

WAQF FOREST AS AN IMPLEMENTATION OF HIFẒ AL-BĪ'AH IN THE FRAMEWORK OF MAQĀSID AL-SHARĪ'AH

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Abstract

This article examines the concept of waqf forest as a contemporary implementation of hifẓ al-bī'ah (environmental preservation) within the framework of maqāsid al-sharī'ah. The study responds to the growing ecological crisis and to the limited scholarship integrating thematic Qur'anic interpretation, Islamic environmental jurisprudence, and waqf-based conservation initiatives. While previous studies have discussed hifẓ al-bī'ah either as an extension of maqāsid al-sharī'ah or as a supporting principle of the five essential objectives, few have connected this concept to concrete institutional practices in contemporary Muslim societies. This research aims to reconstruct the Qur'anic foundations of environmental ethics, analyze the position of hifẓ al-bī'ah in the thought of Yusuf al-Qaradawi, and interpret the Waqf Forest Program of Muhammadiyah as a practical model of ecological jurisprudence. Using qualitative library research, the study employs thematic Qur'anic interpretation (tafsīr mawḍū'ī) and a maqāsid al-sharī'ah approach. The analysis demonstrates that environmental preservation constitutes a necessary condition for safeguarding religion, life, intellect, progeny, and wealth. In al-Qaradawi's framework, hifẓ al-bī'ah functions as a strategic means that sustains the realization of these essential objectives. The study further finds that waqf forest operationalizes Islamic principles of stewardship, intergenerational justice, and sustainable resource management. This article contributes to contemporary Qur'anic studies by proposing waqf forest as an applied model of Qur'anic ecological ethics and Islamic environmental jurisprudence.

Keywords: *Hifẓ al-Bī'ah; Maqāsid al-Sharī'ah; Waqf Forest; Thematic Qur'anic Interpretation; Muhammadiyah*

1. INTRODUCTION

The global ecological crisis has become one of the most urgent challenges facing contemporary civilization. Climate change, deforestation, biodiversity loss, water scarcity, and environmental pollution threaten not only natural ecosystems but also human health, social stability, and intergenerational justice. In this context, environmental degradation is no longer understood merely as a technical or economic problem; rather, it constitutes an ethical and civilizational crisis rooted in unsustainable patterns of human behavior. From an Islamic perspective, such degradation reflects a deviation from humanity's divinely mandated role as *khalīfah fī al-arḍ* (vicegerent on earth), entrusted with the responsibility to maintain the balance (*mīzān*) and prosperity (*i'mār al-arḍ*) of creation (Abdul Rahman, 2023).

The Qur'an provides a comprehensive ecological worldview grounded in the principles of *tawhīd*, stewardship, balance, and accountability. Numerous verses prohibit environmental destruction and condemn exploitative conduct, such as QS. al-A'rāf [7]: 56,

QS. al-Rūm [30]: 41, QS. al-An‘ām [6]: 141, QS. al-Raḥmān [55]: 7–9, and QS. Hūd [11]: 61. These verses collectively affirm that nature is not an inert object for unlimited exploitation but a divinely ordered system entrusted to humanity. Environmental ethics in the Qur’an therefore rests upon the theological conviction that all beings are signs (*āyāt*) of God and that human beings will be held accountable for the way they interact with the natural world (Nafisah, 2019).

Within Islamic legal theory, the ecological message of the Qur’an has increasingly been interpreted through the framework of *maqāṣid al-sharī‘ah*. Classical jurists such as Abu Hamid al-Ghazali and Abu Ishaq al-Shatibi identified the preservation of religion, life, intellect, progeny, and wealth as the essential objectives of Islamic law. Contemporary scholars have argued that environmental preservation is either an extension of these objectives or an indispensable condition for their realization. Suryani, (2017) emphasizes that *ḥifẓ al-‘ālam* deserves recognition as part of the higher objectives of Islamic law, while Khuluq & Asmuni (2024) demonstrate that *ḥifẓ al-bī‘ah* sustains all five essential protections in the context of global climate change. Similarly, Arzam & Kusnadi (2025) show that ecological justice constitutes a normative implication of *maqāṣid al-sharī‘ah* and Islamic ecotheology.

