

THE CONCEPT OF *FIQH AL-BI'AH* TOWARD ENVIRONMENTAL SUSTAINABILITY POST PANDEMIC COVID-19

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ABSTRAK

Penyebaran wabah Covid-19 telah menyebabkan peningkatan jumlah sampah yang sangat signifikan diberbagai belahan dunia. Sampah tersebut berasal dari sampah medis dan sampah belanja *online*. Sampah tersebut mayoritas akan bermuara dilaut. Hal tersebut dapat mengakibatkan dampak buruk bagi ekosistem dan kondisi biodiversitas dibawah laut. Selain itu, sampah tersebut juga telah mempengaruhi berbagai sektor kehidupan, diantaranya sektor sosial, sektor ekonomi, sektor kesehatan, sektor lingkungan, dan isu politik. Oleh sebab itu, studi ini bertujuan untuk mengimplementasikan konsep *Fiqh al-bi'ah* untuk menanggulangi problematika tersebut. Kajian ini menggunakan metode studi kepustakaan dari buku, jurnal, artikel, dan tulisan terkait. Hasil dari kajian ini adalah bahwasanya konsep *fiqh al-bi'ah* dapat menjadi solusi untuk mengurangi kuantitas sampah yang dihasilkan selama wabah pandemi. Masyarakat dan pemerintah disekitar harus memahami dan mengilhami ketentuan dari keenam poin konsep *fiqh al-bi'ah*. Peningkatan pengetahuan dan kesadaran lingkungan berbasis Islam harus digaungkan secara masif. Peningkatan sumber daya manusia berbasis spiritual dapat mempengaruhi kualitas keseimbangan dan konservasi lingkungan. Pada hakikatnya, ajaran moral agama memiliki korelasi yang mendalam dengan etika lingkungan. Hal tersebut sejalan dengan peningkatan akumulasi sampah sangat berkaitan erat dengan kebiasaan belanja *online* dan pengelolaan sampah medis yang tidak efisien. Sehingga aksi nyata yang ditawarkan dari konsep *fiqh al-bi'ah* adalah beralih ke produk-produk yang ramah terhadap lingkungan. Selain itu, edukasi terkait lingkungan dari sudut pandang *Fiqh al-bi'ah* harus mulai ditanamkan pada generasi muda.

Kata kunci: *Fiqh al-bi'ah*, covid-19, keberlanjutan lingkungan

ABSTRACT

The transmission of the Covid-19 outbreak has resulted in a significant increase in waste production in various parts of the world. Medical waste and online shopping waste contribute to the garbage. The vast majority of the trash will be dumped into the sea. This can harm seafloor ecosystems and biodiversity. Furthermore, waste has impacted many aspects of life, including the social, economic, health, and environmental sectors and political issues. As a result, this research aims to put the concept of *Fiqh al-bi'ah* into practice to solve these problems. This study employs a literature review method that includes books, journals, articles, and related writings. According to the findings of this study, the concept of *fiqh al-bi'ah* can be used to reduce the amount of waste generated during a pandemic outbreak. The surrounding

community and government must comprehend and inspire the provisions of the *fiqh al-bi'ah* concept's six points. Increasing environmental knowledge and awareness based on Islam must be widely echoed. Increased spiritual-based human resources may impact the quality of equilibrium and ecological conservation. In essence, religious moral teachings and environmental ethics are inextricably linked. This corresponds to increased waste accumulation related to online shopping habits and ineffective medical waste management. As a result, the real action offered by the *fiqh al-bi'ah* concept is to switch to environmentally friendly products. Furthermore, the younger generation must be instilled with environmental education regarding *Fiqh al-bi'ah*.

Keywords: *Fiqh al-bi'ah*, covid-19, environmental sustainability

Introduction

Islam, as a religion and a source of law, contains a variety of aspects that guide humans, of which is how humans should maintain nature¹. Human existence concerning nature is crucial. Because the selfish actions of humans who disobey Allah's SWT commands and prohibitions are one of the causes of numerous harm on Earth.²³ It is stated in the QS. ar-Rum (30): 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Furthermore, religions are thought to be a source of moral values and virtues from which ethical codes and laws emerge. Though ethics and regulations are now thought to be independent of religions, they are in many ways related to religious moral teachings. Environmental ethics has emerged as a new academic discipline to address the current ecological crisis from an ethical standpoint.⁴ Furthermore, numerous pieces of evidence represented the correlation between religion and environmental conservation in terms of social science research into how religious identity figures in attitudes toward environmental issues; confessional and constructive commitments of religious thought with climate change from various communities and customs; historical and anthropological assessments of how climate affects religion and religion perceives environment; and theories by which environmental issues is explained⁵. The issue of

¹ Hussein A. Amery, "Islamic Water Management," *International Water Resources Association*, Vol. 26, No. 4, 2001, p. 481–9.

²Zahoor Ahmad Shah, "Islam and Environmentalism: A Study of Islamic Approach to Contemporary Environmental Crisis," *Journal Insight Islamicus*, Vol. 19, No. 2, 2019, pp. 163–78.

³ Haliza Abdul Rahman, 'Kesyumulan Islam dalam Aspek Pemeliharaan Alam Sekitar', *Sultan Alaudin Sulaiman Shah*, 2019, p. 353–65.

⁴ Abu Sayem, "Religions and Environmental Ethics A Comparative Study of John B . Cobb , Jr . and Seyyed Hossein Nasr," *Australian Journal of Islamic Studies*, Vol. 3, No. 3, 2019, p. 34–50.

