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Fiqh al-Bī'ah and Sustainable Waste Governance: A Synthesis between Islamic Ethics and Sustainable Waste Management

Sugeng Riyadi^{1*}, Syufaat², Suratman³

^{1,2,3} Universitas Islam Negeri Profesor KH Saifuddin Zuhri Purwokerto, Indonesia

*Corresponding author-email: * 24130100023@mhs.uinsaizu.ac.id*

Abstract

Rapid economic growth and urbanization have increased global waste production, underscoring the need for sustainable waste governance. In Indonesia, Law No. 18 of 2008 on Waste Management mandates the principles of responsibility, sustainability, and justice in waste management; however, its implementation continues to face challenges, including low public awareness and a weak recycling system. On the other hand, fiqh al-bī'ah (Islamic environmental jurisprudence) offers an ethical framework that emphasizes cosmic balance, avoidance of wastefulness, and the human mandate as khalifah (steward) on Earth. This article examines the synthesis of the principles of fiqh al-bī'ah with the framework of sustainable waste governance to develop a waste management model aligned with Islamic ethics. The research employs a descriptive qualitative approach, including a literature review, analysis of regulatory documents, and field studies in Banyumas Regency, which serves as the case study. The findings show that the principles of fiqh al-bī'ah, such as the protection of life and soul, the balance of production and consumption, and the maintenance of ecosystem balance, align with the hierarchy of sustainable waste management, which includes avoidance, reduction, reuse, recycling, and final disposal. Furthermore, Islamic values regarding cleanliness and the avoidance of wastefulness provide moral legitimacy for waste management policies. This article also presents a table integrating fiqh al-bī'ah values with waste management actions and proposes a conceptual model that can be adapted by local governments, communities, and educational institutions. The implementation of this model is expected to strengthen ecological awareness among Muslims and improve the effectiveness of Indonesia's waste management policies.

Keywords: *Waste, Waste Management, Islamic Ethics, Economic Growth, Fiqh Al-bī'ah*



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1. Introduction

The waste crisis is a global issue that is becoming increasingly urgent due to its implications on greenhouse gas emissions, ocean pollution, and various public health risks. Globally, more than 2 billion tons of municipal solid waste are produced every year, and this number is projected to increase to around 3.4–3.5 billion tons by 2050 if production and consumption patterns do not change significantly (Kaza et al., 2018). The World Bank report estimates a sharp rise in waste generation from the current 2.01 billion tons to 3.40 billion tons by 2050, in line with population growth, rapid urbanization, and rising incomes in developing countries. A similar trend is found in other projection studies, showing that global waste has increased from 635 million tons in 1965 to around 2,000 million tons in 2015 and is likely to exceed 3.5 billion tons by mid-century if only relying on incremental improvements (Chen et al., 2020). In Indonesia, population growth, urbanization, changing lifestyles, and consumption patterns are driving an increase in household and similar waste, while most of it still ends up in landfills with practices such as landfilling or open burning, causing soil, water, and air pollution (Yatoo et al., 2024). Law No. 18 of 2008 on Waste Management serves as the main regulatory framework that shifts the paradigm from "collect-transport-dispose" to a 3R (reduce, reuse, recycle) management system, emphasizing the principles of responsibility, sustainability, benefit, justice, awareness, togetherness, security, and economic value in national waste governance (Abdul Hakim Zakkiy Fasya et al., 2025). However, various studies highlight that its implementation still faces serious challenges, including weak law enforcement, overlapping authorities, limited processing infrastructure and recycling facilities, and low public participation and awareness in waste segregation and reduction at the source (Suryani et al., 2023).

Meanwhile, Islamic scholarly traditions have a rich environmental ethics heritage that serves as the foundation for developing *fiqh al-bī'ah* as a normative response to the contemporary ecological crisis, including waste and pollution issues. *Fiqh al-bī'ah* is understood as a thematic *fiqh* that formulates ecological behavioral principles based on *syar'i* texts, aiming to safeguard public interest and environmental preservation, with the preservation of nature positioned as a religious obligation (Busriyanti, 2016). In the contemporary framework of *maqāṣid al-sharī'ah*, scholars and thinkers such as Jasser Auda emphasize that environmental protection (*ḥifẓ al-bī'ah*) should be regarded as a new primary objective, as ecological damage now directly threatens life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Makraja & Ramlah, 2025). The principles of *fiqh al-bī'ah*, which are based on the concept of *khilāfah* (human stewardship of the earth), justice, and balance (*mīzān*), encourage moderation in consumption, prevention of wastefulness, and respect for all creatures, so that environmental sustainability is understood not merely as a technical agenda but also as an ethical-spiritual obligation inherent in the goals of Islamic law (Haider, 2025). Thus, the integration of *maqāṣid al-*



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sharī'ah with environmental ethics makes waste management and ecosystem preservation a moral imperative that must be realized in both public policy and the everyday practices of the Muslim community.

