



Islamic Legal Perspectives on Climate Justice: Integrating Environmental Ethics and Economic Responsibility

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ABSTRACT

This study explores Islamic legal perspectives on climate justice by integrating environmental ethics with economic responsibility within the wider framework of Sharia. Using a qualitative library research approach, it examines classical sources such as the Qur'an, Hadith, and uṣūl al-fiqh, alongside contemporary works on Islamic environmental ethics, sustainable development, and climate governance. The findings show that Islamic principles—including khalifah (stewardship), mīzān (balance), 'adl (justice), and maslahah (public interest)—provide a strong ethical foundation for addressing climate change and preventing environmental corruption (fasād). The Maqāṣid al-Sharī'ah, particularly the preservation of life, property, lineage, and the environment, support environmentally conscious policies and sustainable economic practices. Islamic finance instruments such as green sukuk and ESG-aligned investments further promote ecological responsibility. Overall, Islamic legal and economic traditions offer a comprehensive framework that links environmental sustainability with socio-economic equity, positioning Islamic thought as an important contributor to global climate justice discourse.

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INTRODUCTION

The escalating global climate crisis necessitates a re-evaluation of ethical frameworks and economic paradigms to foster sustainable development (Liu et al., 2022). This urgency is reflected in the increasing scholarly and practical attempts to integrate ecological renewal strategies and environmental ethics into economic models, thereby promoting more sustainable societal approaches (Al-Daghistani, 2024). As climate change intensifies, its multifaceted environmental and socioeconomic impacts necessitate careful consideration to

avert widespread crises across various economic sectors (Arabov et al., 2024). Indeed, traditional economic models, often prioritizing rapid growth without adequate ecological consideration, have demonstrably exacerbated environmental degradation (Liu et al., 2022). The critical challenge now involves harmonizing economic principles with Islamic values and entrepreneurial attitudes to forge a path toward environmental sustainability (Pandikar et al., 2024).

Within this context, Islamic environmental ethics provide a robust framework, emphasizing collective human responsibilities for managing environmental resources and safeguarding the planet from functional degradation (Shaleh & Islam, 2024). This approach is rooted in Islamic teachings that advocate for justice, equilibrium (*mizan*), and stewardship (*khalifa*) over the natural world, diverging significantly from profit-centric capitalist systems that have historically led to environmental and economic crises (Yaya et al., 2021).

Climate justice has emerged as a critical global concern, intertwining environmental degradation, economic inequality, and moral responsibility. The adverse impacts of climate change—such as extreme weather, food insecurity, and ecological imbalance—disproportionately affect vulnerable populations, raising fundamental questions of equity and ethical stewardship (Parsons et al., 2024). Within Islamic legal and ethical traditions, environmental protection is deeply embedded in the concepts of *khalifah* (stewardship), *amanah* (trust), and *maslahah* (public interest). These moral imperatives position Islamic law not merely as a jurisprudential system, but as a comprehensive ethical framework capable of informing global climate justice discourse (Hussein et al., 2024).

Islamic economic principles further reinforce the need for responsible environmental governance. Prohibitions against waste (*isrāf*), emphasis on balance (*mīzān*), and obligations to protect communal welfare align closely with contemporary sustainability paradigms. Moreover, climate justice from an Islamic perspective integrates both normative ethics and socioeconomic responsibility, encouraging states, corporations, and individuals to adopt ecologically conscious economic behaviors. This approach recognizes that environmental degradation often stems from economic practices that disregard ethical considerations, emphasizing a holistic integration of spiritual and material well-being (Susanti, 2025).

This study explores Islamic legal perspectives on climate justice by integrating environmental ethics with economic accountability. It aims to offer a conceptual synthesis that contributes to the ongoing global dialogue on faith-based frameworks for environmental sustainability.