Among contemporary Muslim scholars, Yusuf al-Qaradawi offers one of the most systematic formulations of Islamic environmental jurisprudence in his seminal work *Ri‘āyat al-Bī‘ah fī Sharī‘at al-Islām*. Al-Qaradawi argues that environmental protection constitutes a religious obligation and a strategic means (*wasīlah*) for safeguarding the five essential objectives of Islamic law. Rather than treating *ḥifẓ al-bī‘ah* as a separate objective, he positions it as a foundational instrument without which the preservation of religion, life, intellect, progeny, and wealth cannot be fully realized. His formulation provides a robust theoretical bridge between Qur’anic environmental ethics and contemporary legal responses to ecological degradation.

A growing body of scholarship has examined this relationship from various perspectives. Nafisah (2019) argues that environmental preservation may be regarded as a foundational principle of Islamic law. Saputra (2020) analyzes al-Qaradawi’s environmental thought and concludes that *ḥifẓ al-bī‘ah* functions as a strategic means to realize *al-kullīyyāt al-khams*. Abdul Rahman (2023) employs thematic Qur’anic interpretation and places environmental preservation within the broader structure of Islamic legal objectives. Makraja & Ramlah (2024) enrich this discourse by applying Jasser Auda’s systems approach to environmental fiqh in Indonesia.

Despite these important contributions, three significant gaps remain. First, most existing studies are predominantly conceptual and do not systematically reconstruct Qur’anic environmental ethics through a thematic interpretation of relevant verses. Second, few studies connect the theoretical discourse of *ḥifẓ al-bī‘ah* to concrete institutional practices within contemporary Muslim organizations. Third, the emerging initiative of the Waqf Forest Program launched by Muhammadiyah has not yet been examined as a practical manifestation of Islamic environmental jurisprudence grounded in *maqāṣid al-sharī‘ah*. This program transforms waqf land into educational forests, conservation sites, and living

laboratories, thereby integrating ecological preservation, religious philanthropy, and community empowerment.

This study seeks to address these gaps by analyzing the Qur'anic foundations of environmental ethics, reconstructing the position of *ḥifẓ al-bī'ah* in the thought of Yusuf al-Qaradawi, and interpreting Muhammadiyah's Waqf Forest initiative as a practical implementation of *maqāṣid al-sharī'ah*. The study argues that waqf forest represents a contemporary institutional model through which Islamic philanthropy is mobilized to realize stewardship, ecological justice, and sustainable development.

The novelty of this article lies in its integration of four dimensions that have rarely been examined together: thematic Qur'anic interpretation, the environmental jurisprudence of Yusuf al-Qaradawi, the theory of *maqāṣid al-sharī'ah*, and the practical case of Muhammadiyah's Waqf Forest. By connecting scriptural interpretation, legal theory, and institutional praxis, this article proposes waqf forest as an applied model of Qur'anic ecological ethics and demonstrates how Indonesian Islamic movements contribute to global discussions on environmental sustainability and intergenerational justice.

2. RESEARCH METHOD

This study employs a qualitative library research design to examine the Qur'anic foundations of environmental ethics, reconstruct the concept of *ḥifẓ al-bī'ah* within the framework of *maqāṣid al-sharī'ah*, and analyze the Waqf Forest Program of Muhammadiyah as a practical model of Islamic environmental jurisprudence. Library research is particularly appropriate because the study is primarily concerned with textual interpretation, conceptual reconstruction, and normative analysis based on scriptural, classical, and contemporary sources (Creswell, 2014).

Data Sources

The primary sources consist of the Qur'an and *Ri'āyat al-Bī'ah fī Sharī'at al-Islām* by Yusuf al-Qaradawi, which serves as the principal theoretical reference for Islamic environmental jurisprudence (Al-Qaradawi, 2001). Relevant Qur'anic verses analyzed in this study include QS. al-Baqarah [2]: 30, QS. al-A'rāf [7]: 56, QS. al-An'ām [6]: 141, QS. Hūd [11]: 61, QS. al-Rūm [30]: 41, and QS. al-Raḥmān [55]: 7-9. Secondary sources include books, theses, and peer-reviewed journal articles discussing *maqāṣid al-sharī'ah*, *ḥifẓ al-bī'ah*, Qur'anic ecology, environmental fiqh, and sustainable development, including (Suryani, 2017).

Data Collection Technique

Data were collected through systematic documentation and literature review. Relevant sources were identified, selected, and classified according to three analytical categories: (1) Qur'anic verses concerning environmental stewardship; (2) theoretical formulations of *ḥifẓ al-bī'ah* in the discourse of *maqāṣid al-sharī'ah*; and (3) documents and reports related to the Waqf Forest initiative developed by Muhammadiyah. This

categorization enabled a focused and coherent analysis of the relationship between scriptural teachings, legal theory, and institutional practice.

