

Reconstructing Eco-Jurisprudence: Qirā'ah Mu'āṣirah fī al-Aḥkām and Systems Theory in Operationalizing Ecological Maqāṣid

Nandang Rochman¹, Shofiyullah Muzammil²

¹Faculty of Sharia and Law, Sunan Kalijaga Islamic University

²Sunan Kalijaga Islamic University

¹nandangrochman08@gmail.com, ²shofiyullah.mz@uin-suka.ac.id

Article Info

Received: 2026-05-10

Revised: 2026-10-16

Accepted: 2026-10-21

Keywords:

Qira'ah Mu'asiroh Fi Al-Ahkam, Ecological Maqasid, Environmental Crisis

Abstract

This research explores the global ecological crisis as a structural failure in the relationship between humans, law, and nature, rooted in the anthropocentric paradigm. Although Indonesia possesses rich theological values regarding nature conservation, the eco-theological response has tended to be ethical-spiritual and lacks legal-formal enforcement. This qualitative research with a juridical-normative approach aims to reconstruct the epistemology of Islamic law through Shofiyullah Muzammil's Qira'ah Mu'āṣirah fī al-Aḥkām method, synthesized with Jasser Auda's Systems Theory. The results indicate that the environmental crisis demands a repositioning of the Maqāṣid al-Syarī'ah hierarchy, where environmental preservation (ḥifẓ al-bi'ah) must be positioned as a primary prerequisite for the five basic principles (al-Dharuriyyat al-Khams). This reconstruction transforms the meaning of caliph from dominance to managerial responsibility to maintain balance (mīzān). Through The Six Lex instrument, this study formulates operational "Ecological Maqāṣid" to address contemporary issues such as climate refugees and ecological injustice. In conclusion, Islamic law must transform into an integrative ecological shield to guarantee intergenerational justice within the framework of rahmatan lil' alamīn.

I. Introduction

World contemporary middle is at in threshold disaster biophysical which has not been Once happen previously in history civilization man . Crisis ecology , Which manifest in form change climate global (global climate change), degradation biodiversity, until pollution systemic, No Again just issue outskirts, but threat existential. Phenomenon global warming that triggers increase sea level as well as weather extreme has bother stability ecosystem earth. In a way theological And philosophical, crisis This No appear from room empty, but rather root from paradigm anthropocentrism acute view natural universe solely as object exploitation for satisfaction materialism man(Auda, 2008).

Crisis global ecology today This No just anomaly nature, but rather manifestation from failure structural in relation between human, system law and nature universe. Massive deforestation, coastal degradation, to escalation change climate reflect existence disruption of balance deep cosmic Islamic terminology is called as *mīzān*. In Indonesia, the phenomenon This create A paradox sharp normative as a country with the largest Muslim population base , wealth mark theological about preservation natural as if stuck in order discourse theoretical without capable intervene rate exploitation source Power excessive nature . The gap This show that instrument existing laws moment this, okay law positive and interpretation conventional Islamic law, not yet Enough responsive in mitigate damage environment that is systemic(Auda, 2015).

During this, the discourse of Islam and the environment dominated by the approach eco-theology which emphasizes aspects ethics, spirituality , and position man as a caliph on earth . Although approach This succeed build moral awareness , he often is " high " and lacking own Power force legally and formally. Environmental ethics in Islam tends to stop at moral suasion without accompanied by with

formulation al- ahkam al- khamsah (five provisions operational law) For ensnare perpetrator destroyer ecosystem. Therefore that, is necessary A leap epistemologically capable change values theological become norm concrete law, which is in context This called as effort operationalize maqāṣid al-syarī'ah to in structure applicable contemporary Islamic law to crisis ecology(Mujiyono, 2022).

In order to bridge gap said, reconstruction epistemology through approach Qira'ah Mu'āṣirah fī al- Aḥkām become A urgency academic approach This No just interpretation method, but rather A synthesis integrative that tries dialogue treasury principles fiqh and maqāṣid al- syarī'ah with spectrum philosophy Western law. With adopt structure law from Thomas Aquinas on from lex aeterna (law eternal God) until lex humana (law human) and lex rei sitae (law place object being) Qirā'ah Mu'āṣirah fī al- Aḥkām make an effort create framework holistic law. This integration important Because crisis modern environment is cross boundaries and multidimensionality, so that the solution requires dialogue between law God who is universal with law positive in nature territorial and technical(Sikahi & Hayu, 2022).

Principle main in framework This is dialectics between Istiqāmah and ḥanīfiyyah. Istiqāmah ensure that reconstruction law still based on values base revelation of a nature absolute (tsabit), such as prohibition do facial damage earth (fasād fī al-ardḍ). Meanwhile that, ḥanīfiyyah give flexibility adaptive (mutaghayyirah) which allows Islamic law absorbs findings science environment latest satellite data deforestation, up to carbon market mechanisms to in the fatwa or regulations religious. Without aspect ḥanīfiyyah, Islamic law will trapped in romanticism failed past textual understand complexity crisis ecology 21st century fueled by global capitalism and technology extractive(Qardhawi, 2019).

