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The Impacts Of Islamic Studiens On Social Harmony And Ecological Conservation

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Abstract: This study explores the strategic role of Islamic studies in promoting social harmony and ecological conservation amid contemporary global challenges. Against the backdrop of environmental degradation and identity-based social conflict, the integration of Islamic teachings—such as *rahmatan lil 'alamin*, *maqāṣid al-sharī'ah*, and *khilāfah* offers an ethical-spiritual framework that is both transformative and responsive. Using a qualitative methodology that combines phenomenological and case study approaches, the research examines how Islamic education, religious services, digital da'wah, and economic principles contribute to building sustainable and inclusive societies. Data were collected through interviews, observations, and document analysis from eco-conscious communities such as pesantren and indigenous Muslim groups. The findings reveal that Islamic values, when contextualized and implemented through participatory pedagogy and institutional support, can address issues ranging from climate change to digital radicalism. However, a gap remains between Islamic normative ideals and their practical realization. The study concludes by emphasizing the need for interdisciplinary collaboration and recommends further research on Islamic responses to socio-environmental crises through education and public policy

Keyword: *Digital Da'wah, Environmental Ethics, Islamic Education, Maqāṣid al-Sharī'ah, Social Harmony*

Introduction

Islamic studies, as an academic discipline encompassing theological, philosophical, and socio-cultural dimensions within the framework of Islamic teachings, significantly contribute to shaping social ethos and ecological awareness among Muslim communities. In a global reality marked by environmental crises and increasing identity-based social polarization, Islam-based religious approaches offer a strong normative and spiritual foundation to promote the creation of a harmonious society and environmental preservation. Islamic studies do not merely focus on ritualistic aspects but also include ethical principles capable of addressing the multidimensional challenges of contemporary life.

The urgency to integrate Islamic values in responding to ecological crises is increasing, especially in light of the United Nations Environment Programme (UNEP) report, which stated that environmental degradation contributes to over 9 million premature deaths annually due to air and water pollution [67]. Simultaneously, religious and ethnic-based social conflicts have escalated across various parts of the world, including Southeast Asia. In this context, Islamic teachings that emphasize the principles of *mīzān* (balance), *'adl* (justice), and *amānah* (responsibility towards nature) become increasingly relevant as an ethical and practical framework for addressing both social and ecological crises in an integrative manner [68].

The significance of Islamic studies lies not only in its normative content but also in its transformational role in strengthening social values and collective awareness. An empirical study by demonstrates that integrating Islamic principles into environmental education curricula significantly enhances ecological literacy and fosters a sense of social responsibility towards nature. Similarly, highlight that Islamic religious education contributes positively to instilling anti-violence values and fostering healthy social relationships, particularly among students.

However, there remains a noticeable gap between the ideal values of Islam and their implementation in societal contexts. [69] asserts that religiously-motivated social conflicts persist even in environments that have formally embraced Islamic education. This indicates the necessity for recontextualizing religious literacy so that it becomes more applicable, adaptable to contemporary challenges, and capable of bridging textual values with dynamic social realities.

In addition, academic discourse on the relationship between Islamic teachings and environmental conservation remains underrepresented. Yet, fundamental Islamic concepts such as *khalīfah* (the role of humans as stewards of the Earth) and *iṣlāḥ* (reformation or improvement) hold significant potential to be developed into a sustainable ecological paradigm. emphasize the need to revisit these concepts to address the complexities of climate change and global ecosystem degradation.

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[67] Muhammad Roy Purwanto et al., "Islamic View Towards Environment Preservation," *KnE Social Sciences* 2022 (2022): 11–15, https://doi.org/10.18502/kss.v7i10.11336.

[68] Shamil Shovkhalov, "Islamic Economic Principles and Their Contributions to Ecological Sustainability and Green Economy Development," *E3S Web of Conferences* 541 (2024), https://doi.org/10.1051/e3sconf/202454104009.

[69] Kholis Ridho, "Accommodation of Local Culture as a Strategy to Reduce the Potential for Religious Social Conflict: Learning from the Indonesian Experience," 2024.

The primary issue in this discourse lies in the imbalance between ethical-normative narratives in Islamic literature and the social and ecological realities that have yet to consistently reflect these values. Furthermore, the lack of interdisciplinary approaches combining social sciences, environmental studies, and religious scholarship has hindered the formulation of comprehensive solutions to today's socio-ecological challenges.

Therefore, this article aims to critically explore the contributions of Islamic studies in promoting social harmony and environmental conservation through an integrative approach that combines religious teachings, transformative education, and community-based social practices. This study is expected to enrich the academic literature on the relationship between Islam and ecological-social issues while offering practical perspectives relevant for implementation in education policies and environmental advocacy.