A study on the integration of fiqh al-bī'ah with modern environmental policies has begun to develop. Latifah (2024) highlights that green and blue economies can be aligned with fiqh al-bī'ah through the principles of protecting life, cosmic balance, and human responsibility. Conversely, Omar et al. (2018) demonstrate that awareness of cleanliness and avoiding excessive consumption in Islamic teachings can address environmental health issues. However, there are still a few studies that systematically synthesize the values of fiqh al-bī'ah within the framework of sustainable waste governance in Indonesia.

This article aims to fill this gap by analyzing how the principles of fiqh al-bī'ah can enrich sustainable waste management practices in Indonesia. This study takes a normative perspective while considering the local context through a case study in Banyumas Regency, an area that has implemented various waste management innovations (such as waste banks and integrated waste processing sites) and has a strong role for religious organizations. Therefore, this article not only offers theoretical reflections but also provides

2. Literature Review

2.1. Fiqh al-Bī'ah and Maqāṣid al-Syarī'ah

The term fiqh al-bī'ah comes from the Arabic word bī'ah, which means environment. Mawil Izzi Dien and Yusuf al-Qardhawi are among the contemporary scholars who popularized this term to refer to Islamic law that governs the relationship between humans and the environment (Qardhawi, 2001). Fiqh al-Bī'ah emphasizes humanity's responsibility as khalīfah (God's representative) to maintain the balance of the ecosystem. Its key principles include:

- a. Protection of the body and soul. Preserving life and health is a primary goal, and any action that harms the environment or endangers health is prohibited.
- b. Harmony between worldly and otherworldly goals. Economic activities and consumption must consider long-term benefits for both this world and the hereafter.
- c. Balance of production and consumption. Islam emphasizes moderation (wasatiyah); excessive production and wasteful consumption are seen as crossing the limits.
- d. Ecosystem balance. Humans must maintain the balance between land, sea, and air; actions that harm nature are considered sinful.
- e. Dignity of all creatures. Every creature has the right to life; destroying habitats and annihilating creatures without legitimate reason is an ethical violation.



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- f. Trust of khalīfah. Humans are tasked with managing and flourishing the earth, not exploiting it.

These principles complement the maqāsid al-syarī'ah, which traditionally focuses on the protection of five fundamental values (al-dharūriyyāt). In the ecological context, some scholars add environmental protection (ḥifz al-bī'ah) as the sixth objective.

2.2. Sustainable Waste Governance

Sustainable waste governance refers to a set of policies, institutions, and practices that aim to minimize environmental impacts through holistic waste management. This concept is inspired by the waste hierarchy: avoidance and reduction, repair and reuse, segregation and collection, recycling, and responsible final disposal (Agustiniingsih et al., 2022). This approach emphasizes waste reduction at the source, integrating recycling systems, and involving the community.

In addition to the hierarchy, the concept also includes the principles of transparency, participation, and accountability elements known as good environmental governance. The government, private sector, and communities must collaborate in planning and oversight. Data should be publicly available, and decisions must involve stakeholders. International organizations such as the United Nations Environment Programme (UNEP) and the Climate Action Accelerator also highlight the importance of staff education and the use of technology to reduce, repair, recycle, and safely manage waste (Addink, 2019).

2.3. Previous Studies

Several previous studies have explored the relationship between Islam and the environment. Latifah (2024) conducted a literature review on fiqh al-bī'ah and the green/blue economy, finding that the concepts of protecting the body and soul, balancing production and consumption, and achieving zero waste and resource efficiency are common ground. Another study by Acim & Suharti examined Qur'anic verses related to the environment and concluded that the command to protect nature is explicit. Baba-Nalikant et al. (2023) noted that Islamic teachings on cleanliness and the avoidance of waste have the potential to serve as solutions to modern waste management issues (Abdillah & Kurniawan, 2024). However, the integration of Islamic ethics with a systematic waste management policy framework is still rarely discussed.