In a way methodological, Qirā'ah Mu'āṣirah fī al- Aḥkām take inspiration from Muhammad Shahrur related importance reading contemporary to text. However,

there are difference very fundamental distinctive. If Shahrur tend use deconstructive approach to product law classic approach in study This precisely nature constructive-accommodative. This means that tradition classical Islamic law No thrown away, but revitalized and refined its reach. As example, concept himain jurisprudence classic expanded the scale through analysis *lex naturalis* and *lex socialis* so that you can integrated to in spatial planning policies in Indonesia which are often clash with interest industrial investment(Azani, 2021).

Analysis deep to crisis the environment also demands existence shift in hierarchy *maqāṣid al- syarī'ah*. If deep formulation classic *al- daruriyyat al- khamsah* more focuses on the individual (religion, soul, reason, heredit, wealth), then in perspective *Qira'ah Mu'aṣirah fī al- Aḥkām*, preservation environment (*ḥifẓ al- bi'ah*) must positioned as an "umbrella" or prerequisite main for sustainability fifth element said. Without healthy environment, protection to soul (*ḥifẓ al- nafs*) and wealth (*ḥifẓ al- māl*) become impossible. With thus, *ḥifẓ al- bi'ah* transform from just mark complement (*tahsiniyyat*) to be part inherent from structure normative sharia which is of a nature emergency or primary(Ahmad dkk., 2021).

In implementation, approach This push birth law of a legal nature phronesis or wisdom practical . Islamic law does not may only stopped at the "haram" verdict on burning forest, but must capable formulate mechanism accountability civil and criminal law in line with principle justice ecological. This is covers development the concept of "environmental zakat" or compensation on loss ecological problems caused by human activities corporation. With integrate *lex rei sitae*, contemporary Islamic law can give legitimacy strong to sovereignty local in manage source Power nature based on principle sustainability , so that law No Again become tool legitimacy for exploitation.

More continue, transformation This own implications to methodology taking

decision law (ijtihad). Environmental ijtihad No Can Again done only by the jurists behind table, but rather must involving scientist, activist environment and society customs as owner knowledge local (lex socialis). Multidisciplinary integration This ensure that product the resulting law own accuracy scientific at a time legitimacy religious. This is where location justice substantive that Qirā'ah fought for Mu'āṣirah fī al- Aḥkām a laws that do not only obedient in a way procedural to text, but also loyal to the mission rescue earth as trust Lord(Majeri, 2011)

Finally, success reconstruction epistemology this depends largely on the extent of the framework the can adopted to in policy public in Indonesia. Through dialogue between contemporary Islamic law and law national, principles like benefit mursalah can become a strong base for birth more regulations protective to environment. With positioning preservation environment as part central from submission to God, then awareness ecological will grow become A movement social that has Power change structural. Reconstruction This is effort For return Islamic law in its original form as grace for universe nature (mercy lil ' alamīn) in the middle threat destruction increasingly ecological real(Mujiyono, 2022).

In a way overall, research This offer map road new for development Islamic law that does not Again stuttering face reality crisis environment. With synergize tradition principles solid fiqh with philosophy dynamic law, Islamic law is expected capable transform become strength transformative capable withhold rate damage Earth. Sustainability future life depends greatly on courage We moment This in do reorientation epistemological, moving away from exploitative anthropocentrism going to ecocentrism just theocentric(Muzammil, 2022).

More further thoughts about Qira'ah Mu'āṣirah fī al- Aḥkām by Shofiyullah Muzammil offers bridge crucial epistemological approach. This No just interpreting repeat, but do contextualization text revelation with current reality of the times

changed. Shofiyullah Muzammil emphasize that text religion must read with awareness will " room And time " moment This, without leave substance message divinity(Muzammil, 2023a). Although discourse regarding "Green Islam" or "Islamic Ecology" starting rampant, there are wide gap between theory Maqashid with implementation policy environment . Narration Maqashid contemporary often nature apologetics only look for justification paragraph on findings science environment than become machine driving force behavioral changes.

Crisis ecology moment This characterized by complexity systemic he involving policy politics, greed corporations, and patterns consumption mass. Without approach strong methodological like Qira'ah Mu'aşirah fî al- Ahkam, Maqashid Sharia risky become slogan empty failed touch structure injustice environment. Why? Maqashid contemporary need positioned repeat For respond crisis ecology? How? Prof.'s thoughts. Shofiyullah Muzammil gave foundation for "Maqashid" Ecological which is more operational? Questions this is what become core from urgency writing This.