⁵ William Avis, *Role of Faith and Belief in Environmental Engagement and Action in MENA Region*, 2021.

waste, which is becoming extremely relevant during the pandemic, is one of the triggers for increased climate change.⁶

The pandemic of coronavirus diseases (Covid-19) has various implications for socioeconomic, psychological wellbeing, ecologic, and political consequences.⁷ The Covid-19 pandemic response has had several positive effects on environmental initiatives and the renewable energy sector.^{8 9} For instance, it has led to significant reductions in waste generated worldwide. Undesired materials left over from a manufacturing process (industrial, commercial, mining, or agricultural operations) or household and community activities are examples of waste. Before being discarded or recycled, the material is accumulated, stored, or treated (physically, chemically, or biologically).¹⁰

Moreover, Covid-19 has serious consequences, including increased medical waste, haphazard use and disposal of antibacterial agents, face masks, gloves, and other protective equipment, and a burden of inadequately treated wastes that continue to pollute the environment.¹¹ Furthermore, the Covid-19 may increase household food waste as a result of panic buying and online food shopping,¹²¹³ yet decline consumption of food away from home.^{14 15}

As a result of the increased waste generation caused by medical equipment and online shopping, the country urgently requires a more efficient and sustainable waste

⁶ Rahmah Arfiyah Ula, Agus Prasetya, and Iman Haryanto, "Life Cycle Assessment (LCA) Pengelolaan Sampah di TPA Gunung Panggung Kabupaten Tuban, Jawa Timur," *Jurnal Teknologi Lingkungan*, Vol. 22, No. 2, 2021, p. 147–61.

⁷ Mogeda El Sayed El Keshky, Sawzan Sadaqa Basyouni, and Abeer Mohammad Al Sabban, "Getting Through COVID-19: The Pandemic's Impact on the Psychology of Sustainability, Quality of Life, and the Global Economy – A Systematic Review," *Frontiers in Psychology*, Vol. 11, No. 1, November 2020, p. 1–12.

⁸Nima Norouzi and Elham Ataei, "Covid-19 crisis and environmental law: Opportunities and challenges," *Hasanuddin Law Review*, Vol. 7, No. 1, 2021, p. 46–60.

⁹ Hasan Eroğlu, "Effects of Covid-19 outbreak on environment and renewable energy sector," *Environment, Development and Sustainability*, Vol. 23, No. 4, 2021, p. 4782–90.

¹⁰ Suhaila Mohd Omar, Ahmed Jalal Khan Chowdhury, and Abdurezak Abdulahi Hashi, "Islamic ethics of waste management towards sustainable environmental health," *International Medical Journal Malaysia*, Vol. 17, No. Special Issue 1, 2016, p. 193–7.

¹¹ (Rume & Islam, 2020) (UNEP, 2022)

¹² Brian E. Roe, Kathryn Bender, and Danyi Qi, "The Impact of COVID-19 on Consumer Food Waste," *Applied Economic Perspectives and Policy*, Vol. 43, No. 1, 2021, p. 401–11.

¹³ Callie W. Babbitt et al., "Behavioral impacts on residential food provisioning, use, and waste during the COVID-19 pandemic," *Sustainable Production and Consumption*, Vol. 28 (Elsevier B.V., 2021), p. 315–25.

¹⁴Brenna Ellison et al., "Examining Food Purchase Behavior and Food Values During the COVID-19 Pandemic", *Applied Economic Perspectives and Policy*, Vol. 43, No. 1, 2021, p. 58–72.

¹⁵ Rezwana Rafiq et al., "Impact of working from home on activity-travel behavior during the COVID-19 Pandemic : An aggregate structural analysis," *Transportation Research Part A*, Vol. 159, No. March 2022, p. 35–54..

management system. Failure to do so will result in continuous pollution of the environment, affecting human health and spreading diseases.¹⁶

Islam's primary reference source of the Quran has provided solutions to all problems and issues in men's lives. Consequently, Quranic verses should always be used as sources for research, including when dealing with environmental issues.¹⁷ Syarifah and Amin (2022) researched student activities in preserving the environment during the pandemic era by reading chapters of the holy Qur'an related to ecology and praying as a preventive effort toward covid-19. While, in this study, a researcher will focus on describing waste issue during pandemic, then it will be addressed by *Fiqh al-Bi'ah* framework as part of Islamic contemporary jurisprudence in achieving Environmental sustainability in the era post pandemic.

The Concept of Fiqh al-Bi'ah

Fiqh al-bi'ah is a branch of contemporary islamic jurisprudence that addresses environmental challenges from a more practical standpoint by providing legal laws and procedures related to the environment. Moreover, *fiqh al-bi'ah* is a set of rules governing Muslim communities' ecological behaviour that are determined by competent authorities based on the syar'i text with the goal of achieving significantly better results and conservation of the natural environment.

Furthermore, Omar¹⁸ explained that the field of study on the environment in *fiqh al-bi'ah* consists of all environmental problems, which include: First, the study of the environment, which is the details of physical aspect and correlations as described in ecological system and associated fields. Secondly, natural resource utilisation and management. Last but not least, restoring and rehabilitating the harmed environment.