2.4. Good Environmental Governance

The concept of good environmental governance holds that the success of waste management is determined not only by technology but also by a transparent,



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participatory governance system. In this context, the principles of accountability, transparency, participation, justice, legal certainty, and efficiency become crucial. For example, the Climate Action Accelerator recommends a series of actions (from planning and monitoring), including avoidance and reduction, repair and reuse, segregation and collection, recycling, and final processing (Astuti et al., 2019). All of these steps require inter-agency coordination and community involvement.

The principle of transparency means that data on waste generation, management budgets, and transport contracts must be available to the public. Participation demands that citizens be involved in planning (through village deliberations, public forums, or online surveys) and in program evaluation. Accountability ensures that both government officials and the private sector are responsible for the success or failure of programs. Justice and equality demand that policies do not burden poor or marginalized groups, such as through progressive waste fees or subsidies for low-income households. Legal certainty ensures that regulations are observed by all parties and that sanctions are consistently enforced. Efficiency promotes optimal resource use, ensuring management costs do not burden the community. These values align with Islamic teachings that emphasize justice (al-'adl), trust (amanah), and consultation (musyawarah).

2.5. Law No. 18/2008 and Its Principles

The Republic of Indonesia Law No. 18 of 2008 on Waste Management serves as the primary legal framework for waste reduction and management. Article 2 of this law states that waste management shall be carried out based on the following principles: (1) responsibility, meaning that society, government, and businesses have a shared responsibility for waste management; (2) sustainability, ensuring that waste management activities are sustainable in the long term; (3) benefits, ensuring that waste management provides benefits for health, the environment, and the economy; (4) justice, ensuring equal access and responsibility for waste management across social classes; (5) awareness, promoting behavioral change; (6) collaboration, emphasizing cooperation among all parties; and (7) order and safety, ensuring that waste management activities do not harm the environment or public health. Some regions have added economic and technological principles. Article 3 further emphasizes that the objectives of waste management include improving public health and environmental quality, as well as changing citizens' behavior.

Thus, Law No. 18/2008 provides a normative framework that aligns with the principles of fiqh al-bi'ah, such as responsibility, sustainability, justice, and awareness, which are also reflected in Islamic teachings. The challenge lies in translating these principles into derivative policies and their implementation in the field.



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2.6. Qur'anic Interpretation and Hadith on the Environment

The Qur'an and Hadith contain numerous commands to protect the Earth and avoid causing damage. Surah Al-A'raf, verse 56, forbids causing corruption on Earth after it has been set right; Surah Al-Rūm, verse 41, states that corruption occurs due to human actions; Surah Al-Baqarah, verse 205, condemns those who corrupt the Earth and destroy plants (Muhamad Quraish Shihab, 2002). A hadith from Prophet Muhammad (PBUH) states: "Cleanliness is part of faith" and encourages the community not to throw garbage on the streets or near water sources. In a hadith narrated by Muslim, it is mentioned that Allah forgave the sins of a prostitute for giving water to a thirsty dog, demonstrating the importance of compassion towards other creatures. Another hadith prohibits wasting water during ablution, even if it is done near a flowing river (Muslim, n.d.). These teachings form the moral foundation for *fiqh al-bī'ah*, which calls on Muslims to protect the environment.

2.7. Empirical Studies in Muslim Countries

In addition to Indonesia, several Muslim countries have implemented sustainable waste management frameworks that incorporate Islamic ethics. Malaysia has the Solid Waste and Public Cleansing Management Act 2007, which defines waste and establishes an integrated collection system (Nadia et al., 2018). The Malaysian government established the Perbadanan Pengurusan Sisa Pepejal to manage waste transportation, segregation, and recycling (Baba-Nalikant et al., 2023). Furthermore, Turkey's Zero Waste program integrates moral messages from Friday sermons to encourage waste segregation (Garlufi & Nursasari, 2018). In Egypt, the Zabbaleen community combines traditional recycling with modern practices, and religious organizations are involved in cleanliness campaigns. A study by Baba-Nalikant et al. (2023) shows that Muslim countries that implement an Islamic ethics approach tend to succeed in raising awareness and community participation. However, success also depends on the support of facilities and recycling markets.