Theoretically, this article will broaden perspectives on the strategic role of Islamic studies in addressing multidimensional socio-ecological challenges. Practically, the findings can serve as a foundation for designing value-based, participatory, and context-sensitive educational policies, da'wah programs, and environmental advocacy movements that align with the needs of contemporary society.

A. Method

This study employs a qualitative approach using a phenomenological and case study design, chosen to explore how specific communities interpret and implement Islamic values in their social and environmental lives. The phenomenological approach enables an in-depth exploration of individuals' subjective experiences in understanding Islamic teachings related to social harmony and ecological conservation. Meanwhile, the case study provides a specific contextual framework to examine concrete practices within communities that demonstrate ecological awareness rooted in Islamic values. Through this approach, the researcher can capture the depth of meaning and socio-religious dynamics that cannot be accessed through quantitative methods.

The data sources consist of primary and secondary data, which complement each other to provide a comprehensive understanding. Primary data were obtained through in-depth interviews with key actors such as religious leaders, environmental activists, and Islamic educators involved in environmental preservation initiatives. Data collection focused on communities practicing ecological values inspired by Islam, such as the Baduy Luar community, known for maintaining

123

environmental balance based on local spirituality and Islamic values [70], and eco-pesantren (green Islamic boarding schools) that have integrated environmental education into their religious curricula. Secondary data were gathered through literature reviews of authoritative Islamic texts, including the Qur'an, Hadith, and classical and contemporary fiqh literature. References from prior studies, such as the work of, were also utilized to enrich the conceptual analysis and situate the findings within a broader scientific discourse.

The data collection techniques included semi-structured interviews, participant observation, and document analysis. Semi-structured interviews offered flexibility for the researcher to deeply explore participants' views, experiences, and practices. Participant observation enabled direct engagement with the social and ecological contexts, including the actual implementation of Islamic teachings in activities such as waste management, tree planting, and water resource conservation. The documents analyzed included Islamic education curricula, fatwas related to environmental issues, community reports from faith-based environmental initiatives, and internal policies from Islamic educational and civil society organizations involved in ecological conservation.

The data were analyzed using thematic analysis to identify, categorize, and interpret patterns of meaning emerging from the qualitative data. Key themes such as social harmony from an Islamic perspective, sharia-based environmental ethics, and the role of religious institutions in environmental advocacy were central to the data coding process. To ensure data validity and reliability, triangulation was conducted across sources, data collection techniques, and informant perspectives. Purposive sampling was used to select individuals or groups significantly involved in Islamic education and environmental preservation movements. This sampling technique was chosen to ensure the depth and relevance of information, aligning with the qualitative research orientation that prioritizes data richness over the number of respondents.

B. Result and Discussion

1. Islamic Education, Social Harmony, and Humanitarian Values

Islamic education plays a central role in shaping a society grounded in the principle of *rahmatan lil 'alamin*, which reflects Islam's vision as a universal religion of compassion

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[70] F N bin Madi and M Barmawi, "Ayat-Ayat Spiritual Ekologi (Eco-Spirituality) Dan Kontribusianya Pada Lingkungan Rawan Bencana Banjir (Studi Living Al-Qur'an)," *Islamika Inside ...* 8, no. 2 (2022): 233–51, http://islamikainside.iain-jember.ac.id/index.php/islamikainside/article/view/203.

and peace. This value is not merely transmitted through theological dogma but is internalized through character formation, social ethics, and the strengthening of spiritual awareness that is responsive to humanitarian issues. Islamic educational institutions, such as *pesantren* (Islamic boarding schools), serve as primary platforms for implementing this value by emphasizing social responsibility and intercommunal empathy in their learning processes. The emphasis on the value of *rahmah* (compassion) in santri (student) education does not merely produce ritually pious individuals, but also progressive agents who respond to issues of social justice and pluralism.

Contemporary Islamic education curricula tend to adopt a comprehensive approach that integrates intellectual, emotional, and practical dimensions. The educational process no longer halts at mastery of religious texts, but aims at forming social ethics rooted in the teachings of Prophet Muhammad (peace be upon him) in fostering a peaceful and egalitarian society. Subjects such as *akhlaq* (ethics), Islamic civilization history, and *fiqh muamalah* (jurisprudence of social transactions) are designed to enhance students' sensitivity toward social issues such as structural injustice, poverty, and intolerance. This aligns with the findings of who emphasize the importance of an Islamic education curriculum capable of addressing global challenges by reinforcing ethical and humanitarian values within the framework of Islamic teachings.

