





How Is the Fiqh Concept of Ecotheology Integrated in Circular Economy and Sustainable Development? Literature Review

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Abstract. Fiqh ecotheology is a concept that discusses the interconnectedness of religion and the environment. In the context of Circular economics, fiqh ecotheology can be a foundation for developing sustainable and environmentally friendly economic practices. This article aims to analyze how the concept of fiqh ecotheology can be integrated in Circular economic principles and SDGs goals. Through the literature review method, this article shows that fiqh ecotheology can be a framework for developing a sustainable economy. The integration of fiqh ecotheology in secular economics can help achieve some of the goals of the SDGs, such as reducing poverty, no hunger, achieving food security, quality education, sustainable economic growth, reducing inequality, sustainability town and the general public, spending and producing responsibly, reactions on climate, safeguarding marine-life, earth and partnerships to achieve goals. Implications Of the Research Is That the Fiqh Concept of Ecotheology Has Strong Integration with Secular Economics and the Sustainable Development Goals (SDGs). These results encourage legislation and public policies to further integrate religious values. The distinctiveness of this research lies in several aspects: first, the incorporation of the concepts of fiqh ecotheology, Circular economics and SDGs. Second, this study offers the concept of ecotheology that is relevant to the principles of secular economics and the goals of the SDGs as well as the application of spiritual values in its implementation

Keywords: Fiqh Ecotheology, Circular Economics, SDGs

1 Introduction

The 2025 Sustainable Development Goals Report highlights global progress towards the 2030 sustainable development agenda. The remaining five-year timeframe provides a sobering assessment, explained that the direction of Sustainable Development improves millions of lives, but the current pace of change makes it difficult to realize the goals by 2030.[1]. Since 2015, the world has made great progress in increasing access to education, improving maternal and child health, and reducing the digital divide, achieving universal electricity access in 45 countries, eliminating neglected tropical diseases in 54 countries, and calling for six priority areas[2]: digital transformation,

basic needs such as food, energy, education [3, 4], employment and social protection, as well as environmental issues such as climate and biodiversity. However, the progress achieved is weak and uneven. Millions of people remain trapped in extreme poverty, hunger, inadequate housing, and lack access to basic services. Vulnerable groups such as women, people with disabilities, and marginalized communities continue to experience systematic hardship. Rising conflict, climate problems, increasing inequality, and skyrocketing debt service load are hindering sustainable progress.

The above problems are the opposite of the efforts applied in the circular economy. Where there is an effort to promote the benefit of life, offspring progress can be achieved through the efforts of a circular economy that is integrated with ecological and ecosystem conservation, while intellectual preservation can be achieved through steps related to waste and hazardous pollution reduction. Meanwhile, wealth preservation achieved by implementing a circular economy strategy that supports resource conservation [5] This is certainly in line with the goals of the Islamic religion (Maqashid Sharia). Maqashid sharia is a form of human benefit or a form of human goodness in order to avoid kemahdharatan so that the objectives of sharia are achieved. Islam is a universal and perfect religion that pays attention to the needs of all living things in the universe, such as plants, animals, and humans, whether they are individual or social.[6]. Human resources living in nature rely heavily on environmental sustainability in realizing beautiful natural resources and having an impact and avoiding damage or disaster.

A principle that raises awareness of environmental problems and seeks to protect natural ecosystems. *Rahmah li al-'Alamīn* is not just a view of Islam. *rahmatan lil alamin* is hope in the creator of all gifts, whether in material or non-material form. slogan, but also very purpose of Islam[7]. In line with the above intentions, Islam is certainly a pioneer religion in regulating nature and the environment as a sign of love for nature. forbidding any damage on earth, Islam commands its people to care for the environment and protect the universe, such as humans, plants, animals, and other creations of God[8].

Previous research has extensively revealed the role of eco-theological jurisprudence through a circular economy approach in achieving sustainable development, such as the main idea of Fiqh Al-Bi'ah aligning of the maqashid syariah, and the basic of blue and green economy in realising the SDGs through efforts to protect the environment, society, economy, and legal governance; protecting the world from degradation on earth, sea, air etc, [9]. The ecotheology approach with Intellectuals [5], Ecotheology is integrated with ethics [10], Ecotheology in the values of Islamic Religious Education [11, 12] which is expected to driving the achievement of the SDGs.

The phenomena and data above provide an overview that there is no presentation identifying the concepts of ecotheological jurisprudence and circular economy that can be integrated with sustainable development. This is the reason the research raises the issue of how the ecotheological concepts found in Al-Biah jurisprudence have a strong integration in achieving the SDGs, as do the main principles of its circular economy concept.

2 Method

The approach of this paper is a qualitative type of literature review study. Literature review is a research method with stages of collecting, evaluating and synthesizing literature relevant to the research topic[13].

We conducted Systematic Literature Review (SLR) referring to the method of vom Brocke et al. [14]. to solve all the puzzles from the researcher outlined above. The comparable, this Research framework design by Cooper taxonomy[15] to further define the scope of the research. The problem formulation in SLR is based on the theoretical basis (the meaning to be sought)[16]

This SLR direction blends various meanings into a good, accountable long explanation[17]. This way was used to systematically review references to the concepts of fiqh, ecotheology, and the circular economy in realizing the SDGs through.