3. Research Method

This study employs a qualitative case study design to examine the integration of *fiqh al-bī'ah* principles into sustainable waste management. Data were collected through several methods: first, a literature review analyzing literature on *fiqh al-bī'ah*, *maqāṣid al-syarī'ah*, waste management laws in Indonesia, and the sustainable waste governance framework. Second, a document analysis of Law No. 18 of 2008 and its implementing regulations, as well as local policies on waste management in Banyumas Regency. Third, field observation and interviews, observing waste bank programs and integrated waste



processing sites (TPST), and interviewing managers, religious figures, and environmental office officials to understand the implementation of Islamic values in waste management practices. The data were then analyzed using content analysis to identify key themes. A synthesis model was built by connecting Islamic ethical principles with sustainable waste governance practices. Data validity was ensured through triangulation of sources and techniques.

The research was conducted over six months (January–June 2025), with study locations selected in three sub-districts in Banyumas Regency that have the most active waste management programs. Thirteen waste banks, two TPSTs, four madrasahs, and two pesantren were interviewed. The respondents included waste bank managers, employees from the Environmental Agency (DLH), ustaz/ustazah, teachers, and local residents. Interviews were conducted using a semi-structured guide that included questions on motivations, ethical perceptions, challenges, and recommendations. Additionally, non-participant observations were carried out at waste banks, study groups, and TPS to observe community behavior. Data analysis was conducted using thematic techniques, where transcript data were coded using the “Nvivo” software to identify themes such as religious values, waste hierarchy, participation, and operational challenges. Triangulation was carried out by comparing data from interviews, policy documents, and observations. The researcher’s involvement in focus group discussions (FGD) with religious scholars and local officials further ensured the validity of the data interpretation.

4. Result and Discussion

4.1. Waste Crisis and Policy Challenges

Observational results indicate that the daily waste generation in Banyumas Regency averages 650 tons. The majority of the waste consists of organic waste (approximately 60%), plastic (15%), paper (10%), and other materials. The Environmental Agency (DLH) has implemented waste bank programs and a waste segregation system; however, public participation remains limited. Field officers reported that many residents resort to burning waste or disposing of it into rivers, which can lead to water and air pollution, health issues, and environmental degradation.

Local government policies refer to Law No. 18/2008, which emphasizes shared responsibility and sustainability. However, policy implementation is often hindered by budget limitations, low public awareness, and inadequate infrastructure. In interviews, waste bank officers highlighted the need for technological support, training, and incentives to increase public interest. Additionally, regulations regarding penalties for improper waste disposal are seldom enforced, preventing the deterrent effect from taking hold.



4.2. Islamic Values in Waste Management

Observations of religious communities show that religious leaders and Islamic educational institutions in Banyumas are beginning to incorporate environmental topics into their preaching and curricula. The local Indonesian Ulama Council (MUI) has issued a fatwa encouraging the community to manage waste in accordance with Islamic teachings. Pesantren (Islamic boarding schools) and Adiwiyata schools have adopted practices such as proper waste disposal, segregating organic and inorganic waste, and reducing the use of single-use plastics. Community clean-up activities have also become part of religious rituals.

Values such as cleanliness (*al-nadhafah*) and rejecting wastefulness (*israf*) are understood as moral obligations. The teachings of Prophet Muhammad (PBUH) emphasize that cleanliness is a part of faith, and the community is prohibited from wasting resources. This aligns with findings from Baba-Nalikant et al. (2023), which suggest that knowledge of the Qur'an and Sunnah encourages behaviors that reduce consumption and maintain cleanliness. Therefore, integrating Islamic values can strengthen waste reduction campaigns.

4.3. Synthesis of Fiqh al-Bi'ah and Sustainable Waste Governance

Based on the analysis, there is a strong intersection between the principles of *fiqh al-bi'ah* and elements of sustainable waste governance. Table 1 presents the integration of both perspectives:

Tabel 1. Principles of *fiqh al-bi'ah* and sustainable waste governance

Aspect	Fiqh al-Bi'ah Principle	Waste Management Hierarchy/Action	Explanation
Goal	Protection of life and soul; balance of world and hereafter; <i>khalifah</i> (stewardship)	Waste avoidance and reduction	Both frameworks prioritize the protection of life and sustainability as their main goal. Avoiding waste is a manifestation of faith and ecological responsibility.
Moderation	Balance between production and consumption;	Repairing & Reusing	The obligation to maintain moderation aligns with practices of reuse and repair, preventing excessive



Aspect	Fiqh al-Bi'ah Principle	Waste Management Hierarchy/Action	Explanation
	rejecting israf (wastefulness)		consumption and extending the life of products.
Ecosystem Balance	Maintaining the balance of land, sea, and air	Sorting, collecting, recycling	Sorting organic, inorganic, and hazardous waste preserves the ecosystem. The principle of fiqh emphasizes justice for all creatures and their habitats, aligning with efforts of recycling and pollution prevention.
Khalifah's Trust	Responsibility to nurture the earth and help other creatures	Responsible final disposal	Humans must ensure that waste is processed safely, such as through composting, controlled incineration, or standard landfills, as a fulfillment of their trust.
Cleanliness & Awareness	Cleanliness as part of faith; rejecting harm to nature	Public education and participation	Preaching and education about cleanliness can increase public participation in waste segregation, support waste banks, and encourage compliance with regulations.

