/bnbp-koordinasi-lintas-instansi-guna-membuka-akses-jalan-aceh-sumut>.

³ Quddus, "Green Religion: Konservasi Alam Berbasis Spiritualitas Islam," 2020.

⁴ Rofiu Wahyudi, "Waste Alms Counseling: A Review of the Qur'an & Hadith and Islamic Economics," *Journal of Islamic Economy and Community Engagement*, Vol. 3, No. 2 (2023).

⁵ Rifki Sahara and Ahmad Syaichoni, "Education on Waste Bank Management from the Perspective of Fiqh Bi'ah," *Elevasi: Jurnal Pengabdian Masyarakat Dan Inovasi*, Vol. 1, No. 2 (2025), p. 69-82.



Islamic ecological jurisprudence has the potential to elevate green alms from a mere social movement to a profound spiritual practice in preserving the earth as a divine mandate.⁶ Ecological fiqh not only provides legal guidance, but also a theological foundation for environmental management.⁷ Emphasized that Islamic spirituality requires a reformulation of human-nature relations based on the principles of tawhid (unity), caliphate (management), and akhlak (moral leadership).⁸ This view is strengthened who emphasize that eco-fiqh prioritizes long-term environmental preservation and ecological justice over momentary material gains.

Abdul Sholihin further strengthen this framework by emphasizing that environmental conservation is a form of worship ('ibādah ma'nawiyah), where protecting natural resources is not just an ethical choice but a religious obligation.⁹ Through this paradigm, green alms develop into a transformative act of faith a form of devotion that helps maintain the balance of the earth and ensure the benefits of future generations.

METHOD

This research employs a qualitative library-based approach, as all data were examined through textual analysis of religious sources and scholarly literature without direct field observation.¹⁰ This method is appropriate for constructing a theoretical and jurisprudential framework, particularly in formulating green charity as an Islamic model of environmental conservation.¹¹

The data were obtained from primary and secondary sources, including:

1. Qur'anic verses and Prophetic traditions related to environmental stewardship, charity, and eco-ethics;¹²

⁶ Fakhrie Hanief, "Ekologi Spiritual Dalam Al-Qur'an: Analisis Tematik Atas Konsep Khalifah Dan Amanah Terhadap Lingkungan Hidup," *Interdisciplinary Explorations in Research Journal*, Vol. 3, No. 3 (2025), p. 1029-1039.

⁷ Quddus, *Loc.Cit.*,

⁸ Muhammad Yusuf, "Eco-Fiqh: Pendekatan Maslahat Terhadap Amdal Dan Konservasi Lingkungan," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam*, Vol. 9, No. 2 (2019), p. 250-273.

⁹ Abdul Karim Wirawan, "Green Movement of Muslimat NU: Ecological Jihad by 'Sedekah Sampah' Program," *Progress In Social Development*, Vol. 6, No. 2 (2025), p. 366-374.

¹⁰ Muhammad Rizal Pahleviannur, dkk., *Metodologi Penelitian Kualitatif*, Sukoharjo: Pradina Pustaka, (2022).

¹¹ Tatang Hidayat and Abas Asyafah, "Paradigma Islam Dalam Metodologi Penelitian Dan Impilkasinya Terhadap Pendidikan Agama Islam," *Tadrib: Jurnal Pendidikan Agama Islam*, Vol. 4, No. 2 (1970), p. 225-245.

¹² Mansur, dkk., *Metodologi Penelitian Living Quran dan Hadist*, 1st ed., Yogyakarta: TH Peres dan Teras, (2007).