Moreover, *Fiqh al-bi'ah* is an effort to develop scientific insight and changes in scientific thinking that breathe transformative religion. Nowadays, *fiqh* confronts complex situations different from what was constructed, designed, and systematized. *Fiqh* environment is one of the discourse solutions to environmental problems as the discipline of study and environmental ethics, environmental law, ecology, and other science-oriented to the environment¹⁹

For a variety of reasons, Islam, including Fiqh, expects humans to conserve the environment. There are several: First and foremost, the environment is God's creation. Second, by protecting the environment, humans are expressing their gratitude to God.

¹⁶ Omar, Chowdhury, and Hashi, 'Islamic ethics of waste management towards sustainable environmental health'.

¹⁷ Imaaduddin Abdul Halim and Noor Shakirah Mat Akhir, *Preservation of the Environment According to the Quran and the Analysis of Environmental Issues in Malaysia*, No. October 2017, p. 1–21.

¹⁸ Wardani (2015)

¹⁹ (Hulaify, 2018)

Third, God's creatures can be found in the environment. Fourth, nature is based on the concept of good (*khayr*). Last but not least, all human relationships must be founded on the principles of justice (*adl*) and childishness (*ishn*).²⁰

Hossein Nasr, a contemporary Iranian philosopher who has long been based in the United States, is by far the most notable and visible exception to this rule, having lectured and written on the spiritual aspects of humanity's alienation from nature for over thirty years. Mawil Izzi Dien, who is far less well-known than Nasr, can also claim to be a pioneer in this field in the Muslim world. Unfortunately, such voices are still few and far between, and they do not reflect mainstream Muslim views anywhere in the world. Otherwise, many other scholars, including Ibrahim Abdul Matin (2010), in his book *Green Deen: What Islam Teaches About Protecting the Planet*, have discussed the concept of the environment in Islam, Mustafa Abu Sway (1998) wrote "Toward an Islamic Jurisprudence of the Environment" (*Fiqh al-Bi'ah f'il-Islam*), and Agwan (2001) wrote "Islam and the Environment." Islam and the Environmental Crisis by Akhtarudin Ahmad (1998), *Islam and Deep Ecology* by Nawal Ammar (2001). In his work "Islam" in the *Routledge Handbook of Religion and Ecology*, Zainal Abidin Bagir (2017), Husaini and Waqar Ahmad (1980), Yusuf Qhardawi in his *Ri'ayah al-Bi'ah fi Syari'ah al-Islamiyah*, Ali Yafie (2006) in his study *Pioneering Environmental Fiqh*.

Environmental Ethics in Islam

According to ²¹ and ²², Muslim environmentalists derive environmental principles from the Qur'an and Sunna, resulting in ecological interpretations of Islam and a set of Islamic environmental ethics, there are:

a. Tawhid

The axial Islamic basis of Tawhid is a crucial foundation of Islam's vision of nature (Unity of God). Allah is Unity, and His Unity is mirrored in the unity of mankind, as well as the unity of man and nature. His trustees are responsible for preserving His creation's unity, the integrity of the Earth, its flora and fauna, wildlife, and the natural world. ²³ According to ²⁴ that *Tawhid* is the foundation of Islamic monotheism, and its principle is enshrined in every Muslim's declaration (*shahadah*), which serves as a

²⁰ Abu Bakar Abdul Majeed, "Islam in Malaysia's Planning and Development Doctrine," in *Islam and Ecology A Bestowed Trust*, ed. by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin (Cambridge: Harvard University Press, 2003), p. 468.

²¹ Avis (2021)

²² Ahmad Muttaqin, "Al-Qur'an dan Wawasan Ekologi A", *Al-dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits*, Vol. 14, No. 2, 2020, p. 333–58.

²³ Abdullah Omar Naseef, 'The Muslim Declaration on Nature', in *Islam and The Environment* (London: Ta-Ha Publisher Ltd, 1998), p. 13.

²⁴ Khalid (2019)

powerful reminder of faith. It attests to the unity of all creation and the fabric of the natural order, of which humanity is an integral part, as stated in the first words of the faith profession:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

"There is no God but God."

The concept entails the union and equity of all God's creations in the adoration of The Creator, as well as their egalitarianism as consorts in matters of the proper well-mannered recollection of all life and the rightful respect of mutuality and interconnection between all.²⁵ Allah said in Quran Surah An-Nisa (4) verse 126:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

"What is in the heavens and earth belongs to Allah: He encompasses everything".

Furthermore, in Quran Surah al-Isra' (17): 44 Allah said

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

"The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that is exalts (Allah) by His praise, but you do not understand their (way of) exalting. Indeed, He is ever Forbearing and Forgiving."

b. *Ayat*

The natural phenomena were described in Qur'an using term *ayat*, which means sign, including a sign of Allah's existence, a sign of His greatness, or a sign of a journey to happiness in the world and the hereafter²⁶. Humans and nature (the environment) are both signs of Allah and are integrated and interconnected²⁷. Furthermore, Allah SWT explains in his verses that Allah SWT owns the entire universe. It is stated in the Qur'an Surah al-Baqarah (2): 284

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent."

²⁵Muneeb Ahmad, "Environmental Stewardship: A Quranic Cum Prophetic Perspective," *European Journal of Life Safety and Stability (EJLSS)*, Vol. 13, 2022, p. 58–65.

²⁶ Moh. Mufid, "FIKIH KONSERVASI LAUT: RELEVANSI FIQH AL-BĪ'AH DI WILAYAH PESISIR LAMONGAN," *Al-Manahij*, Vol. XII, No. 1, 2018, p. 1–16.

²⁷ Muttaqin, 'Al- Qur ' an dan Wawasan Ekologi A . Pendahuluan Al- Qur ' an Sebagai sebuah Kitab suci Bagi kaum Muslim, *loc.cit*.