4.4. Implementation and Impact of Waste Management Programs in Banyumas Regency

The case analysis in Banyumas Regency demonstrates the integration of Islamic values in waste management programs implemented within the community. Key programs identified include: Mosque Waste Banks, where many mosques in Banyumas open waste banks to collect plastic, cardboard, and metal waste from congregants. The collected waste is weighed and recorded as savings, which can be exchanged for staple food or donated as charity, encouraging congregants to segregate waste and fostering social solidarity. Islamic Adiwiyata Education in elementary schools and madrasahs also integrates fiqh al-bi'ah values, teaching students not to litter, to care for school gardens, to compost, and to repurpose plastic bottles for crafts. Additionally, Community-Based



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Integrated Waste Management Sites (TPST) in villages separate organic waste for composting and vermicomposting, while inorganic waste is sold to collectors, adopting a zero-waste principle. The roles of religious leaders and the MUI are also significant, with fatwas encouraging the community to segregate waste and avoid waste. Despite these efforts, challenges remain, such as the lack of organic waste processing facilities and limited recycling markets. Stronger support from the central government, including funding, technology, and private-sector collaboration, is required.

4.5. Policy Recommendations for Sustainable Waste Management

Based on the research findings, several policy recommendations can be implemented: Strengthening Regulation Based on Ethics by integrating fiqh al-bī'ah values into local regulations, such as those governing mosque waste banks; providing incentives for zero-waste practices; and imposing sanctions for violations. Ecological Education and Preaching are also crucial, with religious leaders, ustaz, and teachers being involved in cleanliness campaigns and waste management. Environmental topics can be incorporated into the curriculum of pesantren and madrasah, while MUI can issue fatwas to support these policies. Additionally, Technological Innovation and Circular Economy should be expanded through composting, maggot farming, and plastic recycling technologies. The government can collaborate with the private sector to create markets for recycled products. Multisectoral Collaboration between the government, communities, the private sector, and academia should be strengthened through regular communication forums to build synergy in solving waste management issues. Furthermore, data-driven Monitoring and Evaluation should be implemented to assess program effectiveness, with community participation in reporting and evaluation to enhance accountability.

4.6. Social Dynamics, Education, and the Influence of Preaching

Social dynamics related to waste management in Banyumas show that the community's motivation to participate in the waste bank program is driven by both economic and religious factors. Some housewives stated that saving waste provides additional income for purchasing staple food, while mosque congregants view donating waste as an act of charity (amal jariyah) that increases their reward by helping the environment. Islamic Adiwiyata Schools have a positive impact, with students actively implementing environmental values, such as bringing food without single-use plastic, making compost from leftover canteen food, and recycling paper into notebooks. Preaching by religious leaders through Friday sermons that emphasize environmental verses strengthens religious awareness and promotes cleanliness. The Community Service Program (KKN) with the theme "Green Village," which combines religious



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education with environmental actions such as tree planting and river cleaning, also expands networks among academics, the government, and the community. However, some barriers remain, such as the lack of organic waste processing facilities at home and complicated licensing procedures for establishing TPSTs. Social evaluations show that behavior change takes time, and campaigns must be consistent, engaging the younger generation through social media, educational games, and creative content to support the program's sustainability.

5. Conclusion

The waste crisis requires solutions that are not only technical but also ethical. Fiqh al-bī'ah provides a moral foundation for sustainable waste management by emphasizing the protection of life, moderation, ecosystem balance, and the responsibility of khalifah (stewardship). The framework of sustainable waste governance complements these values through the waste management hierarchy, public participation, and accountability. The Banyumas case study demonstrates that integrating both perspectives can enhance waste management effectiveness through programs such as mosque waste banks, Adiwiyata schools, and ecological preaching. However, success requires regulatory support, education, technological innovation, and multisectoral collaboration. Moving forward, the roles of academics, religious organizations, and the government will determine the extent to which the concept of fiqh al-bī'ah can influence national environmental policies.

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