**Reforming Ecological Jurisprudence (Fiqh Al-Biah) in the Framework of Islam Hadary: Integrating Economic, Religious, and Cultural Values from Environmental Conservation Practices**

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**ABSTRACT:** *This study examines the incorporation of Islamic principles into ecological and economic sustainability in coastal conservation efforts in Terengganu, Malaysia. The study seeks to reconstitute Fiqh al-Bi'ah (Ecological Jurisprudence) in accordance with the universal principles of Islam Hadari, including tawazun (balance), adl (justice), and ri'ayah al-bi'ah (environmental stewardship). A grounded theory approach utilized qualitative methods, including in-depth interviews, participatory observations, and document analysis, to examine how local populations implement sustainable marine conservation while ensuring economic sustainability. Identified key practices encompass the protection of mangrove forests, the implementation of sustainable fishing techniques, and the observance of pre-fishing spiritual rites, demonstrating the community's commitment to Islamic ideals in environmental stewardship and economic resilience. The results indicate that incorporating Islamic principles into conservation initiatives promotes ecological sustainability while also bolstering economic stability, social cohesiveness, and spiritual well-being within the community. This revised framework offers a thorough methodology for future policy-making, integrating religious doctrines, environmental sustainability, and economic empowerment, so presenting a cohesive model for sustainable coastal development.*

**Keywords:** *Fiqh Ecology, Islam Hadary, Environmental Conservation*

1. **INTRODUCTION**

To address the issues of environmental sustainability, numerous strategies have been created to equilibrate ecological, economic, and social requirements. Traditional Knowledge, Fiqh al-Bi'ah, and Islam Hadari are three unique methodologies that have been thoroughly examined as independent fields, each possessing its own theoretical underpinnings and practical implementations. Traditional Knowledge emphasizes local environmental practices and expertise transmitted over generations, designed to maintain ecological equilibrium and enhance community resilience to environmental changes. These activities encompass sustainable fishing methods, mangrove conservation, and pre-fishing spiritual rites, frequently illustrating a profound relationship among humans, nature, and spirituality (Buscher et al., 2021; Djunarsjah & Putra, 2021). Conversely, Fiqh al-Bi'ah offers an Islamic legal and ethical framework for environmental stewardship, highlighting principles based on maqashid al-shariah, including hifz al-nafs (protection of life), hifz al-mal (protection of wealth), and hifz al-bi'ah (protection of the environment) (Najib et al., 2020). Islam Hadari provides a comprehensive framework that incorporates spiritual, social, and ecological aspects, proposing a sustainable development approach grounded in balance (tawazun) and justice (adl) (Chong, 2005; Fauzi Abdul Hamid & Ismail, 2014).

While these three techniques have each made substantial contributions to tackling environmental concerns, prior research has frequently analyzed them in isolation. Research on Traditional Knowledge has predominantly focused on its ecological and social aspects, sometimes neglecting the economic ramifications of sustainable resource utilization. Research on Fiqh al-Bi'ah has predominantly concentrated on normative legal dimensions, with insufficient investigation into its practical implementation in enhancing economic resilience within local communities (Strad, 2021). Research on Islam Hadari has predominantly focused on macro-level policy frameworks, with less examination of their incorporation into grassroots conservation practices, especially on economic empowerment via sustainable environmental management (Amiruddin et al., 2024).  
  
This research aims to address these deficiencies by offering a complete framework that synthesizes Traditional Knowledge, Fiqh al-Bi'ah, and Islam Hadari, specifically contextualized within the coastal communities of Terengganu. This integration seeks to address the ecological, social, and economic factors essential for the survival of these communities in environmental conservation. Conventional conservation methods, such sustainable fishing and mangrove management, are not solely ecological initiatives but also possess considerable economic significance by guaranteeing the long-term availability of resources and income stability for local communities (Mat et al., 2017). Fiqh al-Bi'ah, emphasizing maslahah (public welfare), can inform economic strategies that reconcile short-term benefits with long-term environmental and economic sustainability (Gayatri, 2017). Moreover, Islam Hadari's comprehensive approach underscores intergenerational parity and economic justice, establishing a moral and spiritual basis for prudent resource management (Ramstad et al., 2007).

The research gap exists in the lack of a cohesive operational framework that amalgamates the practical insights of traditional conservation, the legal and ethical principles of Fiqh al-Bi'ah, and the comprehensive perspective of Islam Hadari into a model capable of effectively tackling the ecological, economic, and social challenges confronting coastal communities. Although prior research has offered significant insights into each domain, their disjointed methodologies have not adequately examined the synergistic potential of these three frameworks when utilized in conjunction.  
  