The verse reminds us that Allah SWT is the valid owner of the universe. As a result, anyone using the universe (environment) must follow the owner's guidelines. The environment is a gift from Allah SWT to all His creatures that must be used, protected, and preserved correctly. This is done to show concern for Allah's creation and to express love and affection for it. Islam teaches about environmental preservation, which must be implemented in human attitudes and behaviour to prevent ecological damage ²⁸. Allah SWT said in the Qur'an Surah Al-A'raf (7): 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”

Regarding the Qur'an, it is safe to conclude from these verses that any destruction of the environment is equivalent to the destruction of Allah's signs. Extinction of a species, for example, is a loss of a sign that prevents future generations from experiencing these signs. Therefore, Muslims must regard the environment as a source of spiritual contemplation rather than exploitation ²⁹.

c. Khalifah

According to ³⁰ that The Caliph's position is founded on God's preference and human readiness for the mandate from God. Humans served as caliphs on Earth in two capacities: representatives and servants of God. Allah SWT said in the Quran Surah al-Baqarah (2): 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“And (mention, O Muhammad), when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will you place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You? “Allah said, “Indeed, I know that which you do not know.”

Furthermore, stewardship is a powerful concept that can be used to change behaviour to safeguard the environment. In the hadith, Prophet Muhammad SAW stated, "The world is green and beautiful, and Allah has appointed you as his guardian over it." The next surah emphasizes the point. Quran Surah Al-Hadid (57):7

أَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْقُضُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

²⁸ J.M. Muslimin, Lutfi Chakim, and Fauzani, "Maqasid al-Shariah in Environmental Conservation of Yusuf al-Qardawi's Perspective," *International Conference Recent Innovation* (2018).

²⁹ Kassim Adam, *Islamic Law and The Environment: What Can We Learn from Islamic Perspectives on The Environment to Resolve Climate Change?*. (2018).

³⁰ Baharudin & Tanjung (2019)

“Believe in Allah and His Messengers, and spend from what He has given you as heirs. There will be a large reward for those who have believed in you and spent.”

Quran Surah Al-An'am (6):165

وَهُوَ الَّذِي جَعَلَكُمْ خَلَيفَةَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ۝

According to ³¹ that *Khalifah* is a representative of Allah on earth fulfilling His mandate and enforces His laws. With the advantages of human creation over material and meaningful elements, humans are crowned as God's leaders and caliphs who take the best care of nature. Humans are chosen as caliphs because Allah s.w.t. provides them more benefits than other creatures. However, it is essential to remember that the earth does not belong to humans for them to do whatever they want with it; instead, the earth belongs to God and is loaned to humans, who are then required to carry out all of God's commands on it. Humans, as caliphs, are responsible for preserving nature's harmony and balance. Yet not dominating nature.³² This trust bestowed by Allah SWT on humans must be maintained because each individual will be held accountable for their actions.

Prophet Muhammad SAW said

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ إِلَّا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock”

d. Amanah

Allah gives responsibility (Amanah) to humans to care for his creation, including environment.³³ According to ³⁴ that Islam sees man and nature as having an inherent pattern. This demonstrates that Allah SWT has given humans the mandate to uphold the universe's justice. As a trustee for nature, the Muslim must protect and fertilize it to maintain equilibrium. As a result, what is at stake at this point is protecting the environment and the Universe, including its beings, and fertilizing it to the greatest extent

³¹ Rahman, ‘Kesyumulan Islam dalam Aspek Pemeliharaan Alam Sekitar’.

³² Z. Samori et al., "Sustainable Waste Management via Incineration System: an Islamic Outlook for Conservation of the Environment," *Journal of Fundamental and Applied Sciences*, Vol. 9, No. 6S, 2018, p. 538–57.

³³Naseef, ‘The Muslim Declaration on Nature’.

³⁴ Ahmad, ‘Environmental Stewardship : A Quranic Cum Prophetic Perspective’.

possible following sustainable development. This includes spreading Islamic principles such as justice, truth, good deeds, virtue, and modesty. As a result, man has successfully implemented the Amanah concept. Allah said in the Qur'an Surah An-Nisa (4) verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Indeed, Allah has commanded you to return the trust to its rightful owner.” Therefore, make a just law when enforcing it between people. Allah has truly taught you the best. Allah is truly All-Hearing and All-Seeing”.

According to Nasr's relationship model, humans exist between God and nature. Humans are part of the natural world because the same God created them. Despite their elevated status among God's creatures, humans are charged with caring for what God has created on God's behalf. Humans are allowed to benefit from the environment but are not given free rein to exploit the natural world brutally as they see fit.³⁵ As a result, the trusteeship given to humans by Allah includes viewing the environment as a colleague in the same position as Allah's creation.

e. *Adl*

Adl is Arabic for justice or fairness. It is putting the right thing or person in the right place, at the right time, and in the right way is what justice is all about. Any decision made in planning and development must be just so that the public can accept it calmly and with an open heart. Otherwise, it will almost certainly elicit opposition and protest. Furthermore, justice extends beyond oneself or fellow humans to the entire environment.³⁶ Allah SWT said in the Quran Surah an-Nahl (16): 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

f. *Mizan*

Muslim environmentalists frequently link this principle to balance and describe the universe as harmonious³⁷. Allah SWT created nature, including humans and the environment, as a flawless work of art³⁸. The surrounding nature was created using

³⁵ Sayem, "Religions and Environmental Ethics A Comparative Study of John B . Cobb , Jr . and Seyyed Hossein Nasr."