As a social institution, Islamic education also functions as a bridge between cultural and religious identities within a plural society. Teachings such as *ta'aruf* (mutual understanding), *tasamuh* (tolerance), and *musyawarah* (dialogue) serve as essential foundations for building inclusive communities that respect diversity. Educational institutions that incorporate interfaith approaches have shown significant impact in creating dialogic, tolerant, and collaborative social spaces. Educational programs such as "Pesantren Damai" not only train students in Islamic knowledge but also engage them in interfaith activities that promote social solidarity and reduce the space for extremism to thrive [71].

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[71] P. Rofi'i, M. A., & Emilda, "The Dimension of Sincerity According to the Qur'an and Sunnah: The Key to Accepting Deeds. Indonesian," *Journal of Research* 2, no. 4 (2014): 548–77, http://ojs.iaisumbar.ac.id/index.php/ijr/article/view/532.

Empirical experiences from progressive *pesantren* such as Tebuireng and Al-Muayyad demonstrate that openness to interreligious dialogue is not merely a slogan but has become a concrete social praxis. Collaborative activities such as interfaith community service, interreligious youth dialogue forums, and peace facilitator training highlight the capacity of Islamic education as a medium for strengthening social capital and dismantling interreligious stereotypes. In several contexts, the active involvement of non-Muslims in discussions on Islamic environmental ethics has even fostered the development of collaborative education models rooted in humanitarian and sustainability values [72].

The successful integration of *rahmatan lil 'alamin* values in education largely depends on pedagogical innovation and the willingness of educational institutions to adapt to the needs of the times. Participatory learning methods—such as conflict simulations, social dramas, interfaith forums, and project-based social learning—have proven effective in shaping change agents with high social competence and global awareness. Beyond fostering comprehensive Islamic insight, these approaches also equip students with the skills to become peace leaders within their communities.

Thus, Islamic education built upon universal values, contextual approaches, and adaptive pedagogical strategies has proven capable of fostering a social order that is harmonious, inclusive, and just. Case studies from *pesantren* practices in Indonesia demonstrate that Islamic values, when combined with principles of multiculturalism and humanitarianism, can be operationalized in concrete ways. This shows that Islamic education is not merely a space for reproducing religious knowledge, but also a transformative force relevant to addressing the complex challenges of the global social landscape.

2. The Resonance of Islamic Theology, Climate Change, and Sustainable Development

Islamic theology holds immense normative power in guiding ecological awareness among humanity. Foundational Islamic concepts such as khilāfah (human stewardship over the earth), amānah (moral responsibility toward God's creation), and 'adl (ecological justice) provide a theological framework that is not only spiritual but also operational in shaping environmental ethics. The Qur'an states:

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[72] H. Halimatussadiah, "Peran Dakwah Dalam Membangun Harmoni Relasi Suku Baduy Luar Dengan Alam Dan Lingkungan." (UNTIRTA, 2024), https://eprints.untirta.ac.id/id/eprint/41320.

"Indeed, I will make upon the earth a khalifah (steward)." (Qur'an, Al-Baqarah: 30)

This verse affirms that humans are appointed as stewards of the earth, not as absolute rulers. The mandate of stewardship implies a responsibility to maintain balance and ensure environmental sustainability. As reinforced in another verse:

"Do not cause corruption on the earth after it has been set in order." (Qur'an, Al-A'raf: 56)

Awareness of humans' position as khalifah and bearers of amānah demands a shift toward sustainable consumption patterns, responsible natural resource management, and active participation in formulating environmental policies based on ecological justice [73].

Other verses such as Qur'an, Ar-Rum: 41 and Al-Baqarah: 205 serve as strong theological reflections on the destructive impact of human activities on the environment:

"ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ"

"Corruption has appeared on land and sea because of what the hands of people have earned." (Qur'an, Ar-Rum: 41)

These sacred texts not only convey moral warnings but also establish an epistemic framework for an environmental ethic rooted in divine revelation. The Prophet Muhammad (peace be upon him) also explicitly emphasized the principle of conservation, as seen in his saying:

"Do not cut down trees (without cause)." (Hadith, Abu Dawud)

Other Prophetic traditions regarding the preservation of water sources, prohibitions against wastefulness, and the protection of animals reflect the Prophet's deep concern for ecosystem balance and biodiversity conservation [74].