2. Classical and contemporary fiqh texts discussing *maqāṣid al-shari‘ah*, legal maxims (*qawā'id fiqhīyyah*), and Islamic environmental law;¹³
3. Scientific journals, research articles, and ecological reports concerning waste management, climate change, and faith-based conservation movements.¹⁴

Data were analyzed using content analysis, involving systematic interpretation and extraction of thematic concepts from religious and scientific literature.¹⁵ The analysis was further strengthened through the *maqāṣid al-shari‘ah* framework to determine the position of environmental preservation as part of *hifz al-nafs* (protection of life), *hifz al-māl* (protection of wealth), and *hifz al-bi‘ah* (protection of the environment).¹⁶ Through this process, the study develops a conceptual model of ecological fiqh that positions green charity as both a socio-ecological act and a form of continuous worship (eco-worship).¹⁷

RESULT & DISCUSSION

A. Green Charity within the Framework of Islamic Jurisprudence

The concept of *green charity* (*ṣadaqah hijā'iyyah*) is rooted in the Islamic tradition of continuous charity (*ṣadaqah jāriyah*) that generates long-term benefits for humanity and nature. Qur'anic injunctions clearly prohibit environmental destruction, as stated in QS. Al-A'raf: 56:

¹³ Pahleviannur, dkk., *Loc.Cit.*

¹⁴ Hujair AH. Sanaky, "Pemikiran Fazlur Rahman Tentang Metodologi Sunnah Dan Hadis (Kajian Buku Islamic Methodology In History)," *Al-Mawarid*, No. 16 (2006), p. 256–69; Burhan Bungin, *Metodologi Penelitian Kualitatif (Aktualiasasi Metodologis ke Arah Ragam Variasi Kontemporer)*, 11th ed., Jakarta: Rajawali Pers, (2017).

¹⁵ Pahleviannur, dkk., *Loc.Cit.*

¹⁶ M Khusnul Khuluq and Asmuni Asmuni, "Hifz Al-Bi‘ah as Part of Maqashid Al-Shari‘ah and Its Relevance in the Context of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies*, Vol. 7, No. 2 (2025); Ahmad Sarip Saputra, Ida Rohmah Susiani, and Nur Syam, "Hifdh Al-Bi‘ah as Part of Maqāṣid Al-Shari‘ah: Yūsuf Al-Qardāwy's Perspective on the Environment in Rī‘āyat Al-Bi‘ah Fi Shari‘ah Al-Islām Book," vol. 2353 (AIP Publishing, n.d.), p. 30106.

¹⁷ Silanee Klongrua, Khairil Umuri, and Muftahuddin Muftahuddin, "Maqasid Al-Shariah and Environmental Sustainability: An Islamic Economic Perspective," *International Journal of Kita Kreatif*, Vol. 2, No. 1 (2025).



وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ
٥٦ مِنَ الْمُحْسِنِينَ

"Do not cause corruption on the earth after it has been set in order. Pray to Him with fear and hope. Truly, the mercy of Allah is very near to those who do good."¹⁸

This verse indicates the existence of a prohibitive command (nahy) that is categorical (qath'i) against all forms of ecosystem destruction. The word *fasād* in the verse is not only understood in a moral-spiritual sense, but also includes physical damage that causes an imbalance in nature, such as deforestation, water pollution, forest clearing, and the accumulation of waste that causes pollution. Conversely, the word *islāh* refers to the order of nature that Allah has created in a state of equilibrium. Thus, actions that destroy the environment are contrary to the ecological balance established by Allah. This is in line with the principle of *fiqh la darar wa la dirar* (do not harm yourself or others), as well as the rule of *dar'ul mafasid muqaddam 'ala jalbil masalih* (preventing harm is more important than seeking benefit). This means that protecting nature is not only a moral value, but also a legal responsibility under Sharia law.

In line with this, QS. Al-Anbiya: 30 provides a more visceral ecological foundation.

¹⁸ Departemen Agama Ri, "Al-Qur'an Dan Tafsirnya," *Jakarta: Lentera Abadi* (2010), p. 220.



أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْفًا فَنَفَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ
شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٢﴾

“Do the disbelievers not know that the heavens and the earth were of one piece, then We separated them and made every living thing from water? Will they not then believe?”¹⁹

This verse places water as the basis of life's origins emphasizing that the survival of living beings depends on the balance of this natural resource. The deterioration of water quality due to waste, chemical pollutants, and microplastics threatens the life that Allah has created, thus falling under the category of *tahdīm al-nafs* (threatening the soul).²⁰ Thus, water conservation through tree planting, waste management, spring protection, and water-efficient ablution is part of *hifz al-bī'ah* and *hifz al-nafs* in *maqāṣid syariah*. If water is the source of life, then protecting water is equivalent to protecting life, and damaging it is equivalent to damaging Allah's trust. By reinforcing the meaning of these two verses, green charity is understood not merely as a social campaign, but as an ecological act of worship that is equivalent to charitable giving where every effort to protect the environment yields lasting rewards, just as life continues because the balance of water and nature is maintained.²¹