³⁶ Majeed, 'Islam in Malaysia's Planning and Development Doctrine'.

³⁷ Jens Koehrsen, "Muslims and Climate Change : How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities," *Wiley Wires Climate Change*, No. July 2020 (2021), p. 1–19.

³⁸ Suryani, 'PENEGASAN HIFD AL-‘ALAM SEBAGAI BAGIAN DARI MAQĀSHID AL-SHARĪ‘AH', *Al-Tahrir*, Vol. 17, No. 2, 2017, p. 353–70.

precise rules and components. There are no elements in short supply. Each of these aspects serves a specific purpose.³⁹ This principle indicates the interconnectedness of ecosystem and biodiversity. This is confirmed in QS Al Mulk verses 3-4

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

"It is He (Allah) who created the seven heavens in layers. You will not see anything that is not balanced in the creation of the Most Merciful God. So take another look, do you see anything flawed? Then repeat (your) sight one more time (and) one more time, surely your sight will return to you without finding any defects and it (your sight) is tired.

Furthermore, in Quran Surah Ar-Rahman (55): 7

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And He has raised the heavens and He has created balance

It is stated also in the Quran Surah al-Hijr (15): 19-22

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُ إِلَّا بِقَدَرٍ مَعْلُومٍ وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَزَائِنٍ

"And the earth -We have spread it and cast therein firmly set mountains and caused to grow therein (something) of every well-balanced thing."

The concept of *Fiqh al-Bi'ah* as part of *Maqasid Syariah*

Environmental protection is a component of ushul fiqh. It is primarily intended for the benefit of the world and the afterlife. It ensures the continuity of Shari'a objectives implementation (*Maqasid Shari'ah*). The Shari'a's goals are known as *al-dharurah al-khamsa*, and they are as follows: preserving religion (*hifdz al-din*), protecting the soul (*hifdz al-nafs*), keeping offspring (*hifdz al-nasl*), securing reason (*hifdz al-aql*), and protecting property (*hifdz al-mal*)⁴⁰. Preserving environmental equilibrium, according to Yusuf Qhardawi, represents the protection of *al-dharurah al-khamsah*.

a. The preservation of the environment is similar to the protection of religion (*hifdz al-din*)

Every effort to protect the environment is an effort to preserve religion. Every sinful act contaminating the environment devalues the substance of the diversity of His creatures. Besides, ecology abuse contradicts Allah SWT's command to keep the earth and prevent its destruction. As Allah says in Surah al-Baqarah (2):11 of the Qur'an.

³⁹ Rahman, 'Kesyumulan Islam dalam Aspek Pemeliharaan Alam Sekitar'.

⁴⁰ Ahmad Sarip Saputra, Ida Rohmah Susiani, and Nur Syam, "Hifdh Al-Bi'ah as part of Maqasid Al-Shari'ah: Yūsof Al-Qardāwy's perspective on the environment in Ri'āyat al-Bi'ah fi Shari'ah al-Islām book," *AIP*, vol. 030106 (2021).

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

"When told not to cause mischief in the earth," they will respond, "Indeed, we are only those who make repairs."

b. Protecting the environment is parallel to preserving the soul (*hifdz al-nafs*)

The preservation of the environment is consistent with the fulfillment of the second main maqasid, namely the protection of the soul (*hifdz al-nafs*). Human survival will be jeopardized by ecological pollution, resource dredging, and harassment of various ecological balance principles. Islam is a religion that encourages the protection of one's soul. Islam, like environmental conservation, prohibits killing oneself or others. Allah's Word in the Qur'an Surah an-Nisa (4): 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“O you who have believed, do not consume one another’s wealth unjustly but only (in lawful) business by mutual consent. And do not kill yourselves (or one another). Indeed, Allah is to you ever Merciful”.

c. Protecting the environment is associated with protecting one's offspring (*hifdz al-nasl*)

Environmental conservation is also incorporated into the framework of offspring protection. The descendants in question are humanity's descendants on Earth. Thus, preserving offspring entails ensuring the viability of future generations. The Qur'an explicitly mentions the command to maintain the continuity of generations and avoid exploitation of sustenance sources for upcoming generations. The Word of Allah SWT in the Qur'an Surah An-Nisa (4):9

وَأَلْيَشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“And let those (executors and guardians) fear (injustice) as if they (themselves) had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.”

d. Environmental conservation is synonymous with protecting the mind (*hifdz al-aql*)

Environmental conservation is also incorporated into the framework of offspring protection. The descendants in question are humanity's descendants on Earth. Thus, preserving offspring entails ensuring the viability of future generations. The Qur'an explicitly mentions the command to maintain the continuity of generations and avoid exploitation of sustenance sources for upcoming generations. Allah SWT explains this in Surah az-Zumar (39):9

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

“Is one who is devoutly obedient during periods of the night, prostrating and standing (in prayer), fearing the Hereafter and hoping for the mercy of his Lord, (like one who does not)? Say, “Are those who know equal to those who do not know?” Only they will remember (who are) people of understanding”.

e. Environmental conservation is the same as property protection (*hifdz al-mal*)

The protection of the environment is linked to Shari'a's fifth main goal, which is the protection of property. Allah SWT has made wealth a provision for life in the world. Allah's Word in the Quran Surah an-Nisa(4):5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

”And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.”