Religious institutions play a crucial role in translating Islamic ecological values into public policy and behavioral change among communities. The Indonesian Ulema Council (MUI), through Fatwa MUI No. 47 of 2014 on Waste Management to Prevent Environmental Damage, declared that littering is haram (forbidden) as it harms the environment and contradicts the principles of maqāṣid al-sharī'ah (higher objectives of Islamic law). Furthermore, Fatwa MUI No. 4 of 2014 on the Conservation of Endangered

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[73] Zayida et al., "The Development of a Green Economy : Utilizing U ṣ ū l Al-Fiqh Methodology and Fiqh Rules to Build a Sustainable Future."

[74] Azwar Azwar, Abur Hamdi Usman, and Mohd Farid Ravi Abdullah, "Preserving the Earth: Perspectives on Prophetic Hadiths," *Hadis* 12, no. 24 (2022): 62–71, https://doi.org/10.53840/hadis.v13i24.204.

Species to Maintain Ecosystem Balance confirms that protecting biodiversity is a religious obligation [75].

Initiatives such as "Green Pesantren," environmental da'wah, and Friday sermons with ecological themes demonstrate how Islamic values can be mobilized as a social force to address the climate crisis. Religious leaders who internalize environmental theology and communicate it in accessible, everyday language have a vital role in transforming the public's paradigm toward nature [76].

Islam also has a strong conceptual affinity with the global agenda of the Sustainable Development Goals (SDGs), especially those concerning environmental conservation (SDG 13), responsible consumption and production (SDG 12), and the development of just and sustainable institutions (SDG 16). Values such as 'iffah (moderation), tawazun (balance), and maṣlaḥah 'āmmah (public interest) form the philosophical foundation that aligns with the SDG vision. As noted by, principles of Islamic economics such as the prohibition of isrāf (wastefulness), balance between individual and social rights, and resource management based on intergenerational justice serve as pillars for green economic development.

The increasing urgency of climate change calls upon Muslims—scholars, educators, and activists alike to construct a progressive environmental theology rooted in authoritative texts. This narrative must be disseminated across public platforms such as mosques, schools, universities, and digital media. In doing so, Islam is no longer seen merely as a ritualistic religion but as a spiritual and social force capable of responding to contemporary environmental challenges. This transformation lays the foundation for the emergence of environmentally conscious Muslim societies that are ecologically just and sustainable both spiritually and socially.

3. Religious Services, Maqāṣid al-Sharī'ah, and Social Impact

Religious services in Islam encompass both spiritual and social dimensions that are inherently interconnected. These services go beyond fulfilling individual rituals of

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[75] Agus Taufiqur Rohman and Aminullah Ibrahim, "A Discourse of Islamic Law on Environmental Protection and Sustanability: How Are Religious Values Transferred into Indonesian Environmental Law?," *Indonesian Journal of Environmental Law and Sustainable Development* 1, no. 2 (2022): 139–64, https://doi.org/10.15294/ijel.v1i2.58136.

[76] S. A. Ragozina, "Environmentalism in Modern Islamic Philosophy," *RUDN Journal of Philosophy* 27, no. 2 (2023): 233–50, https://doi.org/10.22363/2313-2302-2023-27-2-233-250.

worship; they are intended to promote public welfare (maṣlaḥah 'āmmah) and address the broader social needs of the community. Within the framework of maqāṣid al-sharī'ah (objectives of Islamic law), religious services serve as a medium to uphold five core principles: the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). All Islamic public services rooted in religion are thus directed toward achieving collective benefit while preventing social harm (mafsadah) [77].

This concept is reinforced by Allah's statement in Surah Al-Mā'idah [5]: 32:

$$\text{"وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا"}$$

"*And whoever saves one life it is as if he had saved mankind entirely.*"

This verse highlights the significance of ḥifẓ al-nafs as a foundational pillar in Islamic social services. Thus, initiatives such as mosque-based health services, nutrition education, and humanitarian aid distribution exemplify religious service that fulfills the objectives of the Shari'ah.

This is further affirmed in Fatwa MUI No. 23/2020, which permits the use of zakat funds for the mitigation of the COVID-19 pandemic, including healthcare services and social assistance. The fatwa states that "utilizing zakat for pandemic response is a form of protecting life (ḥifẓ al-nafs) and realizing public benefit." [78].

Similarly, in the management of waqf and productive zakat, the principle of ḥifẓ al-māl is applied through institutions such as LAZISNU and BAZNAS, which contribute to education, healthcare, and economic empowerment of underprivileged communities. As mentioned in Surah Al-Baqarah [2]: 177:

$$\text{"...وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ"}$$

"And gives his wealth, in spite of love for it, to relatives, orphans, the needy..."

This verse underscores the social dimension of faith, realized through service based on distributive justice a reflection of maqāṣid principles.