Then, research previous offending related phenomenon This Already There is some who research it. First, study Which done by M. Azani explore shift paradigm from Maqashid Sharia classic going to approach Which more holistic in face modern challenges. Researchers emphasize that protection natural (Hifdz al- Bi'ah) moment This must recognized as part integral of welfare, where sustainability ecosystem become prerequisite for protection soul and descendants. This study confirm that without environment Which Healthy, pillars base law Islam does not will Possible can upright in a way perfect in middle threat crisis global climate. 7 Second, the study compiled by Mujiyono Abdullah highlight urgency reading contemporary to texts religion for respond behavior destructive man to nature in Indonesia(Kyani & Azharsyah, 2023). Researchers argue that domination paradigm exploitative-

anthropocentric development need rival in the form of ethics environment based Fiqh al- Bi'ah. Through approach this, concept leadership human (Caliph) deconstructed from understanding mastery become not quite enough answer managerial oriented on balance natural (mizan), so that law Islam can become base legitimacy in escort policy friendly public environment.

Study This aim For do synthesis between crisis ecology as reality empirical with narrative Maqashid Sharia as framework normative, through knife analysis Qira'ah Mu'aşirah fī al- Ahkam Shofiyullah Muzammil. Analysis This important For formulate return that sin ecological (such as destruction forest or pollution water) is form real from understanding (damage) which in a way absolute prohibited by purpose Islamic law.

2. Research Method

The research written with use type study qualitative with approach juridical-normative(Marzuki, 2021) Namely combined model with method hermeneutics Islamic law (Qirā'ah) Mu'aşirah fī al- A ḥ kām). Focus main methodology This is do reconstruction to draft Maqashid Sharia through analysis primary and secondary texts use find values functional ecology to issue crisis environment in Indonesia.

Collection techniques data done through studies library (library research) on document policy development, regulation environment, as well as literature thinking law Islam contemporary Which relevant. Analysis data executed in a way descriptive-analytical with dissect paradigm anthropocentrism in development national and its dialectics with theory Cause al- Nuzul Meaningful For produce runway theological-philosophical for protection ecosystem Which sustainable.

With use approach this research gave birth to 2 formulations problem that is about How method view Qira'ah Mu'aşirah fī al- Ahkam Shofiyullah Muzammil in reconstruct narrative Maqashid Sharia For answer challenge crisis ecology, Then

about How implementation draft al- Dharuriyyat al-Khams five principles contextual basis in effort prevent damage environment moment This.

3. Results and Discussion

A. Contextualizing *Al-Dharuriyyat Al-Khams* for Environmental Protection

Implementation draft al- Dharuriyyat al-Khams (five principles base Islamic law) in answer challenge crisis environment moment This demand existence shift paradigm from meaning Which nature atomistic-legalistic going to meaning systemic-ecological. Through glasses Qira'ah Mu'aşirah fî al- Ahkâm Shofiyullah Muzammil, five the main pillars of religion, soul, mind, descendants and wealth No may Again understood as room isolation that only protect interest individual humans (anthropocentrism). On the other hand, in the Anthropocene era where human activities man become reason main change climate , five principles This must read as One unity ecosystem Which each other depends. Using theory system Jasser Auda, each pillar has the nature of "openness" towards reality science environment, so that effort prevent damage natural No Again become additional agenda, but become prerequisite absolute (condition sine qua non) for upright all over building sharia(Muzammil, 2024).

Then, For discussion more in Again, in context traditional, hifzh al-din often restricted on protection faith and freedom ritual formal. However, in a way contextual, guard current religion This means guard availability Power support nature allows man operate servitude to God. Shofiyullah Muzammil emphasize that natural universe is "mosque" Which wide every damage on ecosystem is desecration to room worship global. Analysis concretely , crisis water clean consequence pollution industry in a way direct threaten validity of the thaharah ritual (purify). If water as instrument main worship destroyed or poisonous , so religion in a way functional loss of medium practice. By Because That, implementation hifzh al-din Which progressive

require the existence of "Fiqh" The environment" that positions preservation diversity biological as form defense to signs greatness Lord (ayatollah). Guard religion means guard integrity creation for humans still Can knowing the Creator through harmony nature(Husein, 1997).

Pillar second, hifzh al- nafs, experience redefinition most radical in face crisis ecology. If formerly protection soul only meaningful prohibition murder, so moment This, threat to life man come from pollution air, global warming, and disasters hydrometeorology. Shofiyullah Muzammil in methodology Qira'ah Mu'aşirah fî al-Ahkam have an opinion that every policy that cause damage ecosystem which resulted in the loss life like fire forest or pollution mercury in waters is form violation heavy to hifzh al- nafs(Nurhaliza, 2024).

Theory system Jasser Auda support matter This with feature "Multidimensional", in where is health individual Humans are very dependent on health ecosystem (concept One Health). Implementation contextual is obligatory mitigation disaster based environment in every project development. Guard soul means ensure right every human on clean oxygen and free food from residue chemistry dangerous.