The information in the Literature Review System was obtained from semantic academics in databases such as Wiley, Spinger, and other international journals. We limited the publication years of the literature to 10 years, 2015-2025, which corresponds to the principal focus of literacy writing and implementation to the existing theoretical foundation, namely from 1990-2025

Table 1. Literature Review

Author/Year/Title	Findings	Research GAP
E. Latifah's findings (2024) "Environmental Fiqh (Al-Bi'ah): The Concept of Green and Blue Economy in Achieving SDGs"[9]	The concept of Environmenta (Fiqh Al-Bi'ah) aligns with the maqashid syariah, and a basic view of the blue and green economy achieving the SDGs through efforts to protect the environment, society, economy, and legal governance; protect the earth from degradation on earth, oceans, and atmosphere; achieving peace, impartiality, and inclusive population relations, not bound by fear and cruelty; cooperation on global progress.	The research gap lies in the difference in the variables being studied, where re-finding in search of something related to the circular economy but not the variables of blue economy and green economy. Although both share a perspective on realising the SDGs with the concept of Environmental Fiqh.
Yussuf Charles (2022)" A Important results on the view of the circular economy from the point of view of maqashid sharia"[5]	In the circular economy, there is absolutely no conflict with religious decrees such as maqashid sharia as support for sustainable living ecology, ecosystems, and future generations. Additionally, there is intellectual preservation through waste and hazardous pollution reduction actions. And wealth preservation is achieved through a circular economy for resource conservation.	The fundamental difference is the absence of the core the essential foundation of the circular economy through the concept of Fiqh Ekoteologi to achieve the SDGs. There is only an explanation of whether or not the circular economy conflicts with goals that align with the maqashid syariah.
Findings from Bukha-ri year (2022) show "Environmental and Climate damage in Pakistan from	the destruction of nature is not only due to technical / economic but moral decline and religious values, religion and the economy to mirror the role of	The variable that is similar to the current research is about the perception of its ecotheological role, but there is no discussion of

Author/Year/Title	Findings	Research GAP
<p>a reflection of Islamic Environmental Theology”[18]</p> <p>Findings from Rosyadi, S., and friends in. (2025) showed that “Islamic Environmental Theology recycles used cooking oil as soap for the benefit of the family”.[19]</p>	<p>creatures such as humans to mitigate the natural crisis. to be a caliph on this earth.</p> <p>The view of ecological theology has social and ecological effects on the benefit of families, education and changing waste can be of economic value, increasing family income. interpretation of the existence of the principles of <i>maşlahā</i>, <i>i’tidāl</i>, <i>tahdhīb al-nafs</i>, and <i>tawāzun</i></p>	<p>its Fiqh, nor of the SDGs and Circular Economy.</p> <p>The gap variable in the current study is the absence of the SDGs variable. Circular Economy is not explicitly mentioned, although some approaches share similarities with its manifestation in ecotheology.</p>
<p>Tanja Mancinelli's (2024) findings on living in harmony with SDGs, Ecology and Eco-Islam in Wales”[20]</p>	<p>Eco-Islam is not only structural and formal but more complex in developing environmentally based Islamic management and resting on the principles of environmentalism. morals and values in problem solving environment when today.</p>	<p>Previous research attempted to explain Ecology and Eco-Islam in relation to the SDGs, while current research integrates the concept of Ecotheology and the basis of the Circular Economy as an achievement of the SDGs.</p>
<p>Aini, Fatma Nur (2023) “maqāshid syarīah perspective on the proposition of the word of ecology according to Abdul Mustaqim”[21]</p>	<p>Abdul Mustaqim's Al-Tafsir Al-Maqāshidi has five concepts: preserving religion, life, intellect, wealth, and offspring. Not only that, but a new concept needs to be added: environmental protection. Because interpretations emerge in response to contemporary issues, The results complement the findings of Yusuf Al-Qardhawi, Tanthawi Jauhari, and Muhammad Quraish Shihab, comprehensively creating ecological balance and protecting the environment is a fragment of faith.</p>	<p>Previous research provides important insights into the integration of ecotheology with the goals of maqashid shariah, which can serve as an additional reference for the current study alongside circular economy and SDGs variables.</p>
<p>Sintiya, S.'s findings in (2025) showed “Eco-Islam related to the value of the Environment and renewal of Islamic Education studies in the form of the Green Madrasah Movement” [11].</p>	<p>The results show that the value of <i>khalifah fil ardh</i>, <i>al-amin</i>, and <i>tazkiyatun nafs</i> is the theological basis for creating a love of the environment. Green Madrasah is evidence of learning either context or applied. environmental damage spurs transformative education to interpret with spiritual values.</p>	<p>Current research focusses on integrating ecotheology and the circular economy with the SDGs, while previous research presented an exposition of the values of Islamic religious learning with eco-Islam and theology in addressing the environmental crisis.</p>
<p>Bianka Speidl published on <i>Shīah Islamic Environmentalism: Ethics and Law</i>”[22]</p>	<p>The interconnection of <i>fiqh</i> and <i>akhlāq</i> in Shia environmental discourse. that the distinctive Shia contribution to Islamic environmental scholarship is characterized by the movement towards interdisciplinary knowledge of environmental problems, combining legal, philosophical, and theological perspectives firmly grounded in the Shia tradition.</p>	<p>Previous research has explored the connection between <i>fiqh</i> and ethics from legal, philosophical, and theological perspectives. However, the current study aims to ensure alignment of eco-theology and the circular economy within the SDGs.</p>