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[77] İ. Yilmaz, "Mubahın Şer'î Hüküm Olup Olmaması Ile İlgili Yaklaşımlar ve Bunun Mubahın Sınırlandırılması Ile İlişkilendirilmesi.," *Journal of Divinity Faculty* Vol.: 11, no. Issue: 24, June 2020 (2020), https://doi.org/https://doi.org/10.35415/SIRNAKIFD.697482.

[78] I. Anam, M. K., & Hardiansah, "Manajemen Pendistribusian Zakat Di Masa Pandemi Covid-19.," *AL-KHARAJ*, 2022, 1116, https://doi.org/https://doi.org/10.47467/alkharaj.v5i1.

The mosque, as a religious and social institution, has evolved beyond a place of worship to function as a community service hub—offering free clinics, family counseling, disaster relief, and food security programs. In this context, Fatwa MUI No. 107/DSN-MUI/X/2016 on the Operation of Sharia Hospitals emphasizes that Islamic health services must integrate ḥifẓ al-nafs, ḥifẓ al-māl, and ḥifẓ al-'aql within a unified, spiritually grounded professional framew [79].

During the COVID-19 pandemic, Friday sermons and online religious lectures played a key role in promoting the safeguarding of life and social solidarity, in alignment with Surah Al-Baqarah [2]: 195:

> *"And do not throw yourselves with your own hands into destruction. And do good; indeed, Allah loves the doers of good."*

The swift response of Islamic religious institutions to crisis situations demonstrates that maqāṣid is not a static concept but rather a flexible and applicable framework for addressing contemporary socio-humanitarian dynamics [80].

On another front, Islamic religious services also uphold the dignity of the human being (ḥifẓ al-'irḍ) by prioritizing ethics, equality, and the protection of social honor. This is affirmed in Surah Al-Isrā' [17]: 70:

$$\text{"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ"}$$

"And We have certainly honored the children of Adam."

This verse serves as the foundation for the protection of human dignity within religious services, including in areas such as women's and children's rights and psychosocial support for victims of violence.

Furthermore, the values of ḥifẓ al-dīn and ḥifẓ al-'aql are embodied in mosque-based Islamic education services and zakat institutions. Moral and spiritual education delivered to marginalized communities represents a form of service that is not only symbolic but also functional and transformative [81].

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[79] S Effendi, "Islamic Study: Cultural Aspects (Historic Mosques)," *Profetika: Jurnal Studi Islam.* 24, no. 1 (2023): 131–36, https://doi.org/https://doi.org/10.23917/profetika.v24i01.1688.

[80] W. Rimbano, D., & Heryaniputri, "Maqashid Syariah and Digital Transformation in Public Services: A Case Study of the Lubuklinggau Post Office. ," *El-Ghiroh: Jurnal Studi Keislaman* 23 (2025): 77–89., http://jurnal.staibsllg.ac.id/index.php/el-ghiroh/article/view/1021.

[81] M Fahmi Ashari, "Management Strategy of Mosque Infaq Box Based on Maqā ṣ Id Sharī ' Ah Perspective of the Qur ' an," *Muhajirin International Conference* Vol. 1 No. (2025): 244–53, https://ejournal.taqaddum.co.id/index.php/mic/article/download/48/28.

In the realm of social justice, Surah Al-Ḥujurāt [49]: 13 reminds us of the importance of intergroup harmony:

> *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another..."*

Through the maqāṣid framework, Islamic religious` services transcend administrative bureaucratic approaches to become a form of spiritually grounded public policy one that is inclusive, ethical, and responsive to contemporary social challenges, including resource inequality, structural poverty, and the moral crisis of modern society [82].

4. Islamic Economics, Justice, and Welfare

Islamic economics is designed not merely as a transactional system, but as a spiritual and social framework aimed at creating a just and prosperous order of life. Its foundation lies in the principles of justice (*'adl*), balance (*mīzān*), and the avoidance of oppression (*ẓulm*). In the Qur'an, Allah affirms:

> *"Indeed, Allah commands justice and ihsan (excellence in action)..." (QS. An-Nahl [16]: 90)*

This verse highlights that justice is not just a moral ideal, but an economic principle that must be implemented in wealth distribution policies and resource governance. Justice in this context goes beyond legal formalism—it includes equitable access to wealth, prohibition of *riba* (usury), and protection of vulnerable groups. This aligns with the principles of *maqāṣid al-sharī'ah*, which prioritize the protection of life, intellect, wealth, lineage, and religion as the core of Islamic economic civility [83]

One of the main instruments in Islamic economics that supports a distributive justice system is *zakāt*, *infāq*, and *waqf*. Zakāt is not only an obligation of worship but also a progressive Islamic economic policy tool. It ensures structured redistribution of wealth from the affluent to the eight categories of recipients (*mustaḥiq*) as mentioned in QS. At-Taubah [9]: 60, and prevents the concentration of capital among the elite:

كَيْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ

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[82] Syaichona Moh and Bangkalan, "Rahn Contract at Sharia Pawnshop in Madura: Analysis of Maqasid Al-Shariah, Socio- Cultural Dynamics, and Socio-Economic Impacts," *Tribakti: Jurnal Pemikiran Keislaman* 36 (2025): 103–22, https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/download/5263/2046.