Then, protection to reason (hifzh al-' aql) in narrative contemporary expanding on protection function cognitive man from impact pollutant environment. Science modern environment shows that exposure metal weight and pollution air micro (PM2.5) can lower level intelligence and causes disturbance nerve on children. In perspective Shofiyullah Muzammil, let industry throw away waste without processing is actions that are systemic destroying the "reason" of the generation upcoming. In a way theoretical, If reason man damaged consequence degradation environment, so burden law (taklif) No Again can carried, which on it's his turn will demolish dignity man as caliph. Therefore, prevention damage environment is effort

strategic For guard clarity think And health mental people from pressure crisis increasingly ecological massive(Living Planet Report 2024: Aiming Higher. Gland: WWF International, 2024).

More carry on Again, implementation hifzh al- nasl transform from just protection lineage become protection room life for future descendants. Crisis ecology is form robbery right generation upcoming on a decent earth inhabited. Shofiyullah Muzammil emphasized that inheriting ecological debt in the form of hot and barren earth is form neglect to order Lord For No leave descendants in condition weak (QS. An- Nisa : 9). Jasser Auda see This as "Teleology" feature in Maqashid objective law must reach future Which Far . Analysis concretely, exploitation source Power natural Which reckless for the sake of growth economy moment This is action un-Islamic Because destroy capital base life for child grandchild We Guard descendants means do conservation source Power natural in a way sustainable (sustainability).

Finally, hifzh al-mal is reconstructed from protection ownership private become protection riches public And natural capital . Prof. Shofiyullah Muzammil criticized understanding narrow that to make permissible all method exploitation natural on Name ownership treasure. In reading contemporary, riches natural like forest, river, And sea is "treasure together" Which No may converted become profit personal If damage welfare general. Theory system Jasser Auda emphasize that circulation treasure No may damage system his supporters. Implementation contextual is transition going to economy green investment destructive environment considered No own sharia values because cause dharar (loss) Which more big than profit financially. Guard treasure in crisis ecology means guard Power stand economy public from threat failure harvest And disaster natural consequence damage environmen(Zaidin, 2023).

In a way overall, implementation al- Dharuriyyat al-Khams contextual create A

system protection Which holistic and proactive. Through methodology Qira'ah Mu'aşirah fî al- Aḥkām, fifth pillar This No Again just norm passive, but rather become machine driving force for restoration earth. Synergy between thinking Prof. Shofiyullah Muzammil and Jasser Auda prove that Islamic law has flexibility outside normal For transform become ethics environment global Which capable pressing rate damage natural for the sake of safety humans and all creature life creation Lord(Abidin & Faiz, 2022).

If see fact Which concrete, namely related implementation al- Dharuriyyat al- Khams via glasses Qira'ah Mu'aşirah fî al- A ḥ kām Shofiyullah Muzammil must confronted on reality crisis socioglobal that real, like phenomenon "Refugees Climate" (Climate Refugees) and "Injustice Ecological" (Ecological Injustice). In context Hifzh al- Nafs (Guard Soul), We No Can ignore fact that increase surface water sea in region coast, like Which happen in a way massive on the North Coast of Java (Pantura), has drown room life thousands citizens. Shofiyullah Muzammil emphasized that let public lost place stay consequence failure mitigation environment is form neglect to dignity humanity that is entrusted God. Analysis systemic Jasser Auda look at case This as failure system Maqashid which is "micro-local" when protection soul only interpreted as safety physique without ensure stability ecosystem place soul That shelter, then protection the become bland and not function in front of reality crisis climate(Sikahi & Hayu, 2022).

More Far again, case pollution B3 waste (materials) Dangerous and Toxic) that seeps to groundwater in the area industry show relevance deep into the pillars of Hifzh al-' Aql (Guard Reason) And Hifzh al- Nasl (Guard Descendants). Data medical show that exposure metal heavy like mercury And lead in mothers pregnant in the area polluted correlated direct with miscarriage, disability birt, and disorders cognitive permanent on children. In a way factual, This is attack direct against time

front people. Through approach Qira'ah Mu'āṣirah fī al- Aḥkām, Shofiyullah Muzammil argued that "Worship Ecological" moment This covers struggle demand transparency environmental impact analysis And processing waste Which strict. If the system Maqashid No capable stop poisoning to reason And descendants nation, so law Islam has lost relevance social. Jasser Auda add that in "Validity" feature Cognitive, Islamic law is mandatory using toxicology data science as base fatwa For forbid every activity industry destructive order biological man.