Analytical Approach

The study applies two complementary approaches. First, the thematic Qur'anic interpretation method (*tafsīr mawḍū'ī*) is used to collect and analyze verses related to ecological ethics, stewardship, balance, and environmental responsibility. This method allows the researcher to synthesize dispersed verses into an integrated Qur'anic framework (Al-Farmawi, 1977). Second, the *maqāṣid al-sharī'ah* approach is employed to examine how environmental preservation functions within the objectives of Islamic law. Particular emphasis is placed on the perspective of Yusuf al-Qaradawi, who conceptualizes *ḥifẓ al-bī'ah* as a strategic means (*wasīlah*) for safeguarding the five essential objectives of the Sharī'ah (Al-Qaradawi, 2001).

Data Analysis Technique

Data analysis was conducted through four stages. First, relevant Qur'anic verses and scholarly sources were inventoried and classified. Second, the semantic and thematic meanings of selected verses were analyzed using classical and contemporary exegetical insights. Third, the findings were interpreted through the framework of *maqāṣid al-sharī'ah* to reconstruct the normative position of *ḥifẓ al-bī'ah*. Fourth, the Waqf Forest Program of Muhammadiyah was analyzed as a contemporary case study illustrating the practical operationalization of Qur'anic ecological ethics. The analytical process was descriptive, interpretive, and critical, aiming to connect textual meaning, theoretical formulation, and institutional implementation.

Validity and Scholarly Strategy

To ensure analytical rigor, the study employs source triangulation by comparing primary sources with recent academic literature and institutional documents. The interpretation prioritizes theoretical coherence, contextual relevance, and consistency with established principles of Qur'anic studies and Islamic legal theory. Through this integrative methodology, the study seeks to demonstrate that waqf forest represents a viable and normatively grounded model for implementing *ḥifẓ al-bī'ah* within the broader framework of *maqāṣid al-sharī'ah*.

3. RESULT AND DISCUSSION

3.1 Qur'anic Foundations of Environmental Ethics

The Qur'an articulates a coherent ecological worldview in which the natural environment is understood as a divinely created order entrusted to humankind. This worldview is built upon four interrelated principles: stewardship (*khilāfah*), cultivation of the earth (*i'mār al-arḍ*), cosmic balance (*mīzān*), and the prohibition of corruption (*fasād*). Together, these principles provide the normative foundation for Islamic

environmental ethics and establish that environmental preservation is not merely a utilitarian concern but a religious responsibility.

The first principle is stewardship. In QS. al-Baqarah [2]: 30, God announces His intention to appoint humanity as *khalīfah* on earth. Classical exegetes generally interpret this term as denoting delegated responsibility to govern the earth according to divine guidance. In contemporary ecological interpretation, this concept signifies trusteeship rather than ownership, emphasizing that natural resources are an entrusted asset (*amānah*) rather than objects of unrestricted exploitation (Nafisah, 2019), (Abdul Rahman, 2023). This interpretation shifts the human–nature relationship from domination to ethical accountability.

The second principle is *i‘mār al-arḍ*, or the obligation to prosper the earth. QS. Hūd [11]: 61 states that God “produced you from the earth and settled you in it,” a phrase widely understood as a mandate to develop and maintain the earth in a constructive manner. Yusuf al-Qaradawi interprets this verse as a direct command to cultivate and improve the environment rather than to exhaust or destroy it (Al-Qaradawi, 2001). In this perspective, development and conservation are complementary obligations rather than opposing goals.

The third principle is *mīzān* (balance). QS. al-Raḥmān [55]: 7-9 emphasizes that God established the cosmos in precise equilibrium and commands human beings not to transgress that balance. Ecologically, this principle implies that environmental degradation results from violating the divinely ordained order. Contemporary scholars identify *mīzān* as a Qur’anic basis for sustainability, moderation, and proportional resource use (Arzam & Kusnadi, 2025).

The fourth principle is the prohibition of *fasād* (corruption). QS. al-A‘rāf [7]: 56 explicitly forbids causing destruction after the earth has been set in order, while QS. al-Rūm [30]: 41 attributes environmental damage on land and sea to human actions. These verses establish a causal relationship between moral misconduct and ecological deterioration. In thematic interpretation, *fasād* encompasses pollution, deforestation, overconsumption, and all forms of environmental abuse (Khuluq & Asmuni, 2024).