In essence, wealth encompasses money and gold, as well as all forms of business used to obtain it, such as real estate investment. As a result, the earth's resources, including trees, plants, animals, shelter, clothing, mines, and other assets, must be protected. These assets are implemented through a commitment to preserve natural resources and prevent exploitation.

Waste Problem during and post Pandemic Covid-19

During the Covid-19 pandemic outbreaks, the amount of waste accumulating in several countries has significantly increased. It is made up of medical waste as well as online shopping waste. According to Sari et al., (2021), medical waste generation in Indonesia is estimated to be 16.74- 25.12 times lower than disposable face mask solid waste generation, which is 80.37 tons/day and 1,345.99-2,018.98 tons/day, respectively. It illustrates how masks have become an essential component of human survival. Meanwhile, the amount of medical waste generated per bed per day is 1.58 Kg. As a result, during the Covid-19 outbreak, Indonesia produced 1,699.46- 2,372.45 tonnes of infectious waste per day. According to World Economic Forum data, more than 140 million test kits have been shipped worldwide, resulting in a potential 2,600 tonnes of general waste - the majority of which will be plastic - and 731,000 litres of chemical waste. Furthermore, during the pandemic, the amount of infectious waste accumulated increased by 30-50%, its total 6,417.95 tonnes from March 2020 to February 2021.⁴¹ Moreover, during the covid-19 outbreaks, the implementation of PSBB policy resulted in a 21.22% increase in waste from domestic sources.⁴²

Furthermore, Iranmanesh et al., (2022) predict that households will waste more food after the COVID-19 pandemic because they will have less time to cook at home. Total lockdowns imposed by nations resulted in a significant increase in plastic

⁴¹ Prisca Listiningrum et al., "Optimasi Regulasi, Fasilitas, dan Public Awareness Penanganan Limbah Infeksius di Masa Pandemi Covid-19," *Pengabdian Hukum Kepada Masyarakat*, vol. 1 (2021), p. 202–19.

⁴² Yenni Ruslinda, Indah Kurnia Asyura, and Rizki Aziz, "Pengaruh Pandemi Covid-19 Terhadap Jumlah Sampah di Tempat Pemrosesan Akhir Regional Kota Payakumbuh," *Jurnal Serambi Engineering*, Vol. 6, No. 4, 2021, p. 2430–40.

packaging, potentially jeopardizing global sustainability efforts to reduce plastic pollution. During lockdowns to enforce physical separation, the reliance on online shopping for home delivery of commercial and essential products has increased the generation of standard packaging plastic waste - Polypropylene (PP), Low-Density Polyethylene (LDPE), High-Density Polyethylene (HDPE), Polyethylene Terephthalate (PET), Polystyrene (PS), and so on (Tenenbaum, 2020, ⁴³). Moreover, the paranoia caused by the Coronavirus has resulted in the irrational stockpiling of food and other groceries with long shelf lives, generating unfavorable demand for packaged goods in several countries.

Waste generation during and after the pandemic is causing problems in interdisciplinary sectors. Furthermore, waste accumulation occurs due to high waste generation and insufficient waste management processes. Because plastic materials are non-biodegradable, waste, mainly plastic waste, necessitates exceptional management ⁴⁴. Furthermore, Plastic waste in the oceans and land will decompose into microplastics over time. Microplastics are found in almost all marine habitats worldwide. They carry heavy metals, pollutants, and chemicals that can interfere with the normal physiological functions of marine creatures and potentially cause toxic effects ⁴⁵⁴⁶

The concept of *Fiqh al-Bi'ah* in Addressing the waste problem post pandemic covid-19

Islam encourages humans to cultivate and preserve the potential of nature. The Qur'an, Islam's holy book, demonstrates that Islam is a religion that teaches its followers to be environmentally conscious.⁴⁷ As stated in Allah SWT's word in QS. Al-A'raf (7) verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: "Do not make mischief on the earth after it has been properly arranged. Pray to Him with fear and hope. Verily, the mercy of Allah is close to the kind people".

According to Nasr (1996), every organism of the natural world, in the eyes of a spiritual person, reflects the Divine Reality by observing that they can reflect on God's wisdom in the creation. If nature functions as a reflection of Divine Reality, there is no

⁴³ Sharma et al., 2020., WHO, 2020c.,)

⁴⁴ Fenty Puluhulawa, Mohammad Rusdiyanto Puluhulawa, and Amanda Adelina, "Good Environment as Part of Human Right: A Case Study on Plastic Waste Post Pandemic," *INCLAR 3rd International Conference on Law Reform (3rd INCLAR)*, vol. 2022 (2022).

⁴⁵ Nano Hajra El et al., *Microplastic Exposure through Mussels Consumption in the Coastal Area Community of Pa' lalakkang Village, Galesong, Takalar District*, Vol. 4169, no. 5, 2020, p. 109–13.