[83] Muannif Ridwan, "Konsep Harta Dalam Tinjauan Maqashid Al-Syariah," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan Dan Keperdataan* 8, no. 2 (2022): 149–61.

"So that wealth will not merely circulate among the rich among you." (QS. Al-Ḥashr [59]: 7)

The *waqf* instrument also significantly contributes to the provision of public services, particularly in education, health care, and community-based economic empowerment. Empirical evidence in Indonesia shows that productive *waqf* practices have successfully managed communal assets for the construction of hospitals, schools, and microfinance initiatives [84]. Institutions such as BAZNAS and Dompet Dhuafa have implemented this model professionally, proving that the Islamic economic system is not utopian, but realistic and applicable.

Islamic business ethics also reject harmful practices such as *riba* (usury), *gharar* (excessive uncertainty), and *ikhtikār* (monopoly). The Prophet Muhammad (SAW) stated:

من غش فليس منا

"Whoever deceives is not one of us." (HR. Muslim)

This underscores that every transaction must be based on transparency and social responsibility. This principle is manifested in Islamic financing models like *qard al-ḥasan* (benevolent loan) and *muḍārabah* (profit-sharing), which prioritize trust and long-term partnership over short-term profit. assert that such approaches tangibly support the growth of MSMEs (Micro, Small, and Medium Enterprises) while simultaneously strengthening socio-economic solidarity within communities.

Beyond normative dimensions, Islamic economics also possesses structural strength as a critique of global capitalism, which is riddled with inequality and ecological degradation. The Islamic system offers a correction to the excesses of neoliberalism that prioritize accumulation over distribution. In this regard, Islamic economics serves as a medium of social emancipation, exemplified by the Prophet Muhammad (SAW) in the Charter of Medina: the recognition of non-Muslim rights, a riba-free open market system, and the upholding of collective social rights. notes that the Islamic economic model of Medina represents the first egalitarian society prototype that integrates faith, justice, and solidarity.

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[84] Omaima Mostafa Abou-Bakr, "The Egalitarian Principle of 'Qist' as Lived Ethic: Towards a Liberational Tafsir," *Religions* 14, no. 9 (2023): 1087.

The Indonesian Council of Ulama (Majelis Ulama Indonesia, MUI) supports this approach, as affirmed in MUI Fatwa No. 14 of 2011 on the Management of Productive Zakāt and Fatwa No. 1 of 2004 on Bank Interest. The MUI explicitly states that bank interest is *riba* and is therefore prohibited (*ḥarām*), advocating for the strengthening of the Islamic financial system as an alternative solution. These fatwas emphasize the importance of integrating Islamic financial instruments with principles of social justice and community empowerment [85].

In conclusion, Islamic economics is not merely a theological economic system but a visionary instrument of social transformation. It presents an alternative to the failures of free-market capitalism, offering an inclusive, sustainable, and dignified development paradigm. This concept affirms the relevance of Islamic studies in addressing contemporary global challenges ranging from structural poverty and environmental degradation to the crisis of human solidarity.

5. Hajj as a Cross-Cultural Ritual and a Marker of the Global Muslim Identity

   a. **Hajj and Islamic Cosmopolitanism**

   The pilgrimage (*ḥajj*) is the most tangible manifestation of Islamic cosmopolitanism. Each year, millions of Muslims from across the globe gather in Makkah to perform a set of unified rituals. The diversity of languages, ethnicities, and cultures does not hinder the shared spiritual meaning of the worship, but rather enriches both spiritual and social experiences.

   refers to *ḥajj* as a form of religious globalization, since it brings Muslims together in a sacred space beyond national identities. reinforces this notion by arguing that *ḥajj* creates a temporary multicultural space in which local symbols exist within a universal rite, showing how pluralism becomes an integral part of global Islamic unity.