Besides that, conflict agrarian in mountainous areas involving mine rock andesite or cement provides portrait real about fight between Hifzh al-Mal (Guard Property) version corporate with Hifzh al-Mal version people. In a way factual, destruction karst hills for the cement industry often sacrifice system hydrology natural that lives thousands hectares of rice fields. Shofiyullah Muzammil carried out deconstruction to meaning "development" with state that riches true is not number investment , but rather sustainability springs that guarantee sovereignty food. In theory system Jasser Auda, This called as "Conformity with Maqashid General" (Compatibility with General Goals) namely No may There is acquisition treasure personal or the group that caused poverty ecological massive on public wide. With thus, implementation Maqashid Which contextual obligatory country for prioritize protection ecosystem as capital base development sustainable, not just chase profitability term short and destructive integrity creation Lord(Hasyim Kamali & Almubarak, 2022).

Relevance specifically again, crisis global ecology that occurs moment This is alarm for world law Islam For quick move on from paradigm the law that nature anthropocentric going to paradigm which is ecocentric. Through knife analysis Qira'ah Mu'āṣirah fī al- Aḥkām Shofiyullah Muzammil, religious texts do not Again read in a way textual-static, but in a way dialectical with reality crunch nature.

Foundation ontological This meet with Theory System Jasser Auda Which emphasize on multidimensional nature and openness system law Islam. In context This, chart The Six Lex (Six Source of Law) is present as instrument For reach justice ecological Which holistic, in where harmony between man And natural achieved without must eliminate or put aside One source law, but rather look for point balance (mizan) in between the sixth use reach justice and policy.

Justice ecological started from level highest , that is Lex Aeterna (Eternal Law), which places existence natural as manifestation from rationality Lord Which absolute. In view This, Maqashid Syariah is reconstructed For see that objective creation natural universe is balance. By Because That, every action destructive human beings ecosystem considered as violation to order law eternal This. Matter This strengthened by Lex Divina (Divine Law /Revelation), in which the narrative prohibition damage in advance earth (facade fi al-ard) No only understood as moral norms, but rather as order binding law. With use approach systemic Auda, revelation positioned as "visionary goals" that guide man For treat earth No as object exploitation, but rather as the subject that own right For sustainable(Auda, 2008).

Point crucial in reach justice This lies in Lex Naturalis (Natural Law /Reason). Here, contemporary Maqashid Syariah demand involvement full science ecological For determine what is beneficial and what is mafsadah. Justice ecological No can achieved If reason man ignore data scientific about change climate or extinction life. Therefore that, policy man in Lex Humana (Law Positive / Public Regulation) must subject to validation science and revelation. Policy development, for example, does not may only in the name of progress economy If on moment the same one He violate law nature. This is where The Six Lex comes into play as a filter of justice rules government only considered legitimate in a way sharia If He in harmony with sustainability function ecological nature(Husein, 1997).

More Far again, justice ecological must capable touch dimensions social And local through Lex Socius (Law Social /Customary) and Lex Rei Sitae (Law Site). Shofiyullah emphasize that wisdom local like Siri' na Pesse or respect to sacred territory (Makerreq) is form contract social justice between man And environment place they stay . Neglect to site law and customs often become root from injustice ecological and confiscation room life . With seat Lex Rei Sitae as part from hierarchy law, Maqashid Syariah provides protection real on coordinate earth Which specific. In systemic, this is manifestation from protection to descendants (hifdz al- nasl), in where justice intergenerational realized with ensure child grandchild No inherit earth Which has destroyed.

As conclusion, the relevance of The Six Lex in justice ecological is creation A dialectics Which harmonious in where not There is source law Which defeated in a way extreme. Interest economy man still recognized in corridor law positive, However He restricted in a way strict by law eternal, law revelation, reason scientific, wisdom social, and authority local. This is what is called as policy between humans and nature a system laws that do not only arrange method man interact with each other, but also how man positioning himself as manager ecosystem (caliph) Which responsible answer on still upright mizan in on earth.

B. Reconstructing Maqashid Syariah Through *Qirā'ah Mu'āṣirah* for Ecological Crisis

Method view Qira'ah Mu'āṣirah fī al- A ḥ kām (Reading Contemporary) which initiated by Prof. Shofiyullah Muzammil offer A revolution epistemological in understand texts Islamic law. In answer crisis ecology, Shofiyullah Muzammil emphasized that failure people Islam in respond damage natural rooted on method read Which static And very textualist to revelation. Reconstruction started with do deconstruction towards classical interpretations that tend to be put man as center universe (anthropocentrism) Which own right absolute on nature(Hasyim Kamali &

Almubarak, 2022).

Shofiyullah Muzammil submitted dialectics between text (nash), context history and reality contemporary (al-waqi). In view This, text Al-Qur'an about natural No may understood limited to literacy century 7th, but must read as message life Which dialogue with scientific data climate 21st century approach This demanding that Maqashid Sharia No Again viewed as doctrine Which closed, but as objective dynamic life. When Qirā'ah Mu'āshirah fī al- A ḥkām meet with Theory System Maqashid Jasser Auda happen change structure Which significant in narrative Maqashid. Jasser Auda criticize approach Maqashid classic Which nature atomistic and hierarchical, which often put protection treasure or soul man in on everything without see relatedness systemic(Anwar & Syibly, 2022).