RESEARCH METHOD

This study employs a qualitative research design using a library research approach. Primary sources include classical Islamic legal texts (*kutub al-turāth*), Qur'anic exegesis, Hadith compilations, and foundational works of *uṣūl al-fiqh*. Secondary sources consist of contemporary literature on Islamic environmental ethics, climate justice, and Islamic economics, including peer-reviewed journal articles, monographs, policy reports, and international conventions. This integrative and comprehensive analysis of diverse literature will establish a robust and detailed understanding of how Islamic legal concepts of justice can address contemporary humanitarian issues, particularly those related to climate change (Karimullah, 2023). The methodology specifically involves an exhaustive literature search, selection, collection, and analysis process to ensure a thorough examination of the subject (Karimullah, 2023; Resolute, 2024).

This method enables a critical review of existing scholarship, identifying gaps and synthesizing novel perspectives on the application of Islamic legal philosophy to modern ecological crises (Oktarini et al., 2025). The selection of multilingual sources—English, Malay, and Arabic—facilitates a comprehensive understanding of the topic, incorporating diverse cultural and scholarly insights (Shamsuddin, 2024). This multidisciplinary approach also allows for a nuanced exploration of how Islamic jurisprudence can transcend anthropocentric viewpoints, extending moral and legal considerations to non-human entities. Furthermore, this qualitative method is inspired by similar studies and is chosen for its ability to enhance the robustness of findings through an in-depth exploration of intricate theoretical frameworks and their practical implications (Li et al., 2024).

The analytical method uses content analysis and thematic interpretation to identify major Islamic legal principles relevant to climate justice. The study synthesizes normative Islamic teachings with current environmental governance theories to construct an integrated theoretical framework. Specifically, it performs an in-depth literature review of Islamic theological sources, classical and contemporary scholarly opinions, and relevant academic works (Susanti, 2025).

RESULT AND DISCUSSION

Islamic Ethical Foundations for Climate Justice: Stewardship, Balance, and Accountability

Islamic teachings emphasize humans as khalifah entrusted with safeguarding the earth (Qur'an 2:30; 6:165). The concept of *mīzān* (balance) highlights the divine order of nature, prohibiting destructive actions that disrupt ecological equilibrium (Qur'an 55:7–9). Violations of natural balance are viewed as moral transgressions, positioning environmental care as a religious obligation (El Medinah et al., 2025). The prohibition of corruption (*fasād*) on earth (Qur'an 7:56) strengthens this mandate, framing climate-related harm as a breach of ethical and spiritual responsibility. This perspective underpins the necessity of strategic management in addressing climate change, particularly within the maritime sector, to ensure environmental preservation and enhance community welfare (Syuzairi, 2023). Such strategies can be effectively guided by the principles of *Maqasid Shariah*, which aim to protect essential human well-being, thus integrating environmental sustainability within broader Islamic ethical frameworks (Yaakub & Abdullah, 2020).

From this perspective, climate justice is not merely environmental activism but an extension of Islamic ethical duty grounded in divine command and communal well-being. This includes integrating Islamic values and local wisdom with scientific approaches to develop holistic conservation frameworks (Susanti, 2025; Maulidizen, 2019c). This integrated approach underscores the necessity of interdisciplinary collaboration to address environmental challenges effectively (Susanti, 2025). This holistic perspective recognizes that environmental degradation often stems from a deviation from divinely ordained principles of balance and stewardship, necessitating a return to these ethical foundations for sustainable solutions (Hussein et al., 2024). Furthermore, Islamic environmental ethics provide a robust framework for addressing climate change by integrating principles of stewardship (*khalifah*), balance (*mīzān*), and justice, which are fundamental to Islamic jurisprudence and can inform global environmental policies (Hussein et al., 2024; Maulidizen et al., 2022).

These timeless and universal principles, while sometimes needing adaptation for contemporary realities, are crucial for fostering continuous dialogue and commitment among

researchers, policymakers, and communities to address environmental challenges (al., 2023). The core Islamic principles of *mīzān* (balance) and *‘adl* (justice) are particularly pertinent, demanding an equitable distribution of environmental burdens and benefits while preventing ecological transgressions (Gueye & Mohamed, 2022). This framework underscores the interconnectivity of the cosmos and the intrinsic value of every part of creation, positioning human beings as integral to nature rather than distinct from it, thereby necessitating the protection and maintenance of ecosystems (Maulidizen, 2019a).