Author/Year/Title	Findings	Research GAP
Findings from Syafaruddin, B. in (2025) show "Ecotheology in the viewpoint of Islamic Education: An iterative concept review" [23]	Ecotheology in the Islamic education sector needs to be holistic and integrated, philosophical to practical. Curricula, teaching methods, and educators' efforts must be the same to realize new learning outcomes. The challenges are overcome using comprehensive efforts and commitment from all parties. Islamic Education sector harmonizing ecotheology can prepare a generation of pious, capable and responsible Muslims.	Previous research attempted to present the integration of ecotheology from an Islamic Education perspective, while the current research integrates ecotheology and the circular economy in the realisation of the SDGs.
Nurma Khusna Khanifa, and colleagues' findings in (2024)" Green Sukuk aim to create SDGs from a Maqāsid View: a Systematic Review and Meta-Analysis study"[24]	Maqāsid al-sharī'ah in the hierarchy of related Islamic legal systems, green sukuk are used in green projects for the sake of the urgency of al-darūriyah, al-hājīyah, and al-tahsīniyah. Uses to be created are the specific objectives that align with the Quran. From these two verses, there is a fundamental purpose of Sharia, which is the preservation of the environment. There is a need to expand the five principles by adding a component of environmental preservation (making it the six principles). Thus, Islamic law covers the global interests of the increasingly severe environmental damage. Green sukuk with its scope to maintain a sustainable environment with the framework of maqāsid al-sharī'ah: (al-darūriyah), (al-hājīyah) (SDGs) (al-hājīyah), (al-tahsīniyah), and (al-tahsīniyah).	Previous research frameworks presented the concept of maqāshid shariah through the Grees sukuk program, which was able to contribute to the SDGs, while current research observes how ecology and circular economy relate to the SDGs.
Agniski Pininta, Jundiani Jundiani, Mustafa Lutfi(2024)" Integrated Water Resources Management to Realize Sustainable Development Goals According to Law Number 17 of 2019 and The Perspective of Fiqh Bi'ah"[25]	The law related to integrated water resources is Law N.17/2019. the basis for management with the principle of sustainability, but has not reduced the number of clean water and sanitation crises, there is no optimization of institutions, there is no awareness, responsibility from all parties. the concept of Fiqh Bi'ah, gives shape to efforts to achieve the SDGs Goals: must save water, maintain water ecosystems, and must not pollute water.	Previous research attempted to integrate environmental jurisprudence (fiqh Al-Biah) with legal regulations to achieve the SDGs. However, current research not only examines it from an eco-theological perspective but also from its circular economy aspect in realising the SDGs.
The findings of Nur Wahida Md Taha, and colleagues (2025). preserving the environment from the perspective of maqasid sharia and Islam: A study of the literature review"[26]	Islam's view on the environment is that it is the main element for the sustainability of life. Quran and hadith as well as Islamic jurisprudence; protecting the environment is not creating per-	Previous research attempted to present the objectives of Islamic law as an important part of preserving environmental sustainability. However, current re-

Author/Year/Title	Findings	Research GAP
Opinion by Ainul Fatha Is-man in (2020) "Maqāṣid al-sharī'ah on philanthropic institutions such as zakat to realize SDGs in Indonesia"[27]	<p>sonal ethical problems but it is an obligation. Maqāṣid Sharia relates environmental conservation as a holistic responsibility of every person on Earth, the good of the environment rests on human ethics. When managing the earth well, prosperity will be created, and vice versa.</p> <p>The realisation and contribution of Maqāṣid al-Sharīah to Zakat Philanthropic organizations to create SDGs, this research develops the concept of the Maqāṣid al-Sharīah Index on Zakat Institution Development as a measurement of the- Maqāṣid al-Sharīah index in zakat institutions. This concept is expected to have implications for zakat institutions as a basis for implementing Maqāṣid al-Sharīah, and for researchers in measuring Maqāṣid al-Sharīah in zakat institutions. This research has limitations because it did not examine all zakat institutions and only focused on the priority points of the SDGs.</p>	<p>search aims to examine the integration of environmental jurisprudence and circular economy concepts with the goals of the SDGs.</p> <p>Previous research presented the role of zakat as Islamic philanthropy, highlighting its contribution as a maqashid syariah for the SDGs. However, the current research aims to examine alignment of eco-technology fiqh with circular economy and SDGs.</p>

Source: Data managed by researchers

Based on the literature review table identifying research gaps from several previous studies, the research concept can be illustrated as follows:

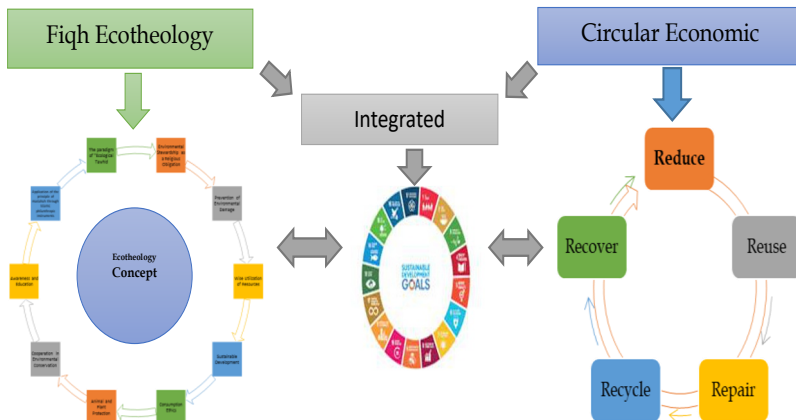


Fig. 1. Research Framework Concept

3 Results and Discussion

Findings on the harmony of fiqh ecotheology in *Fiqh Al-Bi'ah* as an effort to create SGDs, blue and green economy approach through efforts to protect the environment, society, economy, and legal governance; protect the earth from degradation on solid, liquid, airtight elements; embodying peace, justice, tranquility, non-violence and inclusiveness; and collaborate in global development.[9].

Circular economy has a concept: in accordance with the objectives of *Maqasid al-Syariah*, it encourages preserving the environment and safeguarding future generations. This can be initiated with a circular economy that is sustainable with ecology and ecosystems. Intellectual preservation can be achieved through steps related to waste reduction and hazardous pollution. Safeguarding assets can be done through a circular economy that integrates with *Sumber Dayan*. Findings: Muslims and non-Muslims; first, the circular economy and *Maqasid al-Syariah* are well implemented, second, encouraging the circular economy in maintaining ecological and environmental balance, as a divine gift.[5].

Climate variability and environmental degradation present threats in Pakistan, such as extreme weather, water scarcity, deforestation, air pollution and unstable agriculture. Ecological challenges impact public health as well as food security, socio-economic vulnerability of the people. scientifically government policies try to address the ecological problems. Ignorance of moral and spiritual triggers environmental damage not because of technical or economic, ethical and theological crises are also related. The findings of the Islamic eco-theological paradigm are a lens that is not utilized in preventing the environmental crisis in Pakistan. Based on the cosmology of the Quran, signaling the universe as (*āyah*) divine harmony and balance (*mīzān*), showing humans as the leaders (*khalīfah*) of the earth.[18].

In ecotheology, it utilizes used cooking oil into soap. Creating waste so that it has economic value and has social and environmental effects is part of the theological value in creating prosperity. interpretation of educational value, awareness of managing waste into valuable goods and increasing income is reflected in the principles of *maṣlaḥah*, *i'tidal*, *tahdhīb al-nafs*, and *tawāzun*. [19].

Eco-Islam has several movements both formal and central structures, developing Islamic teachings in environmental management. Eco-Islam shows that Islamic values and morals are able to answer the latest environmental challenges. normative efforts and religious agency and motivation to be pro-environment. Safeguarding the future of the environment must be pursued collectively by all parties[20].

Abdul Mustaqim's *Al-Tafsir Al-Maqāṣidi* on ecological verses explains the *maqāṣid sharī'ah* with five concepts, namely preserving religion, soul, mind, property, and offspring. It needs to be complemented with environmental protection or *حفظ البيئة*. Environmental issues are urgent. *Al-Maqāṣidi*'s interpretation book is a product of interpretation responding to the issue of environmental damage. Abdul Mustaqim perfected the interpretation of Yusuf Al-Qardhawi, Tanthawi Jauhari, and Muhammad Quraish Shihab, globally creating ecological balance as part of *akhlakul karimah* in religion.[21].

Ecotheological awareness by instilling Islamic values such as *khalifah fil ardh, amanah, and tazkiyatun nafs*. The realization of the Green Madrasah is evidence of the renewal of contextual learning and relevance. Severe environmental damage demands transformative education based on spiritualism, affirming theological values such as *khalifah fil ardh amanah*, and the prohibition of *fasad* as the main basis of ecology for students. the practice of sharia-based waste banks, planting trees and aligning the curriculum taught with the basis of environmental love. the recommendation created is to widen the scope of the concept of Eco-Islam in the national education system in order to protect the global environment[11].

The continuation of the relationship between morality and fiqh in the context of Shia environmentalism where Islamic environmental thought becomes symbolic of the shift to an interdisciplinary understanding of environmental issues, combined with legal, philosophical and theological views in the Shia tradition. The potential of the Shia community and the Islamic approach to environmental morals[22].

The rapid degradation of the environment, climate destruction, and others need a technocratic response, it must be with a rapid change in worldview. the view of ecotheology in Islamic education is evidence of civilized social change for sustainability and ecological justice. the integration of ecotheology into Islamic education in the An-Tropocene era where there is holistic and integrated with practical philosophy. Educational curricula, teaching methods, and teachers' efforts create transformative learning experiences. Challenges are overcome with a comprehensive strategy and strong commitment from all parties. generations of pious Muslims with high ecological awareness and responsibility. They are the developmental agents of civilization building with justice and ecological sustainability[23].