Additional Qur’anic guidance reinforces this ethical framework. QS. al-An‘ām [6]: 141 condemns extravagance (*isrāf*) in resource use, and QS. al-Qaṣaṣ [28]: 77 commands believers to seek the Hereafter while not causing corruption on earth. Collectively, these verses indicate that environmental ethics in the Qur’an integrates theology, law, and morality. Nature is presented as a sacred trust, and preserving it becomes a manifestation of obedience to God.

This finding confirms and extends previous studies. Abdul Rahman (2023) demonstrates that the Qur’an contains a rich ecological orientation, while Nafisah (2019) that environmental preservation may be regarded as a foundational legal principle. Building on these studies, the present research systematically reconstructs a thematic Qur’anic framework and shows that ecological responsibility is rooted in the fundamental theological concepts of stewardship, balance, and accountability. This

Qur'anic foundation becomes the epistemological basis for the subsequent reconstruction of *hifẓ al-bī'ah* within *maqāṣid al-sharī'ah*.

3.2 Hifẓ al-Bī'ah within the Framework of Maqāṣid al-Sharī'ah

The reconstruction of *hifẓ al-bī'ah* within the framework of *maqāṣid al-sharī'ah* represents one of the most significant developments in contemporary Islamic legal thought. While classical jurists generally limited the essential objectives of Islamic law to the preservation of religion (*hifẓ al-dīn*), life (*hifẓ al-naḥs*), intellect (*hifẓ al-'aql*), progeny (*hifẓ al-nasl*), and wealth (*hifẓ al-māl*), contemporary scholars have increasingly argued that environmental preservation is indispensable to the realization of all five objectives. The present study confirms this argument and demonstrates that *hifẓ al-bī'ah* is best understood not merely as a derivative concern but as a strategic normative foundation that sustains the entire *maqāṣid* structure.

The theoretical basis of this reconstruction can be traced to the works of Abu Hamid al-Ghazali and Abu Ishaq al-Shatibi, who conceptualized Islamic law as fundamentally oriented toward the realization of human welfare (*maṣlaḥah*). Although neither scholar explicitly discussed environmental protection as an independent objective, their formulations imply that any condition essential to preserving human welfare falls within the scope of *Sharī'ah*. Since the continuity of human life and civilization depends on a healthy ecosystem, environmental preservation logically becomes part of the higher purposes of Islamic law.

Contemporary scholarship has developed this implication in different ways. Suryani (2017) argues that *hifẓ al-'ālam* deserves recognition as an extension of the classical objectives because the realization of all five essentials depends upon ecological stability. Nafisah (2019) advances a stronger position by proposing that environmental preservation may be regarded as a foundational principle (*uṣūl al-sharī'ah*). Abdul Rahman (2023) situates *hifẓ al-bī'ah* within the broader structure of Qur'anic environmental ethics, while Khuluq & Asmuni (2024) emphasize its relevance to global climate change. Together, these studies confirm that ecological preservation has become a central concern in contemporary *maqāṣid* discourse.

Among these formulations, the perspective of Yusuf al-Qaradawi occupies a particularly important position. In *Ri'āyat al-Bī'ah fī Sharī'at al-Islām*, al-Qaradawi argues that protecting the environment is a religious obligation rooted in the Qur'an and Sunnah and directly connected to the realization of *al-kulliyāt al-khams* (Abdul Rahman, 2023). However, unlike scholars who elevate *hifẓ al-bī'ah* to an independent sixth objective, al-Qaradawi maintains the classical structure of five essentials and conceptualizes environmental preservation as a strategic means (*wasīlah*) supporting each of them. This formulation is theoretically significant because it preserves the integrity of classical *maqāṣid* while incorporating ecological concerns into its operational framework.

The findings of this study indicate that al-Qaradawi's formulation is both conceptually balanced and methodologically robust. Environmental preservation

safeguards religion by enabling the fulfillment of ritual obligations and reinforcing spiritual awareness of God's signs in creation. It protects life by ensuring access to clean air, water, and food, and by reducing ecological disasters. It preserves intellect by minimizing exposure to pollution and environmental toxins. It secures progeny through intergenerational justice and the transmission of habitable ecosystems. It protects wealth by conserving forests, water, soil, and other productive resources. In this sense, *ḥifẓ al-bī'ah* functions as the ecological infrastructure that sustains all dimensions of human welfare.

This conclusion supports Saputra (2020) analysis that *ḥifẓ al-bī'ah* in al-Qaradawi's thought serves as a means to realize the five essential objectives. It also aligns with the systems approach of Jasser Auda, who emphasizes that *maqāṣid* should be understood holistically and multidimensionally Makraja & Ramlah (2024) From this perspective, environmental preservation cannot be isolated as a secondary issue; rather, it is an interconnected condition affecting every aspect of human and social well-being.