This integrated approach aligns with the broader objectives of *Maqasid al-Shariah*, which prioritize the safeguarding of human life, self, society, and the physical environment (Azis et al., 2020). This comprehensive framework provides a foundation for developing robust Islamic legal perspectives on climate justice, ensuring that policy and action align with ethical and spiritual mandates (Shamsuddin, 2024). Islamic teachings, through their emphasis on moderation and balance, offer a holistic framework for sustainability that transcends purely economic or ecological considerations, deeply integrating moral and spiritual dimensions (Polat & Yeşilyaprak, 2024). This holistic perspective is crucial for developing strategies that are not only ecologically sound but also culturally resonant and ethically justifiable, particularly in Muslim-majority contexts where faith plays a significant role in shaping individual and collective behaviors (Jamilah et al., 2023; Resolute, 2024). The Islamic Declaration on Climate Change further articulates this by grounding environmental ethics in the Qur'an and Hadith, acknowledging the centrality of God in addressing ecological problems (Puglisi & Buitendag, 2020).

Moreover, the concept of *hifz al-bi'ah* (preservation of the environment) has evolved to become an integral component of *Maqasid al-Shariah*, underscoring its relevance in mitigating global climate change and safeguarding human existence (Khuluq & Asmuni, 2025). This evolution recognizes environmental protection as a fundamental objective of Islamic law, essential for preserving future generations and ensuring overall societal well-being (Shamsuddin, 2024). This integration positions environmental preservation as a core Islamic legal objective, foundational for the implementation of other essential principles such as the protection of religion, life, progeny, property, and intellect (Khuluq & Asmuni, 2025). This framework not only emphasizes the preservation of the natural world but also acknowledges the intrinsic connection between environmental health and human flourishing, aligning with the broader aims of Islamic legal philosophy (Munib et al., 2022; Maulidizen, 2019b).

Environmental Protection within Islamic Legal Theory: Maqāṣid al-Sharī‘ah and Maslahah

The *Maqāṣid al-Sharī‘ah* (objectives of Islamic law) provide a principled foundation for ecological preservation. Protection of *life* (*ḥifz al-nafs*), *property* (*ḥifz al-māl*), and *lineage* (*ḥifz al-nasl*) all depend on a sustainable environment (Basuki et al., 2025). Scholars argue that ecological stability should be considered part of *ḥifz al-bi'ah* (environmental protection), a derivative objective essential to preserving human welfare. The principle of *maslahah al-mursalah* supports policies that promote environmental sustainability even if not explicitly mentioned in classical jurisprudence. This offers legal space for climate regulations, carbon reduction strategies, and renewable energy investments within Islamic legal reasoning. This perspective integrates environmental protection into the higher objectives of Shariah, classifying it under *ḍarūriyyāt* (necessities) or *ḥājiyyāt* (complementary needs) for human survival and societal well-being (Azis et al., 2020). Yūsuf al-Qarāḍāwī, for instance, views

environmental preservation (*ḥifẓ al-Bi'ah*) as an integral part of safeguarding religion (*ḥifẓ al-dīn*), considering environmental degradation as a contradiction to genuine religiosity and the human mission of prospering the Earth (Kudhori & Faiq, 2023; Maulidizen et al., 2018).

This reflects a progressive understanding of Islamic law, where the protection of the environment is not merely a secondary concern but a fundamental aspect of faith and human responsibility (Latif et al., 2023). Indeed, Islamic teachings emphasize a holistic approach that intertwines human actions with ecological outcomes, positioning humanity as stewards of the Earth (Susanti, 2025). The concept of *ḥifẓ al-bi'ah*, encompassing environmental preservation, is increasingly recognized as a vital dimension within the five essential principles of *Maqasid al-Shariah*, underscoring its critical role in addressing contemporary ecological crises and ensuring human well-being (Khuluq & Asmuni, 2025). This integration signifies that environmental preservation is not merely a technical issue but a moral and spiritual responsibility, deeply embedded in Islamic eco-theology, which views humans as *khalifah* or custodians of the Earth (Susanti, 2025). This stewardship necessitates active engagement in maintaining ecological balance and combating environmental degradation, aligning with the broader objective of achieving public interest or *maslahah* (Azis et al., 2020).