The development of SDGs started with the accelerated trend of green sukuk in the last 3 years. Its contribution to the SDGs by applying the *maqāṣid al-sharī'ah* framework to the hierarchy of Islamic legal approaches green sukuk is used in green projects with provisions: the urgency of *al-ḍarūrīyah*, *al-ḥājīyah*, and *al-taḥsīnīyah*. The effect is *maqāṣid al-khāṣṣah* as in Surah Al-Baqarah verse 164 and Surah Al-An'am verse 162. its content is the basic purpose of Islamic law, such as *hifz al-bi'ah*. expansion of the five principles by adding environmental preservation. so that the renewal of the purpose of Islamic law covers the universal problem of severe environmental damage. The scope of Green sukuk preserves the sustainability interpreted by *maqāṣid al-sharī'ah*: (*al-ḍarūrīyah*), (*al-ḍarūrīyah*), (DGs) (*al-ḥājīyah*), (SDGs) (*al-taḥsīnīyah*), and *al-taḥsīnīyah*)[24].

LAW. No.17/2019 on management Integrated water resources management has the aim of utilizing sustainable water resources, prioritizing the fulfillment of basic needs for the creation of SDGs. Sustainable principles cannot reduce the number of clean water crises and institutional sanitation has not been maximized and awareness, business responsibility of all parties is still minimal. The concept of Fiqh Bi'ah has a strategy to create SDGs, namely: must save water, water ecosystems are maintained, and it is forbidden to pollute water[25].

Islam holds the view that the main element of sustainability is the environment. The Qur'an, hadith, and Islamic jurisprudence make it an obligation and moral duty to preserve nature. *Maqasid Sharia* caring for and preserving nature is the holistic responsibility of every person on earth. The good and bad of the environment is seen from

human actions and behavior. If humans manage well, then environmental welfare is created, and vice versa. [26].

Maqāṣid al-Sharīah is the goal of Islamic law reflected in the zakat instrument that is oriented towards the SDGs Goals. The findings on the contribution of Maqāṣid al-Sharīah on zakat institution for SDGs in Indonesia: *hifz al-māl*, *hifz al-naṣl*, *hifz al-nafs*, *hifz al-aql*, and *hifz al-dīn*, simultaneously and partially contribute to the management of zakat management to create SDGs. *hifz al-māl* is the dimension of Maqāṣid al-Sharīah that contributes the most to zakat institutions in achieving SDGs in Indonesia. Maqāṣid al-Sharīah can be implemented in all Islamic financial institutions. Based on the analysis of the realization and contribution of Maqāṣid al-Sharīah on zakat institutions in achieving SDGs, the Maqāṣid al-Sharīah Index on the Development of Zakat Institutions as a measuring tool for Maqāṣid al-Sharīah index on zakat institutions. This concept is expected to provide implications for zakat institutions as a basis for implementing Maqāṣid al-Sharīah, and for researchers the measurement of Maqāṣid al-Sharīah in zakat institutions has limitations because it does not examine all zakat institutions and only focuses on the priority points of the SDGs.[27].

3.1 The Concept of Fiqh Ecotheology and Included in Fiqh Al-Bi'ah in Sustainable Development

The basic principles of environmentalism or eco-ethics are deeply ingrained in the Quran and Sunnah. Protecting and preserving the Environmental ethics is not only a moral obligation but also mandatory in Islam. [28]. Environmental ethics in Islam is presented conceptually and operationally for the sake of environmental justice and the SDGs[29]. Fiqh al-bi'ah answers the problem of high waste. Key alternative to the amount of waste during the pandemic. The advancement of science and religion-based environmental awareness is widening. The advancement of religious human resources has an impact on the quality of balancing and preserving the environment[30].

Fiqh al-bi'ah (Islamic jurisprudence) prioritizes the SDGs and the welfare of the people. Culture often cites green constitutionalism in Article 28H of the 1945 Constitution of the Republic of Indonesia, which guarantees environmental rights and sustainability[31].

Constitutional and jurisprudential perspectives on the environment serve to encourage and strengthen government policies to sustainably conserve mangrove ecosystems. This policy is aligned with the public interest. The policy can have implications for legal aspects, the economic basis of ecotourism, educational sustainability, environmental, social, and religious aspects[32].