Through feature "Openness System" (Openness), Shofiyullah Muzammil entered element ecology as vital components in system Maqashid. Nature No Again considered as object external, but system supporters life (life-support system) which If collapse, then all pillars of religion (din), soul (nafs), and reason ('aql) follow collapse. Here, the theory system help visualize that Maqashid Syariah is A ecosystem mutual values depend on. Destruction forests, for example, in view system This No just problem environment, but failure systemic law Islam in protect existence man and sustainability sharia That alone. One of them feature main in theory Jasser Auda is "Multidimensional" (Multidimensionality). Shofiyullah Muzammil uses feature This For expand coverage al-Dharuriyyat al-Khams. In reading contemporary, protection to soul (hifzh al-nafs) must interpreted in a way multidimensional, covers right on environment Which Healthy, access water clean, And air Which No polluted(Muzammil, 2023).

Without stability ecological, protection soul just slogan utopian. Likewise with protection descendants (hifzh al-nasl), which are reconstructed become not quite

enough answer cross generation (intergenerational responsibility). Shofiyullah Muzammil emphasized that inherit earth Which damaged to generation upcoming is form betrayal to objective sharia. With thus, methodology Qira'ah Mu'āṣirah fī al- Aḥkām demand validation reality empirical If in a way scientific A activity economy damage ecosystem, so in a way Maqashid, activities the must assessed as understanding (damage) which is mandatory removed, although in a way legality formal Possible seen valid(Asadov & Khalikov, 2022)

Cognitive nature (Cognitive Nature) in theory Jasser Auda state that Maqashid is results from perception man to will Lord through text. Shofiyullah Muzammil strengthens matter This with state that intellect man must capable catch the "spirit" from every order environment in Al- Qur'an. If formerly text understood For conquer natural (taskhir), then through Qira'ah Mu'āṣirah fī al- Aḥkām , taskhir understood as utilization Which responsible answer for the sake of balance (mizan). Paradigm This shift Maqashid from orientation need man solely going to orientation balance creation Lord in a way theocentric. Human in Prof's view. Shofiyullah Muzammil is partners nature, not ruler nature. Awareness cognitive This become runway that guard biodiversity is form worship that equivalent with formal rituals, Because both of them aim guard harmony the system that has determined by the Creator(Muzammil, 2024)

Theory system emphasizes "Purposefulness" as driving force law. Shofiyullah Muzammil confirm that narrative Maqashid must own output real in mitigate crisis ecology. Islamic law does not may stop the halal-haram debate individual, but must enter to policy area public ecological. With use principle Maslahah Mursalah which has updated through lens Maqashid systemic, protection ecosystem can positioned as Maqasid al-' Ammah (objective general) which underlying all over product fatwa And regulation. Reconstruction This produce urgency For gave birth to "Fiqh" The

environment " which is preventive And solution. Shofiyullah Muzammil argue that in the era of change climate, Maqashid Syariah must functioning as energy transformative that capable move awareness collective For do repentance ecological (tawbah bi'iyah) and action real in conservation nature(Fauzi & Hidayah, 2022).

Implementation real from theory system Jasser Auda in framework Qira'ah Mu'aşirah fî al- Ahkâm Shofiyullah Muzammil Also can seen in the phenomenon crisis agrarian and expropriation room life public customs in various parts of the world. In Prof. Shofiyullah's perspective Muzammil, texts about ownership land (yes al- mawat) often misunderstood as legality For exploitation corporation big, even though soul from text the is distribution justice And preservation function ecological land. In a way concrete , when A karst ecosystem or mountains which become source the spring was blown up For cement industry, occurred destruction towards "Cognitive Features" And " Objective Based Results" in system Maqashid. Analysis This show that welfare economy Which produced from factory the nature pseudo and atomistic, because He ignore damage systemic in hydrology which becomes right life thousands farmers in the surrounding area . Jasser Auda emphasize that in system law Which Healthy , benefit partial No may defeat damage total on the system buffer life(Koehrsen, 2021).

More Far again, crisis pollution plastic in ocean global become proof empirical How failure reading contemporary to draft Trust leads to disaster Biodiversity. Shofiyullah Muzammil argue that throw away waste plastic who does not decompose to sea is form betrayal to Maqasid the Creator (Objective The Creator) Which has set sea as ecosystem Which balanced. In theory system, plastic is " intervention" foreign" Which damage connectedness inter-species. The turtle that dead Because eat plastic or microplastics Which enter to in chain food man is proof real that neglect to ethics ecological will lead to threats towards the pillars of Hifzh al- Nasl (protection

descendants) through damage biological which is long term. Therefore that, reconstruction Maqashid demand existence transformation from just awareness moral become regulations restrictive laws use of destructive materials environment, Because matter the is part from effort guard purity creation Lord from damage (facade).