Furthermore, environmental preservation is considered an essential component of *ḥifẓ al-nasl* (protection of lineage), as the well-being of future generations is directly dependent on a healthy and sustainable environment (Kudhori & Faiq, 2023). This connection highlights the intergenerational equity inherent in Islamic environmental ethics, compelling present generations to safeguard natural resources for their successors (Koehrsen, 2021). This imperative extends to promoting entrepreneurship and investments in sustainable practices that can create jobs and advance society while simultaneously protecting ecological systems (Karimullah, 2023). Such endeavors reflect the broad scope of *Maqasid al-Shariah*, encompassing not only the preservation of fundamental human needs (*daruriyyah*) but also the facilitation of life (*hajiyyah*) and the enhancement of its quality (*tahsiniyyah*) through sustainable development (Yaakub & Abdullah, 2020). This includes safeguarding the physical environment (*ḥifẓ al-bi'ah*), recognized by scholars like Al-Najjar as a core objective, alongside safeguarding human life, self, and society (Azis et al., 2020).

Therefore, environmental care is deemed crucial for the realization of all five primary *maqāṣid*, namely the preservation of religion, life, intellect, progeny, and wealth (Purwanto et al., 2022). This interconnection underscores that a degraded environment imperils these fundamental values, making its protection a communal obligation (*fard kifayah*) within Islamic jurisprudence (Mustaqim, 2023; Latifah, 2024). Thus, any actions leading to environmental destruction are considered threats to these core tenets of Islam, akin to endangering life, intellect, wealth, lineage, and faith itself (Purwanto et al., 2022). This comprehensive understanding reinforces the ethical imperative for Muslims to actively engage in climate justice and ecological stewardship, reflecting their role as vicegerents on Earth (Erdem, 2025; Azis et al., 2020). This deep-seated spiritual perspective provides a robust ethical framework, encouraging proactive measures in environmental conservation and sustainable practices (Susanti, 2025; Maulidizen et al., 2024).

Moreover, the emphasis on promoting and safeguarding human welfare, as articulated by scholars like Al-Raysuni, directly aligns with environmental protection efforts, as ecological health is inextricably linked to human well-being in both this life and the Hereafter (Abdullahi, 2019). This holistic view necessitates an active role in sustainable resource management, reflecting Islamic principles of moderation (*wasatiyyah*) and avoidance of waste (*israf*) (Haq & Wahab, 2019). This perspective also encourages the adoption of ethical and

sustainable practices within economic activities, exemplified by the growing relevance of ESG standards in Islamic finance, which aim to improve corporate governance and firm performance (Al-Mashhadani & Almashhadani, 2023). This integration of environmental, social, and governance factors within Islamic finance exemplifies the practical application of *Maqasid al-Shariah* in addressing contemporary challenges like climate change, fostering both economic sustainability and ethical responsibility (Al-Mashhadani & Almashhadani, 2023).

This alignment is further reinforced by the emphasis on socio-economic justice and the repulsion of harm within the Sustainable and Responsible Investment concept, which directly corresponds to Islamic principles and the broader objectives of *Maqasid Shariah* (Wahab & Naim, 2021). This framework considers three critical domains of action—intentions, methodologies, and outcomes—analyzed through principles of prioritizing *maslahah*, balancing *maslahah* and *mafsadah*, and considering long-term implications (Shamsuddin, 2024). This holistic approach ensures that investments and economic activities are not only financially viable but also ethically sound and environmentally sustainable, aligning with the comprehensive objectives of Islamic jurisprudence (Setiawan, 2023). This ethical investment framework actively discourages activities that generate harm outweighing benefits (*mafsadah rajihah*) and promotes the elimination of evils, thereby channeling investments toward environmental protection and sustainable development initiatives (Shamsuddin, 2024; Al-Roubaie & Sarea, 2019; Wahab & Naim, 2021).