Affirms that water is the source of all living things. In addition, the Prophet ﷺ emphasized ecological charity through the hadith: “*No Muslim plants a tree, except that whatever is eaten from it becomes a charity for him*” (Bukhari). These textual evidences position environmental preservation not merely as an ethical duty, but as a legitimate act of worship with enduring reward.

Therefore, *green charity* can be interpreted as a transformation of conventional almsgiving into ecological action such as tree planting, waste reduction, and water conservation.

Each contribution towards environmental sustainability becomes a form of worship that continues to yield divine reward long after the donor has passed away.

¹⁹ *Ibid.*

²⁰ Dika Purnama Aulia Rohma and Lintang Dewi Fi'liya Putri, “Manusia Dan Pelestarian Lingkungan: Perspektif Tafsir Maqāṣidī Dalam Penanganan Sampah Plastik,” *Canonia Religia*, Vol. 2, No. 1 (2024), p. 87-108.

²¹ Syaira Azzahra and Siti Maysithoh, “Peran Muslim Dalam Dalam Pelestarian Lingkungan: Ajaran Dan Praktik,” *At-Thullab: Jurnal Mahasiswa Studi Islam*, Vol. 6, No. 1 (2024), p. 1568-1579.



B. *Maqāṣid al-Shari‘ah* and the Legal Basis for Ecological Conservation

Environmental protection finds strong justification within *maqāṣid al-shari‘ah*. The preservation of life (*hifz al-nafs*), wealth (*hifz al-māl*), and the environment (*hifz al-bī‘ah*) reflects the core objectives of Islamic law.²² The legal maxim *lā ḥarār wa lā ḥirār* (no harm nor reciprocating harm) and *dar‘u al-mafāsid muqaddam ‘alā jalb al-maṣāliḥ* (preventing harm takes priority over attaining benefit) serve as jurisprudential foundations for prohibiting activities that cause environmental degradation.²³

From this standpoint, poor waste management, pollution, and resource exploitation are not simply environmental offenses they constitute violations of Islamic legal and moral principles. Eco-fiqh therefore advances the notion that environmental conservation is both a legal command and a preventative strategy to safeguard ecological stability for future generations.²⁴

Thus, any ecological damage that causes the loss of life, property, and natural functions is essentially a violation of all three *maqāṣid*. Therefore, green almsgiving can be interpreted as a sharia tool to revive damaged *maqāṣid* not merely a social act, but a legal and spiritual therapy for the earth.

C. *Eco-Fiqh* as a Form of Worship and Spiritual Responsibility

Islamic ecological jurisprudence elevates environmental activism into the domain of spiritual devotion. Explain that Islamic spirituality fundamentally redefines the relationship between God, humans, and nature through the principles of *tawhid* (unity), *khilāfah* (stewardship), and *akhlaq* (moral responsibility).²⁵ Within this triadic relationship, nature is no longer perceived as a mere object of exploitation, but as a locus of divine signs (*āyāt Allāh*) that must be treated with reverence.²⁶ Yusuf adds that eco-fiqh prioritizes long-term ecological benefit over short-term economic gain, thereby repositioning sustainability as a religious priority rather than a purely

²² Muhammad Farhan Akbar and M Yunan Yusuf, "Interpretasi Tafsir Ekologi Dan Hakikat Kepemimpinan: Telaah QS. Ar-Rum: 41 Menggunakan Teori Maqashidu Syari‘ah," *Attractive: Innovative Education Journal*, Vol. 6, No. 2 (2024), p. 155-165.

²³ Faisal Rojhisawal, Azmy Subhan Robbani, and Hilmy Firdausy, "Peran Fatwa MUI No. 86/2023 Dalam Mewujudkan Kemakmuran Ekologis: Analisis Prinsip Maqāṣid Al-Syari‘ah," *Jurnal Pemuliaan Lingkungan Hidup Dan Sumber Daya Alam*, Vol. 2, No. 02 (2025).