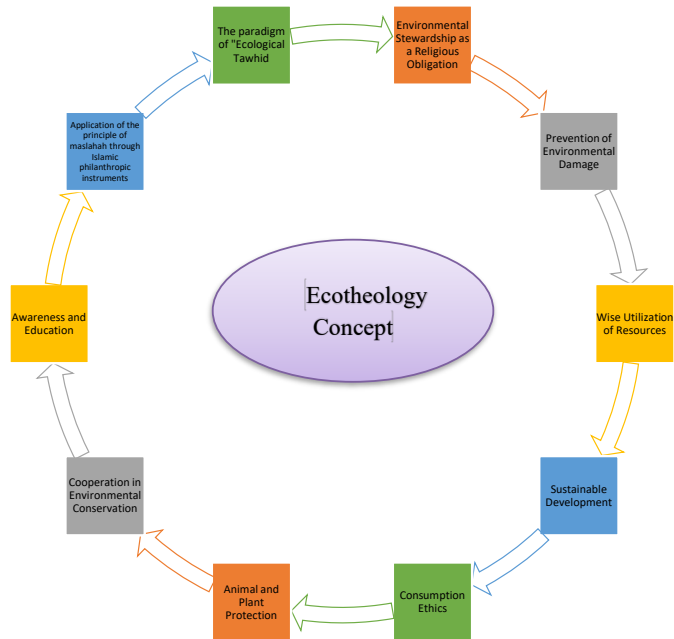


Fig. 2. The Concept of Fiqh Ecotheology and Contained in Fiqh Al-Bi'ah

Analysis of the concept of Fiqh Ecotheology when integrated with to purpose SDGs is: Environmental Stewardship as a Religious Obligation:

- a. Prevention of Environmental Damage: The systematic process of identifying, evaluating, and controlling the potential negative impacts of an activity or project on the environment before such damage occurs. In the Indonesian context, this process is often realized through Environmental Impact Assessment (AMDAL), which aims to prevent pollution, maintain biodiversity, and promote sustainable development.
- b. Wise Utilization of Resources: a systematic process for identifying, evaluating, and planning the use of resources (such as time, people, costs, and materials) so that they can be used as effectively, efficiently, and productively as possible to achieve specific goals, while minimizing waste and maximizing results. This analysis involves understanding resource availability, proper allocation, and identification of potential constraints to ensure sustainability and profitability.
- c. Sustainable Development: It attempts to interpret and implement the principles of SDGs through the perspective of Islamic law and ethics, which places humans as khalifahs or leaders on earth who are responsible for preserving nature. This approach uses Maqashid Sharia (the purpose of Islamic law) as a foundation for creating environmental policies and practices that are aligned with religious values, and

emphasizes the importance of concepts such as tawhid, mizan and amanah in environmental management.

- d. **Consumption Ethics:** It reviews consumption practices from the perspective of Islamic legal provisions in relation to the principles of environmental conservation. This approach looks for principles of Islamic law (fiqh) that are relevant to current environmental issues to respond to the ecological crisis, and highlights concepts such as human responsibility as khalifah (God's representative) on earth and the importance of protecting nature as a form of worship.
- e. **Animal and Plant Protection:** An in-depth study of Islamic concepts and laws related to human responsibility as khalifah (manager) of the earth to maintain and preserve all living things (animals and plants) and their ecosystems, based on the principles of the Qur'an and Sunnah.
- f. **Cooperation in Environmental Conservation:** It is a theological and ethical reflection on the collective responsibility of Muslims to protect and preserve the environment as a mandate from God. It involves active collaboration between individuals, communities and institutions to address environmental crises, establish a new paradigm of religious understanding of nature, and realize conservation practices that are grounded in Islamic values and spirituality.
- g. **Awareness and Education:** deep understanding of the relationship between Islamic teachings and environmental issues, which is realized through education to foster awareness that humans are khalifah (caretakers) of nature who are responsible for maintaining environmental balance as a mandate from God.
- h. **Application of the principle of maslahah through Islamic philanthropic instruments:** creating mutual benefits and welfare, both in this world and the hereafter, through the maintenance of the five basic principles of Islamic law: religion, soul, mind, offspring and property. Thus, the instruments of Islamic philanthropy not only focus on the distribution of wealth, but also on creating social good and meeting the needs of society in a fair and sustainable manner.
- i. **The paradigm of "Ecological Tawhid":** The understanding that the oneness (tawhid) of God is the basis for ecological awareness, where humans view the universe as a creation and reflection of God's attributes, not just an object to be exploited. This paradigm emphasizes the sacred relationship between humans, nature and God, encouraging humans to act as custodians (khalifah) responsible for environmental sustainability as a form of worship and devotion.

3.2 Integration of Circular Economy in Sustainable Development

The circular economy model aims to improve the economy through the longer life of products, materials, and natural resources. This system is a dream for preventing environmental damage while minimizing the linear economy[33].

The effects of a circular economy on European countries' economic growth include environmental tax rates, waste recycling statistics, private investment and job market opportunities, patents, and the sale of recycled raw materials. The econometric model

strongly supports this trend, not negatively. The circular economy's role in sustainability, innovation, and investment is highlighted, as well as reducing waste to increase wealth.[34].

The development of a circular economy in the Black Sea region with the topic of environmental pollution in high industrial areas, the level and investment capital directed towards environmental improvement are still insufficient[35].

Results of the Conference on Process Integration and Modeling with Optimization for Energy Saving and Pollution Minimization (PRES) 2018: (a) Process Alignment for Sustainable Development; (b) Process Optimization and model analysis; (c) Total Site Alignment; (d) Heat Shift and Heat Barter; (e) Hygiene and Energy Efficient Technologies; (f) Sustainable Processes and Production; (g) Renewable and High Efficiency Utility Systems; (h) Footprint Minimization and Mitigation; (i) Supply Chain Operations and Management; (j) Waste Minimization, Processing and Management; (k) Batch Process Analysis and Integration; (l) Process Network Dynamics, Flexibility and Control; (m) Industrial Implementation and Optimization; (n) Numerical Fluid Flow Simulation and Heat Transfer; (o) Teaching, Learning and Knowledge Tools for Sustainability and Process Integration. This Virtual Special Edition (VSI) summarizes many of the most significant developments in the renewable and sustainable energy research[36].