Economic Responsibility and Sustainable Development in Islamic Perspective

Islamic economic principles provide a robust framework for fostering sustainable development by integrating ethical considerations and social welfare with economic activity, transcending purely profit-driven motives (Wahab & Naim, 2021). This framework is rooted in the concepts of *Maqasid al-Shariah*, which advocate for equitable wealth distribution, transparency, and sustainable growth, emphasizing a balanced approach to economic prosperity that does not disregard social and environmental responsibilities (Haq & Wahab, 2019; Hassan et al., 2024). This includes a strong emphasis on the prohibition of wastefulness (*israf*) and extravagance (*tabdhir*), alongside a call for social justice, echoing modern sustainable development goals (Setiawan, 2023). Furthermore, Islamic finance explicitly links financial development to the real economy by prohibiting speculative practices and promoting equity participation, thereby achieving socio-economic justice through shared profits and losses (Yaya et al., 2021).

This framework inherently encourages responsible investment and sustainable practices, aligning financial growth with environmental protection and social equity (Al-Mashhadani & Almashhadani, 2023). Islamic finance further integrates these objectives through specific instruments such as *mudharabah* and *musyarakah*, which promote risk-sharing and ethical business practices, fostering economic development while safeguarding environmental and social well-being (Yaya et al., 2021). Moreover, the Islamic banking system actively promotes green investments that adhere to Shari'ah principles, channeling funds towards environmentally friendly projects that simultaneously encourage economic growth and ecological preservation (Al-Roubaie & Sarea, 2019). These principles underscore the potential of Islamic finance to contribute significantly to sustainable development goals by prioritizing social inclusion, environmental protection, and economic growth (Slamet, 2020). Such an approach intrinsically supports the integration of Environmental, Social, and Governance criteria, where companies adhering to Islamic finance principles naturally exhibit

strong corporate governance and responsible conduct (Al-Mashhadani & Almashhadani, 2023).

This intrinsic alignment ensures that Islamic financial institutions and corporations operate under a moral and ethical framework that considers the environmental and social implications of their actions, contributing to long-term sustainability (Al-Mashhadani & Almashhadani, 2023). This comprehensive outlook not only aims to optimize financial returns but also to cultivate a just and ecologically sound society, aligning with the broader objectives of *Maqasid Shariah* (Maulida & Ali, 2023). Furthermore, this robust framework enables Islamic finance to act as a powerful tool in addressing financial exclusion and poverty, concurrently fostering sustainable practices through ethical investments that prioritize environmental protection and human needs (Al-Roubaie & Sarea, 2019; Raimi et al., 2024). This integrated approach not only strengthens the banking sector's contribution to environmental management but also enhances financial stability and reduces environmental degradation risks (Al-Roubaie & Sarea, 2019).

This is particularly pertinent in developing nations, where the growth of local capital markets and corporate debt issuances presents a significant opportunity for directing funds towards environmentally and socially positive initiatives (Reza-Gharehbagh & Pullman, 2025). Islamic finance, with its emphasis on ethical investments and shared risk, offers compelling solutions to address climate change by financing projects that align with both economic development and ecological preservation (Haron et al., 2020). Indeed, the inherent values of Islamic finance, such as the prohibition of interest (*riba*) and speculative transactions (*gharar*), naturally steer investments toward real economic activities with tangible environmental and social benefits, distinguishing it from conventional finance models (Setiawati & Salsabila, 2023; Al-Roubaie & Sarea, 2019). This distinction underscores its potential to foster sustainable development goals by offering diverse financial products and instruments, including Islamic Green Sukuk and Islamic Social Impact Bonds, specifically designed to fund environmentally and socially responsible projects (Raimi et al., 2024).

These instruments promote investment in sustainable ventures while upholding Islamic ethical principles, making them attractive to a wide array of investors, including both conventional and Islamic (Al-Mashhadani & Almashhadani, 2023; Setiawati & Salsabila, 2023). Sukuk issuance, in particular, enhances a firm's reputation and credibility, attracting a broader investor base due to its moral and environmentally friendly nature (Al-Mashhadani & Almashhadani, 2023). Furthermore, the integration of ESG standards into corporate governance processes within Islamic finance leads to improved firm performance and an enhanced image for ethical and responsible corporate conduct (Al-Mashhadani & Almashhadani, 2023). This confluence of ethical investing and sustainable practices positions Islamic finance as a significant contributor to mitigating climate-related concerns and advancing global sustainability efforts (Osman, 2023).