⁴⁶<https://www.mongabay.co.id/2021/01/29/laut-indonesia-dalam-ancaman-sampah-medis-covid-19/>

⁴⁷Rahma Hazalia and Indah Muliati, "Implementasi Konsep Islam Ramah Lingkungan," *An-Nuha: Jurnal Pendidikan Islam*, Vol. 2, No. 1, 2022, p. 142–55.

reason to dismiss any constituent substance of nature, even if it is an abiotic component of the natural world. Because God created all of nature's elements, humans, as responsible creatures of the same God, must exercise extreme caution when relying on them for services. To disregard them is to ignore His Creator. Human love for God, on the other hand, implies love for God's creation. A God-believing person cannot cause harm that would destroy a symbol of the Divine reflection.⁴⁸

One of the environmental issues that Islam is concerned with is waste. Furthermore, as Muslims are taught in the Qur'an and hadith, the environment is not a static phenomenon that can be influenced without consequences⁴⁹. Environmental ethics and religious teaching are inextricably linked⁵⁰. It is necessary to understand the purpose of human creation to understand the sustainability of human civilization from an Islamic perspective. The primary purpose of human creation is based on two critical roles assigned to humans: caliphate of Allah SWT and servant of Allah SWT.⁵¹ As a result, based on the guidance in the Qur'an, man should follow the rule to preserve the environment. According to the Quran, the creation of the world, a harmonious environment, and a diverse biodiversity did not result in their existence and functions. Allah SWT created the universe, and He sustains the lives of all creatures in the ecosystem. According to Kamal Hassan, life and existence came into being as a consequence of the will, desire, and design of Allah SWT, the One and Only Creator (Hassan 1994). Allah SWT says in the Quran (Quran 7: 54):

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بِأَمْرِ ٱللَّهِ ٱلَّذِي لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبٰرَكَ ٱللَّهُ رَبُّ ٱلْعٰلَمِينَ

“Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil over the day, each seeking the other in rapid succession. He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the cherisher and sustainer of the Worlds!”

The same creator created everything. As a consequence, everything is related. If humans can think this way, they will develop a stronger bond with all aspects of nature. As a result, there is an urgent need for deeper spiritual understanding through which humans can imagine themselves in a transcendent unity of being with all other creatures

⁴⁸ Abu Sayem, *Eco-Religious Teachings and Environmental Sustainability An Analysis of Seyyed Hossein Nasr's "Eco - Spirituality" in the Context of Bangladesh*, Vol. 3, No. 3, 2021, p. 69–83.

⁴⁹ Amery, 'Islamic Water Management'.

⁵⁰ Sayem, 'Religions and Environmental Ethics A Comparative Study of John B . Cobb , Jr . and Seyyed Hossein Nasr'.

⁵¹ Halim and Akhir, *Preservation of the Environment According to the Quran and the Analysis of Environmental Issues in Malaysia*.

of God. Furthermore, it will motivate them to be more tolerant of non-human animals and recognize their rights to coexist on the planet with them. As Nasr argues, deeper spiritual contemplation is necessary for restoring the human-nature relationship. According to Nasr, no environmental sustainability initiative can succeed without a deeper understanding of the unity of existence.⁵²

This is consistent with the importance of waste management for the survival of other living things. Because waste generated by human activities on land is distributed and ultimately ends up in coastal and marine environments.⁵³ Putra (2017) represented that the coastal waters serve as the final storage system for all types of waste produced by human activities, whether they are classified as dangerous or not. Garbage accumulates on river banks and vegetation zones, ending in the sea. As a consequence, it will destabilize the sea's balance. Apart from being a contaminant that pollutes garbage, it can also be used to transport invasive species, causing an imbalance in the ecosystem and jeopardizing the sustainability of marine organisms. Furthermore, if the waste had accumulated to a high level, such as when the covid-19 pandemic struck, concrete steps are required to maintain balance (mizan) on Earth. One way is to create environmentally friendly products. According to the European Commission's Plastic Hospital report, Scientists in several hospitals in the Netherlands recycle waste into new medical devices. They tested 8.16 kilograms of recycled medical waste. The trick is to melt it and turn it into granules. Then it was shaped into a new medical device. The results demonstrate that it is effective. In addition, the resulting product is resistant to degradation. The Medical Devices Regulation of the EU has also validated the instrument. Furthermore, to avoid further deterioration while protecting marine and coastal ecosystems, the Indonesian Institute of Sciences (LIPI) has developed a method for recycling medical plastic waste through crystallization.⁵⁴

It is also recommended that environmentally friendly equipment and materials be used in the online shopping phenomenon, one of which is food delivery services. Chen Liu suggests that food delivery uses reusable containers. It is solely to avoid using single-use plastics to achieve sustainable development. Furthermore, products frequently purchased through online shopping must begin to transition to environmentally friendly products using ecologically friendly materials and recycling waste.

A caliph's primary responsibility is to carry out Allah SWT's mandate to prosper the earth. This is consistent with the application of the maqasid sharia concept, as this effort is a natural form of environmental conservation, which is one of Allah's commands

⁵² Nasr, Seyyed Hossein. *Man and Nature: The Spiritual Crisis of Modern Man*. London, Boston, Sydney: Unwin Paperbacks, 1990

⁵³ Ni Made et al., "Potensi Sampah Masuk ke Laut dari Aktivitas Darat di Kabupaten Badung, Provinsi Bali," *Journal of Marine Research and Technology*, Vol. 5, No. 1, 2022, p. 5–9.

⁵⁴ <https://www.mongabay.co.id/2021/01/29/laut-indonesia-dalam-ancaman-sampah-medis-covid-19/>

outlined in the verses (sign). Furthermore, these efforts have the potential to protect the human soul today while also ensuring the survival of the next generation from various diseases.

Additionally,⁵⁵ describes that in the Islamic Republic of Pakistan, the religious aspect of environmental education is just as important as scientific knowledge and technology in this field. This situation also highlights that technology alone will not suffice to win the war against the forces responsible for environmental degradation. The most crucial point here is to begin a systematic process of Islamic ecological education in the country. Adequate financial resources must be allocated for this purpose. It should result in environmental security as well as physical and spiritual development. These developments would promote environmental protection, resulting in a high level of human security and a solid foundation for human development.