   "...لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ"

   "That they may witness benefits for themselves and mention the name of Allah on known days..."
   (QS. Al-Ḥajj: 28)

   Tafsīr (Interpretation of QS. Al-Ḥajj: 28):

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[85] Ponco Edy Setyo Utomo, Mohammad Ridwan, and Budiana Budiana, "Fatwa Majelis Ulama Indonesia Tentang Konsep Pemanfaatan Bunga Tabungan Bank Dalam Tinjauan Hukum Islam," *Ecobankers: Journal of Economy and Banking* 3, no. 1 (2022): 58–67.

According to *Tafsīr al-Qurṭubī* and *Tafsīr Ibn Kathīr*, this verse implies that beyond its ritual function, *ḥajj* brings both worldly and spiritual benefits. Worldly benefits include trade, cultural exchange, and expansion of international social networks, while spiritual benefits involve purification of the soul and deepening of one's connection with Allah.

b. The Spiritual Dimension of Hajj and Social Behavioral Transformation

Hajj is often a moment of deep existential reflection for pilgrims. observe, performing *ḥajj* can be a turning point in a person's life, marked by a shift in values from materialism to spirituality, and from egocentrism to empathy.

This process aligns with the *taṣawwuf* (Sufism) tradition known as *tazkiyat al-nafs* (purification of the soul). *Hajj* not only absolves sins but also heightens a Muslim's social consciousness regarding suffering and inequality.

Hadith of the Prophet ﷺ:

"مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ"

"Whoever performs Hajj and does not engage in sexual relations or commit sin, will return (free of sins) as on the day his mother gave birth to him." (HR. Bukhārī No. 1521; Muslim No. 1350)

Tafsīr of the Hadith:

According to Imam Nawawī in *Sharḥ Ṣaḥīḥ Muslim*, the phrase "as on the day his mother gave birth to him" means all sins, both major and minor, are forgiven—as long as the pilgrimage is performed sincerely, with full devotion and in adherence to religious guidelines. This hadith emphasizes the moral and spiritual dimensions of *ḥajj*.

c. Ecological Awareness in the Performance of Hajj

In the modern context, the implementation of *ḥajj* faces serious ecological challenges such as pollution, plastic waste, and excessive energy consumption. Hence, ecological awareness has become an inseparable part of *ḥajj* ethics. propose an environmental *fiqh* approach, making environmental preservation a component of worship.

Initiatives like the "Green Hajj" aim to internalize ecological responsibility within the *ḥajj*, emphasizing the principle of *lā ḍarara wa lā ḍirār* (do not harm and do not reciprocate harm), and recognizing the environment as a divine trust (*amānah ilāhiyyah*) that must be preserved.

"And do not cause corruption on the earth after it has been set in order..." (QS.Al-Aʿrāf:56)

Tafsīr (Interpretation of QS. Al-Aʿrāf: 56):

According to *Tafsīr al-Muyassar* and *Ibn Kathīr*, this verse is a clear prohibition against all forms of environmental degradation after Allah created the earth with balance. Such corruption includes resource waste, pollution, and ecological irresponsibility. Therefore, preserving the environment during *ḥajj* is part of one's obedience to Allah.

d. Halal Tourism as an Instrument of Soft Power and Creative Economy

Halal tourism has developed as a manifestation of Islamic values in the socio-economic sphere. The concept includes providing services that adhere to *sharīʿah* principles—from food and accommodation to lifestyle. asserts that halal tourism can serve as a form of cultural diplomacy (*soft power*) to showcase an image of Islam that is friendly, inclusive, and modern.

Indonesia, as a country with a moderate Islamic identity, has adopted halal tourism as a strategy for global branding. This initiative not only supports economic goals but also fosters a positive perception of a civilized Islam.

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا..."

"O mankind! We created you from a male and a female, and made you into nations and tribes, that you may know one another..." (QS. Al-Ḥujurāt: 13)

Tafsīr (Interpretation of QS. Al-Ḥujurāt: 13):

According to *Tafsīr al-Marāghī*, this verse emphasizes that cultural and national differences are not grounds for conflict but are instead opportunities for mutual understanding and cooperation. In the context of halal tourism, cross-cultural interactions among Muslims serve as a bridge to strengthen *ukhuwwah* (brotherhood) and to highlight the beauty of Islamic values.

6. **Digital Islam, Governance, and Mass Communication**

   a. The Role of Digital Da'wah and Islamic Literacy in the Post-Truth Era

The digital transformation of Muslim societies significantly affects the modes of da'wah (Islamic preaching). Da'wah is no longer confined to physical pulpits but has transformed into a discursive phenomenon in complex cyberspace. In the post-truth era,

where emotions often override facts and data, viral religious content does not necessarily equate to scholarly authenticity.