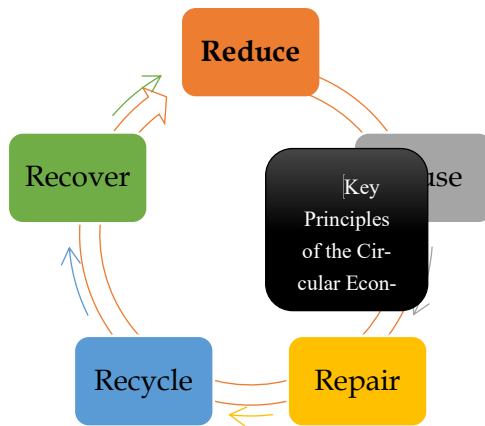


Fig. 3. Key Principles of the Circular Economy

The main key to the Circular Economy is [37]:

- a. Reduction: Minimising resource use and waste production from the outset. Processing organic waste into natural fertiliser reduces the amount of organic waste ending up in landfills.
- b. Reuse: Maximising the lifespan of products and their components. Giving a second chance to products that are still in good working condition, such as donating used clothing or selling used items online.

- c. Repair: Repairing damaged goods instead of immediately discarding them, extending the product's lifespan.
- d. Recycle: Reprocessing waste into new raw materials. Designing products with their lifecycle in mind, making them easy to repair, reuse, or recycle. Collecting and managing recyclable waste, and giving economic value to waste. Reusing or processing construction waste such as concrete and asphalt for various purposes, such as paving blocks or concrete mix materials.
- e. Recovery: Extracting energy or value from non-recyclable waste.

3.3 Integration Of Fiqh Ecotheology Concepts in Circular Economy and Sustainable Development

The study "Theology and Religiosity Embodied," various ways of conveying views on the environment, culture and religion. First, "theology of the body," the body is the site of inquiry. Second, theology is not the body but is done using the body[38]

Indonesia has the largest forest area in the world with an area of 933,000 km², a significant environmental challenge for economic progress has an impact on the annual deforestation rate of 10% in the past five years. This research focuses on Muslim behavior and Islamic ecology.

Qualitative research focused on exploring the interaction between dhikr (remembrance) as the basis for noble attitudes for the community. Phenomenological research focused on moral principles based on the Quran and Islamic jurisprudence. The results revealed that Islamic principles serve as the basis for resolving environmental damage. The combination of regulations through Islamic ecotheological policies presents a comprehensive overview of environmental governance, in line with SDG 13 (Climate Action). The combination of ecotheological values and ethics supports climate mitigation such as forest conservation. The emerging recommendation is the need to integrate environmental management through action and announce positive actions among the younger generation for the sake of health and the SDGs[39].

The mosque received Halal certification from the Indonesian Ulema Council (MUI) for its use of recycled ablution water. This effort contributes to the religious aspect of sustainability, specifically Clean Water and Sanitation (SDG 6) and Climate Action (SDG 13)[40].

The integration of the concepts of ecotheology and the circular economy in order to achieve the SDGs is evident in the application of each concept.

1. The concept of ecotheology in the circular economy

The first concept of Ecotheology, "Environmental Stewardship as a Religious Obligation," is reflected in the circular economy through the practices of Reduce, Reuse, Repair, Recycle, and Recover.

The concept of "Prevention of Environmental Damage" is reflected in the activity of Reduce. The third concept, "Wise Utilisation of Resources"; the fourth, "Sustainable Development"; the seventh, "Cooperation in Environmental Conservation"; the eighth, "Awareness and Education"; and finally, "The paradigm of 'Ecological Tawhid'," are

found in all the main principles of the circular economy, from Reduce, Reuse, Repair, Recycle, and Recover.

Meanwhile, the concept of Consumption Ethics is seen in its application to Reduce and Recycle. The next concept, "Animal and Plant Protection," is reflected in the practices of Reduce, Reuse, Repair, and Recycle. And the concept of Applying the principle of *maslahah* through Islamic philanthropy implements four main principles in the circular economy: reuse, repair, recycle, and recover.

2. The Concept of Ecotheology in the SDGs.

The first concept in Ecotheology is "Environmental Stewardship as a Religious Obligation," the second is "Prevention of Environmental Damage," and the sixth is "Animal and Plant Protection." These concepts are reflected in SDG 14, Life Below

SDGs have the goal of managing nature, marine natural resources sustainably, SDG 15, inland natural resources, protected, restored, and support sustainable use of ecosystems, sustainable forest management, prohibiting clearing, and prohibiting area degradation

Number three shows concepts such as: Wise use of natural resources (SDG 13), Climate Action by combating climate change and its effects (SDG 14), The existence of underwater life by maintaining and managing marine natural resources sustainably (SDG 15), Land area life by protecting, restoring, promoting land ecosystems sustainably in order to eradicate land use and prevent land degradation.