Furthermore, religious beliefs can influence willingness to make the institutional changes required to reduce waste accumulation. Environmental risk perception and response differ depending on system, both in terms of consumption and production patterns, and in terms of a sense of agency related to the ability to anticipate and protect oneself from natural hazards. For some, the relationship between religion and environmental protection can be problematic: The sacred aspect of nature may preclude environmental action or lead to waste denial, causing climate change (Sachdeva, 2016). Acceptance of the environmental crisis in terms of waste can be difficult for Muslims due to teachings on stewardship, harmony, and the intrinsic value of nature.⁵⁶

Religious education can be used to instill spiritual values in the younger generation, particularly regarding environmental conservation in general and the harmful effects of waste in particular. The following are the goals of religious education: (1) the development of a complete physical and spiritual personality (*insan kamil*), as reflected in thoughts and behaviour toward fellow humans, nature, and God; and (2) the production of humans who are not only useful to themselves but also useful to others. (3) is a driver and generator of resources for good behaviour and deeds, as well as a controller in directing behaviour and actions for society and the environment, and being able to extract the greatest benefit from the universe for the benefit of living in the world and the hereafter.⁵⁷ As a result, the amount of waste produced can be reduced. It is about religious guidance for good environmental behaviour, specifically Fiqh al-Bi'ah in Islamic perspective. Furthermore, religious values have made some contributions to increasing

⁵⁵ Abdullah (2019)

⁵⁶ Avis, *Role of Faith and Belief in Environmental Engagement and Action in MENA Region*.

⁵⁷ Moh. Afiful Hair, "Pendidikan Agama Islam Dalam Keluarga dan Masyarakat," *Ahsana Media Jurnal Pemikiran, Pendidikan, dan Penelitian Ke-Islaman*, Vol. 4, No. 2, 2018, p. 28–34.

management and environmental protection capacity, knowledge, and understanding.⁵⁸⁵⁹⁶⁰

Furthermore, cultivating religious values regarding the environment is a genuine effort to realize tawhid. That is the oneness of God alone, whose estuary obeys Allah SWT in terms of bringing about harmony among living things on Earth. Furthermore, it is in line with the Quran that urges humans to reflect upon nature and its components as they are ayat (signs) for men and women of knowledge to know the Creator of this universe and God's commands.⁶¹ Concerning environmental responsibility, M. Ali Yafie stated that preserving the environment to ensure the survival of life until the end of the universe is fardhu kifayah. This means that all parties, individually and collectively, are responsible for environmental conservation. We will all continue to sin as long as nature is polluted.⁶² Due to man is the problem, but he is also the solution. He must change his harmful lifestyle, exercise self-control, and eliminate his destructive, wasteful, and selfish lifestyle. Instead, man should strive to live in harmony with the planet, always keeping future generations' rights in mind.⁶³ As a result, an Islamic-based lifestyle is a viable option. Following this, the environmental impacts of waste in the post-pandemic COVID-19 era are short-term; however, a coordinated and time-bound effort based on Islamic principles can strengthen ecological sustainability and save the entire planet from the effects of global climate change.⁶⁴

Conclusion

This article provided insights into the application of *Fiqh al-Bi'ah* in Indonesia's pursuit of environmental sustainability. *Fiqh al-bi'ah* is modern Islamic jurisprudence that addresses ecological problems from a more practical perspective by providing environmental legal regulations and procedures. Furthermore, *Tawhid, Ayat, Khalifah,*

⁵⁸ Jumardin La Fua et al., 'Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia', *Earth and Environmental Science* (2017).

⁵⁹Nur Wakhidah and Erman Erman, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and its Implementation in Life," *Cogent Education*, vol. 9, no. 1, 2022, p. 1–14.

⁶⁰Bambang Irawan, "Islamic boarding schools (pesantren), Sufism and environmental conservation practices in Indonesia," *HTS Teologiese Studies/Theological Studies*, Vol. 78, No. 4, 2021, p. 1–10.

⁶¹ Asmawati Muhamad et al., "Preserving Human – Nature's Interaction for Sustainability : Quran and Sunnah Perspective", *Science and Engineering Ethics*, Vol. 26, No. 2, 2020, p. 1053–66.

⁶² Nita Triana and Farah Nuril Izza, "The Perspective of Islamic Law on The Application of The Polluter Pays Principle in Indonesian Environmental Law," *Al-'Adalah*, Vol. 17, no. 2, 2020, p. 359–82.

⁶³ Isham Pawan Ahmad, "Islamic Ethics for Sustainable Development and Developing Social Conscience: An Islamic Response to the Challenge of Ecology Today," *Al-Itqan: Journal of Islamic Sciences and Comparative Studies*, Vol. 1, 2018, p. 49–61.

⁶⁴ Rume and Islam, 'Environmental effects of COVID-19 pandemic and potential strategies of sustainability'.

Amanah, *Adl*, and *Mizan* are six environmental ethics included in *Fiqh al-bi'ah*. Furthermore, implementing *fiqh al-bi'ah* is a component of applying *maqasid syariah*. Applying the concept of *fiqh al-bi'ah* through the cultivation of Islamic teachings related to environmental conservation via these six principles is thought to raise public environmental awareness to achieve sustainability. Furthermore, concrete evidence consistent with the six concepts discussed above and with the implementation of *maqasid sharia* is using environmentally friendly products, including recycled products.

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