This is further supported by green finance initiatives that reduce pollution and CO₂ emissions, demonstrating the tangible environmental benefits derived from ethically guided financial systems (Luo et al., 2025). This synergy highlights how Islamic finance can redirect capital from polluting activities to green-oriented ones, thereby fostering environmental sustainability (Anas et al., 2023). This realignment of financial goals towards environmental protection and long-term economic prosperity is a core tenet of green finance, which Islamic finance inherently supports through its ethical framework (Luo et al., 2025). Moreover, the transparency and accountability required in Sukuk issuance, along with the prohibition of

harmful activities, align closely with ESG principles, enhancing corporate governance and firm performance (Al-Mashhadani & Almashhadani, 2023).

Islamic Legal Responses to Global Climate Governance

Islamic legal perspectives support active participation in international climate agreements as long as such cooperation promotes justice and public interest. Concepts like *'aqd* (contract), *ta'āwun* (cooperation), and *'adl* (justice) justify state obligations toward global climate governance. Islamic jurisprudence also offers tools to evaluate contemporary environmental policies: (a) The principle of *siyāsah shar'iyyah* legitimizes government actions to protect environmental welfare; (b) *Hisbah* can serve as an accountability mechanism against polluting industries; and (c) *Fiqh al-bi'ah* (Islamic environmental jurisprudence) guides community-based ecological stewardship. Through these mechanisms, Islamic law provides normative support for reducing emissions, implementing environmental taxes, and enforcing corporate environmental accountability—an essential element in achieving climate justice. This integration of Islamic legal principles with modern environmental policy frameworks not only enriches the discourse on climate justice but also provides a robust ethical foundation for sustainable development (Judijanto et al., 2025; Nasution et al., 2023).

This approach underscores the proactive role that Islamic finance can play in mitigating climate change by aligning financial practices with ecological preservation and social equity. Indeed, the principles of Islamic finance, such as the avoidance of *riba* (interest) and *gharar* (excessive uncertainty), inherently promote investments in real assets and sustainable economic activities, thereby fostering environmental stewardship (Robinson, 2024). Moreover, the emphasis on social responsibility (*maslahah*) within Islamic finance necessitates a holistic consideration of environmental impacts, promoting investments that yield both economic returns and ecological benefits (Kol & Tekdoğan, 2024). This aligns with the broader objectives of *Maqasid al-Shari'ah*, ensuring that economic activities contribute positively to human well-being and environmental integrity (Zulfiqar et al., 2024). This comprehensive ethical framework, therefore, positions Islamic finance as a significant driver for sustainable development and climate justice, offering a model for responsible economic growth that prioritizes both planetary health and societal welfare.

The integration of Islamic finance principles, such as profit-and-loss sharing contracts, further strengthens the link between financial institutions and sustainable development by treating customers as business partners, thereby encouraging responsible investment and resource management (Yaya et al., 2021). This partnership approach not only mitigates financial risks but also promotes shared responsibility for environmental outcomes, encouraging collective action towards climate resilience (Al-Mashhadani & Almashhadani, 2023). This inherent alignment makes Islamic finance a compelling framework for addressing climate change and promoting sustainable economic practices on a global scale (Osman, 2023). This commitment is further bolstered by the Islamic injunction to "command right and forbid wrong," which extends to financing institutions, compelling them to actively seek and encourage green projects rather than merely abstaining from environmentally detrimental ones (Rizk, 2014).