The present study advances previous scholarship by offering a more precise conceptual synthesis. Instead of framing *ḥifẓ al-bī'ah* solely as a sixth *maqṣad* or as a subcategory of *ḥifẓ al-māl*, this research argues that environmental preservation should be understood as a foundational strategic objective (*maqṣad wasā'il ta'sīsī*): it is not formally separate from the classical five objectives, yet it is indispensable to their realization. This formulation reconciles the conservative position of al-Qaradawi with the expansive tendencies of contemporary *maqāṣid* scholars and provides a more nuanced theoretical model for Islamic environmental jurisprudence.

Accordingly, the principal finding of this section is that *ḥifẓ al-bī'ah* constitutes the ecological precondition for the effective realization of *maqāṣid al-sharī'ah*. Environmental protection is therefore not a peripheral ethical concern but a central normative imperative embedded within the very logic of Islamic law. This conclusion establishes the theoretical basis for analyzing waqf forest as a concrete institutional mechanism through which Islamic philanthropy can operationalize Qur'anic ecological ethics and the higher objectives of the Sharī'ah.

3.3 Waqf Forest as Muhammadiyah's Ecological Praxis: Operationalizing Hifẓ al-Bī'ah through Islamic Philanthropy

The theoretical reconstruction of *ḥifẓ al-bī'ah* attains its practical significance when translated into institutional mechanisms capable of preserving ecosystems in a sustainable and socially beneficial manner. One of the most innovative contemporary examples is the Waqf Forest Program initiated by Muhammadiyah through the Lembaga Hikmah dan Kebijakan Publik Pimpinan Pusat Muhammadiyah in collaboration with Lembaga Alam Tropika Indonesia (LATIN). The program was launched at Universitas Muhammadiyah Semarang by transforming approximately 3,000 square meters of waqf land into an educational forest, conservation area, and ecological laboratory. This initiative represents a significant development in Islamic

philanthropy because it extends the traditional function of waqf beyond mosques, schools, and cemeteries into the domain of environmental conservation.

From the perspective of Islamic jurisprudence, waqf is a perpetual charitable endowment whose principal asset is preserved while its benefits are continuously distributed to society. Classical jurists emphasized the enduring nature of waqf as a mechanism of *ṣadaqah jāriyah*, generating sustainable public welfare across generations. This legal structure is inherently compatible with environmental conservation because forests also produce long-term and renewable benefits, including carbon sequestration, biodiversity protection, water retention, soil stabilization, and climate regulation. Thus, the institutional logic of waqf closely parallels the ecological logic of sustainability.

The Qur'anic basis for this convergence is substantial. The obligation of stewardship in QS. al-Baqarah [2]: 30, the command to prosper the earth in QS. Hūd [11]: 61, and the prohibition of corruption in QS. al-A'rāf [7]: 56 collectively establish a normative mandate to conserve ecological systems for the benefit of present and future generations. When land is dedicated as waqf and legally protected from privatization and destructive exploitation, these Qur'anic principles are transformed into a concrete institutional framework. Waqf forest therefore functions as a juridical embodiment of the Qur'anic command to maintain the earth as a divine trust.

Within the framework of *maqāṣid al-sharī'ah*, waqf forest operationalizes all five essential objectives through the mediating function of *ḥifẓ al-bī'ah*. First, it contributes to *ḥifẓ al-dīn* by translating stewardship into a form of worship and by cultivating ecological consciousness rooted in faith. Second, it supports *ḥifẓ al-nafs* through improved air quality, water conservation, disaster mitigation, and public health. Third, it strengthens *ḥifẓ al-'aql* by serving as a living laboratory for interdisciplinary education and environmental literacy. Fourth, it secures *ḥifẓ al-nasl* by preserving ecological resources for future generations. Fifth, it promotes *ḥifẓ al-māl* through the protection of forests, water, and productive ecosystems as forms of enduring communal wealth.

This finding substantiates Yusuf al-Qaradawi's thesis that environmental preservation is a strategic means for safeguarding *al-kulliyāt al-khams* (Al-Qaradawi, 2001). It also extends the analyses of Suryani (2017), Saputra (2020), and Khuluq & Asmuni (2024), which primarily remained at the conceptual level. While previous studies established the normative status of *ḥifẓ al-bī'ah*, the present study demonstrates how these principles can be institutionalized through waqf-based ecological conservation. In this respect, Muhammadiyah's initiative provides empirical evidence that Islamic legal theory can generate practical and innovative responses to contemporary environmental challenges.