Number four of the SDGs concepts that have been realized is SDGs 11 with the existence of sustainable communities or cities. In the fifth concept of SDGs, there are Ethics in Consumption (SDG 12), Responsible Production and Consumption (SDG 14).

The seventh SDG concept is Cooperation for Environmental Sustainability (SDG 8), Equal Employment Opportunities, and Rapid Economic Development (SDG 14). The eighth SDG concept is Awareness of Quality Education (SDG 4).

The 9th concept of Ecotheology, "Application of the principle of *maslahah* through Islamic philanthropic instruments," is evident in the goals of SDGs 1: poverty is eliminated in all forms and everywhere in the world; (SDGs 2), hunger is eradicated (SDGs 3), food security and sustainable agriculture are realized; good health and well-being, ensuring a healthy and prosperous life for all at all ages (SDGs 10), and inequality is minimized.

The final concept, "The paradigm of "Ecological Tawhid," is seen in the goals of Good, equitable and quality education and increased learning opportunities for all (SDGs 4), Urgent action on climate change and its impacts (SDGs 13).

Table 2. Integration of Ecotheology Concept in Circular Economy and SDGs

Circular Economy Principles	ECOTHEOLOGY CONCEPT									
	ECT1	ECT2	ECT3	ECT4	EC5	ECT6	ECT7	ECT8	ECT9	ECT10
Reduce	✓	✓	✓	✓	✓	✓	✓	✓		✓
Reuse	✓		✓	✓		✓	✓	✓	✓	✓
Repair	✓		✓	✓		✓	✓	✓	✓	✓
Recycle	✓		✓	✓	✓	✓	✓	✓	✓	✓
Recover	✓		✓	✓		✓	✓	✓	✓	✓
Sustainable Development Goals (SDGs)										
SDGs 1									✓	
SDGs 2									✓	
SDGs 3									✓	
SDGs 4								✓		✓
SDGs 5										
SDGs 6										
SDGs 7										
SDGs 8							✓			
SDGs 9										
SDGs 10									✓	
SDGs 11				✓						
SDGs 12					✓					
SDGs 13			✓							✓
SDGs 14	✓	✓	✓	✓	✓	✓	✓	✓		
SDGs 15	✓	✓	✓	✓	✓	✓	✓	✓		✓
SDGs 16										
SDGs 17										

Source: Data managed by researchers

Note:

ECT1= Environmental Stewardship as a Religious Obligation:

ECT2= Prevention of Environmental Damage:

ECT3= Wise Utilization of Resources:

ECT4= Sustainable Development:

ECT5= Consumption Ethics:

ECT6= Animal and Plant Protection:

ECT7= Cooperation in Environmental Conservation:

ECT8= Awareness and Education:

ECT9= Application of the principle of *maslahah* through Islamic philanthropic instruments:

ECT10= The paradigm of "Ecological Tawhid"

SDGs-(1) There is no poverty of any kind anywhere in the world;

- SDGs-(2) Without hunger, there would be no more hunger;
- SDGs-(3) Creating food security and promoting sustainable agriculture; Health and well-being, ensuring healthy lives and promoting prosperity for all ages;
- SDGs-(4) Quality education, ensuring equitable access to quality education and increasing learning opportunities for all;
- SDGs-(5) Gender equality;
- SDGs-(6) Clean air and sanitation;
- SDGs-(7) Clean and affordable energy,
- SDGs-(8) Sustainable economic growth, productive job markets, and decent work for all;
- SDGs-(9) Industry, innovation, and infrastructure;
- SDGs-(10) Reducing disparities;
- SDGs-(11) Urban and community sustainability;
- SDGs-(12) Responsible consumption and production;
- SDGs-(13) Climate action, acting quickly to combat climate change and its impacts;
- SDGs-(14) Life under the sea, maintaining and preserving the sustainability of the sea and marine natural resources for the SDGs.;
- SDGs-(15) Livelihoods on land, protection, restoration and sustainable use of terrestrial ecosystems, sustainable forest management, minimizing degradation and land barter.;
- SDGS-(16) A strong and peaceful judiciary;
- SDGs-(17) Partnership to achieve goals.

4 Conclusion

The concept of eco-theological jurisprudence, in line with Fiqh Al-Bi'ah, is a framework for sustainable economic development. Integrating eco-theological jurisprudence into the secular economy can help achieve several SDGs, such as reducing poverty, ending hunger, achieving food security, quality education, sustainable economic growth, reducing inequalities, sustainable cities and communities, responsible consumption and production, climate action, protecting marine and terrestrial life, and partnerships to achieve the goals. The implication of this research is that the concept of

ecological jurisprudence has a strong integration with the secular economy and Sustainable Development Goals (SDGs). This research encourages legislation and public policy to further integrate religious values. The novelty of this research lies in several aspects: first, the integration of the concepts of eco-theological jurisprudence, circular economy, and SDGs. Second, this research offers an eco-theological concept that is relevant to secular economic principles and SDG goals, as well as the application of spiritual values in its implementation

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