Synthesis from all over analysis incident concrete This confirm that approach Qira'ah Mu'aṣirah fī al- Aḥkām No let Maqashid Sharia trapped in tower ivory debate principles jurisprudence classic. On the contrary, He push Maqashid For down to earth, touching land Which arid, inhale air Which polluted, And feel suffering creature life in danger extinct. With use Theory System, crisis ecology No Again seen as problem technical-scientific solely, but as problem failure spirituality and law Which must quick repaired through repentance ecological collective(Hasyim, 2023). Reconstruction This on Finally positioning Islam as a religion that has Power bid tall in discourse rescue global environment, where every policy development must through validity test Maqashid Which based on sustainability universe and justice cross generation.

As closing analysis, reconstruction Maqashid Syariah through Qira'ah Mu'aṣirah fī al- Aḥkām Synthesized Shofiyullah Muzammil with approach system Jasser Auda create A narrative new Which relevant for challenge era. Maqashid now come on stage as shield comprehensive ecological. Through deconstruction old understanding and integration knowledge modern science, Maqashid Syariah does not Again only speak about safety individual in afterlife, but safety planet earth as room for upright values divinity. Approach This offer methodology Which sturdy for people Islam For become guard at the forefront in overcome crisis ecology with runway theological that is transformative, inclusive, and systemic.

4. Conclusion

Paper This conclude that reconstruction narrative Maqashid Sharia in era anthropocene is A inevitability theological and methodological For answer crisis increasingly ecological massive . Through knife analysis Qira'ah Mu'aşirah fî al-Aḥkām Shofiyullah Muzammil, texts religious back to the beginning understood in a way static- anthropocentric succeed reconstructed become paradigm ecocentric which places balance nature (mizan) as heart welfare. Synthesis between methodology This with Theory System Jasser Auda prove that crisis environment life is not issue external, but rather integral variable that determines validity all over objective law Islam. Without environment Which Healthy, main pillars religion, soul, reason, descendants, And treasure will experience collapse systemic. So that bring on root harm Which systemic And sustainable. So that give birth to damage natural Which No Can avoided.

Implementation contextual al- Dharuriyyat al-Khams shows that protection to soul now must covers right on environment Healthy, temporary protection treasure must transform become natural capital stewardship owned by public . Empirical facts like phenomenon refugees climate and pollution B3 waste confirmed that sin ecological is form real from mafsadah Which in a way absolute prohibited by Sharia. With Thus, contemporary Maqashid Syariah No Again just become doctrine sky, but has incarnate become shield operational, transformative, and capable ecological give runway for "Green Islam" in guard sustainability earth for generation cross time. Because Islam is a religion that protects in sustainability in every of his time. Therefore that, every effort preservation natural term long, Islam present For play a role And take care of it. Likely role and presence Islam as grace For all nature.

References

- Abbas, & Zaidin, M. (2023). Ecological Maqasid: Reorienting Islamic Law Towards Environmental Sustainability in the Anthropocene Era. *Al-Ihkam: Jurnal Hukum & Pemikiran Islam*, 18(1), 145–172. <https://doi.org/https://doi.org/10.19105/al-lhkam.v18i1.7821>
- Abidin, Z., & Faiz, M. (2022). Fiqh Al-Bi'ah and Climate Change Mitigation: A Contemporary Legal Reasoning on Environmental Degradation in Indonesia. *Jurnal Hukum Islam*, 20(1), 45–68. <https://doi.org/https://doi.org/10.28918/jhi.v20i1.5120>
- Ahmad, K., S, A., & Hudafi, H. (2021). Konsep Maqashid Syariah Imam Asy-Syatibi dalam Kitab Al-Muwafaqat. *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 15(1), 27–38. <https://doi.org/https://doi.org/10.56997/almabsut.v15i1.512>.
- Anwar, S., & Syibly, R. (2022). Re-evaluating Asbab Al-Nuzul in Environmental Jurisprudence: A Methodological Construct for Eco-Fiqh. *Al-Jami'ah: Journal of Islamic Studies*, 60(2), 389–418. <https://doi.org/https://doi.org/10.14421/ajis.2022.602.389-418>
- Asadov, E., & Khalikov, R. (2022). Systems Theory in Contemporary Maqasid Discourse: Evaluating Jasser Auda's Methodology in Eco-Jurisprudence. *Islamika Studies*,

29(3), 421–448. <https://doi.org/https://doi.org/10.36712/sdi.v29i3.24150>

Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

International Institute of Islamic Thought (IIIT), 30.