²⁴ Ali Mutakin, "Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah," *Syariah: Journal of Fiqh Studies*, Vol. 1, No. 2 (2023), p. 107-126.

²⁵ Quddus, *Loc.Cit.*

²⁶ Nabila An’imatul Maula and Muhammad Muhammad, "Tanggung Jawab Ekologi Perspektif Al-Qur’ān: Analisis Mantūq Dan Maflūm Atas QS. Al-A’rāf [7]: 56," *Prosiding Nasional Pascasarjana IAIN Kediri*, No. 8 (2025), p. 153-171.



technical or policy-driven goal.²⁷ This reorientation challenges any development model that sacrifices environmental integrity for immediate profit, framing such practices as a violation of both ethical and legal norms in Islam.

Abdul Sholihin further strengthens this framework by framing environmental conservation as *'ibādah ma 'nawiyyah* a form of worship grounded in inner consciousness and ethical intention where protecting natural resources is not merely an ethical preference but a religious obligation.²⁸ Through this paradigm, environmental action is no longer optional or secondary; it becomes part of what it means to live a pious life in the age of ecological crisis.

Within this framework, green charity emerges as a sacred socio-ecological practice. It does not limit charity to financial donations but extends it to concrete ecological commitments such as conservation, tree planting, waste reduction, and the protection of water and soil.²⁹ Green charity thus bridges spiritual consciousness with tangible environmental action, allowing Muslims to express devotion through daily ecological responsibility.³⁰ In jurisprudential terms, it operationalizes eco-fiqh: transforming abstract principles such as *lā darar wa lā dirār* and *dar' al-mafāsid* into community-based programs that reduce harm, restore ecological balance, and secure benefits for present and future generations. In this way, green charity embodies the dual character of Islamic charity as both social solidarity and ecological stewardship, fully aligning with the *maqāṣid al-sharī'ah* in the context of contemporary environmental crises.

CONCLUSIONS

This study concludes that *green charity* represents a transformative model of Islamic ecological ethics, positioning environmental stewardship not merely as a social movement but as a form of spiritual devotion and jurisprudential responsibility. Through the framework of *maqāṣid al-sharī'ah*, ecological conservation aligns with the preservation of life (*hifz al-nafs*), wealth (*hifz al-māl*), and the environment (*hifz al-bī'ah*), making environmental protection an obligation rather than an optional virtue. The integration of legal maxims such as *lā darar wa lā dirār* and *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* further reinforces that preventing ecological harm holds precedence over short-term material gain.

Within this jurisprudential structure, green charity emerges as a practical and spiritually conscious mechanism for ecological restoration. It

²⁷ Yusuf, *Loc.Cit.*

²⁸ Wirawan, *Loc.Cit.*

²⁹ Mutakin, *Loc.Cit.*

³⁰ Rojihisawal, Robbani, and Firdausy, *Loc.Cit.*



translates the principles of eco-fiqh into actionable programs such as reforestation, waste reduction, water protection, and sustainable resource use. These practices strengthen community participation and offer a pathway toward long-term ecological resilience.

Ultimately, Islamic ecological jurisprudence reframes environmental activism as *'ibādah ma'nawiyyah* a continuous act of worship whose benefits extend beyond individuals to society, nature, and future generations. In the era of intensifying climate disasters and ecological decline, green charity stands as a holistic response that integrates faith, law, and environmental responsibility, advancing a sustainable ethic rooted in divine mandate

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Appreciation is also conveyed to scholars, researchers, and institutions whose works on eco-fiqh, *maqāṣid al-shari'ah*, and Islamic environmental ethics have provided foundational insights in constructing the concept of green charity as a socio-ecological act of worship. Their perspectives enabled this research to bridge scriptural interpretation with living environmental challenges faced by Indonesia today.

It is hoped that this work may contribute to academic discourse and inspire greater ecological awareness and action within Muslim society, so that tragedies such as the Sumatra disaster not only become recorded events, but transform into lessons that encourage restoration, responsibility, and healing for the earth as a divine trust.

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