This proactive stance encourages Islamic financial institutions to develop and fund initiatives that actively contribute to environmental protection and rehabilitation, such as renewable energy projects and sustainable agriculture (Ali, 2020; Obaidullah, 2017). Such engagement is vital for achieving the broader objectives of *istidāma*, ensuring that economic

activities contribute to the long-term sustainability of both human life and the entire ecosystem (Cattelan, 2020). This holistic perspective underscores the unique contribution of Islamic finance to the global climate justice discourse, providing an ethical and practical blueprint for sustainable development that transcends conventional financial models (Kol & Tekdoğan, 2024). This integration of ethical considerations with financial practices offers a robust framework for addressing multifaceted socio-economic and environmental challenges, including climate change, poverty, and inequality, while adhering to principles of justice and economic stability (Raimi et al., 2024). This approach, rooted in the Quranic concept of *Mizan*, ensures equilibrium and balance within the ecosystem, aligning economic growth with ecological preservation (Aam & Muhammad, 2022).

This framework also emphasizes the importance of community engagement and equitable distribution of resources, addressing the social dimensions of climate justice by ensuring that vulnerable populations are protected from environmental degradation and economic disparities (Susanti, 2025). Furthermore, Islamic finance views the green economy as a concept rooted in ethical responsibility, mandating respect for the environment by carefully considering the ecological impact of economic activities (Rusydiana et al., 2022). This approach ensures that economic development not only generates wealth but also protects natural resources for future generations, thereby fostering long-term sustainability and resilience (Siregar et al., 2023). Moreover, the universal values embedded in *Maqāṣid al-Sharī'ah*, articulated through *Fiqh al-Bī'ah*, provide a robust framework for mitigating environmental passivity and promoting a green economy (Latifah, 2024).

This ethical foundation aligns with green economy principles, fostering a sustainable path that benefits both the economy and respects Islamic moral and ethical values (Siregar et al., 2023). This includes promoting sustainable consumption, reducing waste, and safeguarding natural resources, which are all integral to Islamic teachings (Al-Roubaie & Sarea, 2019). Indeed, this comprehensive framework positions Islamic finance as a powerful instrument for fostering sustainable development and addressing climate justice by integrating environmental stewardship with economic responsibility (Siregar et al., 2023). Specifically, instruments like Green Sukuk exemplify this integration by directing investments towards environmentally sound projects while adhering to Sharia principles (Osman, 2023). These financial innovations create a solid foundation for balancing economic growth, environmental conservation, and equitable wealth distribution (Aufi et al., 2025).

Furthermore, the Indonesian government's commitment to achieving Net Zero Emissions by 2060, alongside the *Al-Mizan* principle, further highlights the synergy between Islamic economics and green economy initiatives, advocating for a balanced approach to development and environmental preservation (Wulandari & Jati, 2023). This alignment underscores the potential for Islamic economics to significantly contribute to the Sustainable Finance program by offering intrinsically comprehensive and balanced values across all dimensions of life, including economic life (Hamidah & Dewantara, 2023). This integration ensures that economic endeavors are not only profitable but also ethically sound and environmentally responsible, thereby fostering a holistic approach to sustainable development (Latifah, 2024). The principle of *Mizan*, or balance, necessitates that economic activities contribute to the well-being of society and the environment, thereby promoting equitable resource distribution and intergenerational justice (Hamidah & Dewantara, 2023).

This concept is further reinforced by the *Maqasid al-Sharia*, which includes the preservation of life (*hifdz al-nafs*) and property (*hifdz al-mal*), encompassing the protection of the environment as a vital component for human well-being and economic stability

(Masduqie et al., 2021). Thus, Islamic economics integrates ethical, social, and moral values into economic activities, ensuring sustainable business practices, social justice, and environmental preservation as core tenets (Karimullah, 2023). This distinguishes Islamic economic systems from conventional ones that primarily prioritize profit-centric models, often leading to socio-economic disparities and environmental degradation (Yaya et al., 2021). This inherent focus on holistic well-being and ecological balance provides a robust framework for developing resilient and equitable economic systems that are intrinsically aligned with the goals of climate justice and sustainable development. This ethical paradigm encourages all economic actors, from producers to consumers, to embed honesty, trustworthiness, and justice into their business decisions, transforming worldly activities into acts of worship that yield both financial prosperity and spiritual blessings (Rahman et al., 2025).