<https://doi.org/https://doi.org/10.2307/j.ctvk8w04z>.

Auda, J. (2015). *Membumikan Maqashid Syariah: Definisi, Sejarah, dan Metodologi*. PT

RajaGrafindo Persada.

Azani, M. (2021). Urgensi Maqashid Syariah dalam Perlindungan Lingkungan Hidup di

Indonesia. *Jurnal Hukum Islam*, 19(2).

<https://doi.org/https://doi.org/10.24014/jhi.v19i2.12450>.

Fauzi, A., & Hidayah, N. (2022). Eco-Theology and Forest Conservation in Indonesia: A

Socio-Legal Analysis of Islamic Environmental Fatwas. *Indonesian Journal of Islam*

and Muslim Societies, 12(2), 289–315.

<https://doi.org/https://doi.org/10.18326/ijims.v12i2.289-315>

Hasyim Kamali, M., & Almubarak, T. (2022). Green Maqasid: Integrating Environmental

Protection into the Objectives of Shariah. *Journal of Islamic Law and Culture*, 14(2),

112. <https://doi.org/https://doi.org/10.1080/1528817X.2022.2048191>

Hasyim, S. (2023). Ecological Injustice and Agrarian Conflicts: A Legal Construction of

Hifz Al-Mal in Coastal Communities. *Asy-Syir'ah: Jurnal Ilmu Sharia dan Hukum*,

57(1), 77–100. <https://doi.org/https://doi.org/10.14421/asy-syirah.2023.571.77-102>

- Koehrsen, J. (2021). Muslims and Climate Change: How Islam Shapes Environmental Movements and Eco-Jurisprudence in the Global South. *World Development*, 141(1), 105. <https://doi.org/https://doi.org/10.1016/j.worlddev.2021.105412>
- Kyani, J., & Azharsyah, I. (2023). Hifz Al-Bi'ah as a Sixth Primary Pillar of Dharuriyyat: Reconstructing Maqasid Al-Shariah for Ecological Justice. *AHKAM: Jurnal Ilmu Syariah*, 23(1). <https://doi.org/https://doi.org/10.15408/ajis.v23i1.30125>
- Living Planet Report 2024: Aiming Higher*. Gland: WWF International. (2024). World Wildlife Fund (WWF). <https://doi.org/https://doi.org/10.5703/1288284317802>.
- Mangunjaya, & Majeri, F. (2011). Environment, Worldviews and Islamic Resources: The Policy and Practice in the Management of Nature in Indonesia. *International Journal of Environmental Studies*, 68(4), 545–564. <https://doi.org/https://doi.org/10.1080/00207233.2011.582702>.
- Marzuki, P. M. (2021). *Penelitian Hukum: Edisi Revisi*. Kencana.
- Mujiyono, A. (2022). Rekonstruksi Teologi Lingkungan: Menggagas Fiqh al-Bi'ah sebagai Solusi Krisis Ekologi. *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, 22(1), 89–104. <https://doi.org/https://doi.org/10.30631/al-risalah.v22i1.1118>.
- Muzammil, S. (2022). *Qira'ah Mu'ashirah: Rekonstruksi Metodologi Memahami Teks Agama di Era Disrupsi*. Pustaka Kontemporer.
- Muzammil, S. (2023a). Analisis Krisis Ekologi dan Kegagalan Metodologi Hukum Islam

Modern. *Prosiding Seminar Nasional Maqashid Syariah*, 30–35.

- Muzammil, S. (2023b). Hermeneutika Hukum Islam Kontemporer: Model Qira'ah Mu'ashirah dalam Menjawab Tantangan Krisis Ekologis. *urnal Hukum Novelty*, 14(1), 33–51. <https://doi.org/https://doi.org/10.26555/novelty.v14i1.23810>
- Muzammil, S. (2024). Integrasi Etika Lingkungan dalam Maqashid Syariah: Perspektif Pembacaan Kontemporer. *Jurnal Pemikiran Islam Kontemporer*, 15(2), 115–120.
- Nasr, & Husein, S. (1997). *Man and Nature: The Spiritual Crisis of Modern Man*. Kazi Publications.
- Nurhaliza, S. (2024). Dampak Polusi Udara terhadap Kesehatan Kognitif Anak: Tinjauan Maqashid al-Syari'ah. *Jurnal Kesehatan dan Teologi*, 8(1). <https://doi.org/67-70>
- Qardhawi, Y. (2019). *Ri'ayah al-Bi'ah fi Syariah al-Islam*. Dar al-Syuruq,.
- Sikahi, A., & Hayu, S. (2022). Relevansi Maqashid al-Syari'ah Jasser Auda dalam Mitigasi Krisis Ekologi di Era Antroposen. *Jurnal Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, 22(1), 50–55. <https://doi.org/https://doi.org/10.30631/al-risalah.v22i1.1120>.