The significance of this model is particularly evident when viewed through the lens of sustainable development. Waqf forest integrates ecological conservation, educational development, social participation, and economic empowerment within a

single institutional structure. It resonates with global sustainability principles such as climate resilience, biodiversity protection, and intergenerational justice, while remaining firmly rooted in Islamic legal and theological norms. Muhammadong (2025) argues that *maqāṣid al-sharī'ah* offers a comprehensive ethical framework for sustainable development; this study advances that insight by identifying waqf forest as one of the most concrete mechanisms through which such a framework can be implemented in Muslim societies.

The originality of this article lies precisely in this conceptual integration. Existing scholarship has explored Qur'anic ecology, *ḥifẓ al-bī'ah*, and Islamic environmental jurisprudence, but has not systematically connected these discourses to the institutional innovation of Muhammadiyah's Waqf Forest Program. By combining thematic Qur'anic interpretation, the environmental thought of Yusuf al-Qaradawi, *maqāṣid al-sharī'ah*, and contemporary Islamic philanthropy, this study introduces a new analytical model: waqf forest as applied Qur'anic ecological jurisprudence. This model demonstrates that Islamic philanthropy can function not only as a tool of social welfare but also as a strategic instrument for environmental preservation and climate justice.

Accordingly, the central finding of this section is that Muhammadiyah's Waqf Forest Program constitutes a practical embodiment of *ḥifẓ al-bī'ah* and a contemporary institutional realization of *maqāṣid al-sharī'ah*. It transforms the ethical imperatives of the Qur'an into a legally protected and socially participatory framework for ecological stewardship. In doing so, it offers a distinctive contribution from Indonesian Islam to global discussions on religion, law, and environmental sustainability.

4. CONCLUSION

This study demonstrates that environmental preservation is deeply rooted in the Qur'anic worldview and constitutes an essential dimension of Islamic legal and ethical thought. Through thematic Qur'anic interpretation, the research identifies four foundational ecological principles, *khilāfah* (stewardship), *i'mār al-arḍ* (cultivating the earth), *mīzān* (cosmic balance), and the prohibition of *fasād* (corruption), which collectively establish that caring for the environment is a religious obligation rather than a merely technical or economic concern. These principles confirm that the Qur'an provides a coherent normative framework for ecological responsibility and sustainable interaction with the natural world.

Within the framework of *maqāṣid al-sharī'ah*, this study finds that *ḥifẓ al-bī'ah* functions as an indispensable ecological condition for safeguarding religion, life, intellect, progeny, and wealth. Building on the environmental jurisprudence of Yusuf al-Qaradawi, the research argues that environmental preservation should be understood as a foundational strategic objective (*maqṣad wasā'il ta'sīsī*): it is not formally separated from the classical five essential objectives, yet it serves as the ecological infrastructure upon which their realization depends. This formulation reconciles the conservative structure of classical

maqāṣid theory with contemporary efforts to incorporate environmental concerns into Islamic legal thought.

The study further demonstrates that the Waqf Forest Program initiated by Muhammadiyah represents a concrete institutional implementation of *ḥifẓ al-bī'ah*. By transforming waqf land into educational forests, conservation areas, and community-based ecological laboratories, the initiative operationalizes Qur'anic principles of stewardship, intergenerational justice, and sustainable resource management. In this model, Islamic philanthropy becomes an effective mechanism for translating scriptural ethics and legal theory into practical environmental action.

The principal contribution of this article lies in integrating four dimensions that have rarely been examined together: thematic Qur'anic interpretation, Yusuf al-Qaradawi's environmental thought, *maqāṣid al-sharī'ah*, and Muhammadiyah's Waqf Forest initiative. This synthesis produces a novel conceptual model, waqf forest as applied Qur'anic ecological jurisprudence, which illustrates how Islamic legal theory and philanthropic institutions can jointly address contemporary ecological challenges. More broadly, the study highlights the distinctive contribution of Indonesian Islam to global discussions on religion, law, and sustainability.

These findings suggest that future research may further explore the application of waqf-based environmental conservation in other Muslim contexts, assess its socio-economic impact empirically, and investigate its potential contribution to climate policy and sustainable development strategies. In this way, *ḥifẓ al-bī'ah* emerges not only as a theoretical construct within Islamic legal thought, but also as a practical paradigm for ecological stewardship in the modern world.

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