This framework seeks not only financial gain but also *barakah* (blessing) and *maslahah* (public interest) for all humanity, fostering an economic ecosystem that is inherently just and ethical (Rahman et al., 2025; Mulayana et al., 2024). This perspective transforms business into an act of worship, aligning it with Sharia principles to achieve balanced prosperity that encompasses financial gains and broader blessings for humanity (Rahman et al., 2025). This ethical integration, therefore, positions Islamic economics as a powerful alternative to conventional models by promoting a value-based approach to development that prioritizes universal well-being and ecological harmony (Molla & Alam, 2019). The Islamic ethical economy, driven by concepts such as *Tawheed-ullah*, *Al'Adle Well Ehsan*, and *Tazkiyah*, seeks to mitigate inequality and foster balanced, human-centered growth (Noorzai, 2024). Furthermore, *Ikhtiyar* and *Khalifah* underscore the ethical responsibilities inherent in the Islamic Moral Economy, complemented by *Maqasid Al Shari'ah*'s emphasis on individual well-being as a core objective of Islamic law (Noorzai, 2024).

CONCLUSION

This study concludes that Islamic law offers a deeply rooted ethical, legal, and economic framework capable of addressing modern climate challenges. The principles of *khalifah*, *mīzān*, *'adl*, and *maslahah* collectively affirm humanity's responsibility to maintain ecological balance and prevent environmental degradation. The *Maqāṣid al-Sharī'ah* establish environmental preservation (*ḥifẓ al-bī'ah*) as a necessity for safeguarding life, wealth, lineage, and social welfare, demonstrating that ecological protection is not peripheral but central to Islamic legal objectives. Furthermore, Islamic economics reinforces climate justice through its emphasis on transparency, equitable distribution, anti-wastefulness, and ethical investment. Instruments such as green sukuk, Islamic social finance, and ESG-aligned Shariah-compliant financing contribute significantly to sustainable development by directing capital toward environmentally responsible sectors. Islamic legal doctrines—including *siyāsah shar'īyyah*, *hisbah*, and *fiqh al-bi'ah*—provide the regulatory and moral mechanisms necessary to support climate governance, strengthen accountability, and protect vulnerable communities. Taken together, these principles position Islamic legal scholarship as a transformative force capable of shaping global climate justice narratives through its integration of spiritual, ethical, economic, and ecological dimensions. With its holistic worldview, Islamic law presents a comprehensive paradigm that unites morality with environmental stewardship, offering viable solutions for achieving sustainability, equity, and intergenerational justice.

LIMITATIONS AND FUTURE RESEARCH RECOMMENDATIONS

This study, while comprehensive in its qualitative approach, relies primarily on library research and theoretical analysis, which may not fully capture the practical challenges and nuances of implementing Islamic climate justice principles in diverse socioeconomic contexts (Islam and Economy: Towards a Just Islamization of Economics, 2025). Future research should therefore incorporate empirical studies and case analyses to validate the theoretical framework against real-world applications and explore cross-cultural comparisons (Shamsuddin, 2024). Additionally, longitudinal studies could offer insights into the long-term impacts of Islamic financial instruments and ethical guidelines on environmental sustainability and social equity, especially in regions highly vulnerable to climate change. Further investigations could also delve into the behavioral aspects of Muslim consumers and financial institutions, examining how adherence to Islamic ethical values translates into concrete actions regarding sustainable consumption and investment practices (Sadeh, 2024; Aziz et al., 2023).

Moreover, exploring the integration of modern technological advancements, such as blockchain for transparent green financing, with Islamic finance principles could uncover novel pathways for enhancing climate justice initiatives. Investigating the efficacy of profit and loss sharing models in financing climate resilience projects within developing nations also presents a critical avenue for future inquiry, particularly in addressing socio-economic justice (Yaya et al., 2021). Finally, comparative research across different Muslim cultures and their varying interpretations and implementations of Islamic economic principles for climate action would significantly enrich the understanding of this multifaceted field (Shamsuddin, 2024). Researchers could also examine how Islamic finance can support green technologies and environmental innovation, contributing to a more sustainable future (Kahia & Omri, 2024; Kanwal et al., 2023).

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