According to, the phenomenon of "viral preachers" is part of the emergence of instant religious authority, which bypasses formal scholarly processes. This highlights the urgency of digital Islamic literacy—namely, the ability of Muslims to discern between authentic teachings and distorted content shaped by social media algorithms.

Qur'anic Verse:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." (QS. An-Nahl: 125)

Tafsir (al-Misbah – Quraish Shihab): This verse emphasizes three approaches to da'wah:

1) Hikmah – rational and scholarly approach.
2) Mau'izhah hasanah – affective and empathetic appeal.
3) Jidal billati hiya ahsan – respectful and well-argued dialogue. These strategies form the foundation of healthy digital da'wah, steering clear of hate speech and religious hoaxes.

Hadith:

مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا

"Whoever invites to guidance will receive the reward like the rewards of those who follow him, without that diminishing their rewards at all." (HR. Muslim)

b. The Contribution of Islamic Principles to Transparency, Accountability, and Anti-Corruption

Islamic values strongly advocate for ethical and participatory governance. The principles of amanah (trust), 'adl (justice), and shura (consultation) are not merely spiritual concepts but have structural implications for power management. Islam teaches that leaders are servants of the people (khadim al-ummah) and will be held accountable for every trust they bear.

explains that digital technology can strengthen public participation through reporting systems based on the hisbah value system.

Qur'anic Verse:

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (QS. An-Nisa: 58)

Hadith:

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ

"Every one of you is a shepherd, and every shepherd is responsible for his flock." (HR. Bukhari and Muslim)

In the digital context, these texts inspire the development of e-governance systems that are transparent, honest, and accountable.

c. The Ethics of Mass Communication from an Islamic Perspective

Islamic communication is rooted in moral principles, not just efficiency or popularity. Public communicators bear the trust to safeguard truth and justice. Hence, media usage must align with the values of qaulan sadida (truthful words), qaulan layyina (gentle words), and qaulan karima (noble words).

Qur'anic Verse:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱجْتَنِبُوا كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other." (QS. Al-Hujurat: 12)

Hadith:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day should speak good or remain silent." (HR. Bukhari and Muslim)

Islamic communication ethics reject hate speech, provocation, and slander. In the digital media era, this principle must be actualized through editorial policy, content regulation, and media literacy education for the Muslim public.

d. Islamic Media Studies and the Challenge of Online Disinformation and Radicalism

Online radicalism and religiously framed disinformation pose real threats to social harmony. In the digital world, algorithms tend to amplify extreme content because it more easily evokes emotion. Unfortunately, many radical narratives are wrapped in misleading yet appealing Islamic symbols that attract younger generations.

Literature shows that youths alienated from formal religious institutions are more vulnerable to identity-based extremism. Therefore, counter-narrative strategies must involve multidisciplinary approaches: theological, psychological, and technological.

Qur'anic Verse:

وَكَذَلِكَ جَعَلْنَكُمْ أُمَّةً وَسَطًا

"And thus We have made you a justly balanced nation." (QS. Al-Baqarah: 143)

Hadith:

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَ أَبْشِرُوا

"Indeed, this religion is easy. No one overburdens himself in religion but that it will overcome him. So be moderate, strive for perfection, and be hopeful." (HR. Bukhari)

Moderate Islamic counter-narratives must highlight inclusive values, rahmatan lil 'alamin, and address youth concerns through authentic and communicative approaches.

C. Conclusion

This study has demonstrated that Islamic studies hold significant relevance in addressing contemporary socio-ecological challenges. Through a combination of normative teachings, transformative educational practices, and the integration of Islamic values into community life, Islamic studies contribute to fostering social harmony, ecological awareness, and a more equitable economic system. Concepts such as *rahmatan lil 'alamin*, *maqāṣid al-sharī'ah*, *khilāfah*, and *'adl* have been shown to be both ethically profound and practically applicable in areas ranging from education, religious services, environmental policy, to digital governance and mass communication. The use of religious texts, when contextualized and supported by pedagogical innovation, can strengthen values of justice, sustainability, and human dignity in an inclusive and multicultural society.

Nevertheless, the gap between Islamic ideals and social reality remains a critical issue that calls for deeper interdisciplinary collaboration. Future research should explore how Islamic scholarship can synergize with fields such as environmental science, public policy, and digital ethics to create integrative frameworks for sustainable development and social justice. Additionally, case-based comparative studies on Islamic institutions across different cultural contexts could offer valuable insights into best practices and contextual adaptations. Ultimately, the advancement of Islamic studies must continue to evolve as a dynamic, responsive, and socially transformative discipline that bridges tradition with the pressing realities of our global era.

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