This study seeks to reconstitute Fiqh al-Bi'ah within the paradigm of Islam Hadari, amalgamating ancient knowledge, spiritual tenets, and economic factors into a unified and implementable framework. This study aims to offer policy recommendations that are consistent with Islamic beliefs and community-based practices by emphasizing marine conservation, economic sustainability, and community empowerment. This integrated approach aims to address gaps in the literature and provide a comprehensive model for sustainable coastal environmental management that harmonizes ecological protection, economic stability, and spiritual well-being.

1. **METHOD**

This study utilized a Grounded Theory (GT) methodology, which is especially appropriate for exploratory research focused on formulating ideas based on empirical data. The study aimed to develop Fiqh Ekologi by contextualizing Islam Hadari through ecological and economic practices in Terengganu, Malaysia. The study, conducted across six months from April to September 2024, including supplementary follow-up interviews and observations in July 2024, utilizing a purposive sample technique to identify subjects directly pertinent to the research aims. The sample comprised persons with experience in marine conservation policies, traditional ecological practices, and local economic sectors, guaranteeing comprehensive representation from academia, policy execution, and community engagement.

Participants were persons engaged in marine policy development, traditional craftsmanship, sustainable fishing methodologies, small-scale maritime industries, and government-sponsored conservation efforts. The participants offered insights into ecological preservation, the economic contributions of maritime industries, and the significance of spiritual rituals in conservation activities. The fieldwork was conducted by researchers proficient in Islamic ecological jurisprudence and community-based environmental conservation, ensuring that data collection was consistent with the study's aims.  
  
The study was carried out at Pulau Duyong and significant marine conservation zones. These locations were chosen for their ecological significance, cultural history, and economic relevance to the local community. The prolonged timeline for thorough observations, interviews, and document analysis, guaranteeing a rigorous and full comprehension of the interaction among Islamic principles, ecological practices, and economic operations.

The data gathering encompassed comprehensive interviews, participant observations, document analysis, and literature studies. Interviews offered insights on marine conservation policies, indigenous ecological knowledge, and sustainable economic practices. Observations concentrated on conventional fishing techniques, mangrove restoration, and the manufacture of marine-derived products, providing pragmatic insights into the intersection of economic sustainability and ecological conservation initiatives. The analysis of documents encompassed the examination of government papers, scholarly literature, and local conservation records, thereby enhancing the qualitative data.

The data analysis adhered to the phases of Grounded Theory: open coding, axial coding, and selective coding. Key themes found during open coding included sustainable fishing techniques, spiritual rituals, and economic dependence on marine-based sectors. During the axial coding phase, the interrelations among these topics were examined, uncovering associations with the concepts of Islam Hadari, such as tawazun (balance), adl (justice), and ri'ayah al-bi'ah (environmental stewardship). The selected coding phase revealed the central theme of the study: Fiqh Ekologi situated inside Islam Hadari, demonstrating the amalgamation of Islamic principles, ecological sustainability, and economic resilience in coastal conservation efforts.

The study utilized approaches including triangulation, member checks, and sustained involvement to guarantee data validity and reliability. Triangulation involved cross-referencing data from interviews, field observations, and document analysis to verify consistency and reliability. Member checks required participants to examine interview summaries and conclusions to confirm the precision of their contributions. Extended involvement in the research locations facilitated a more profound comprehension of the spiritual, ecological, and economic interconnections inherent in community traditions.

**III. RESULT AND DISCUSSION**

The key findings of this research highlight how the people of Terengganu wisely and sustainably utilize marine resources. Data was collected through interviews with fishermen and direct observations of daily activities along the coast. The use of *minyak gamat* (sea cucumber oil), for instance, was discovered through interviews with residents who have passed down the practice for generations. Eco-friendly fishing techniques aimed at maintaining ecosystem balance were observed through the tools used, such as large nets that only catch adult fish. Additionally, spiritual ceremonies before fishing were identified through participation in traditional rituals. All data was gathered using ethnographic methods that provide deep insights into the daily lives of coastal communities. These findings underscore the importance of balancing local practices with ecological needs in preserving the ocean’s sustainability.

**Tabel 1.** Key points of Traditional Knowledge in Marine Conservation

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| **No** | **Aspect of Traditional Knowledge** | **Key Points** | **Details** |
| **1.** | **Use of Marine Resources for Medicine** | "Sea cucumbers used as *minyak gamat* for wound healing" | Sea cucumbers are processed using traditional techniques for health purposes. |
| 2. | **Fishing Techniques** | "Nets only catch adult fish, preserving fish populations" | Eco-friendly nets are designed to catch only adult fish, helping to maintain fish populations. |
| 3. | **Natural Resource Management** | "Planting bamboo artificial reefs to preserve habitats" | Artificial reefs are used to boost fish populations and ecosystem health. |
| 4. | **Processing Marine Resources for Products** | "Keropok lekor made from fresh fish with traditional recipes" | Traditional culinary practices that support local economies and tourism. |
| *5.* | **Spiritual Beliefs and Practices** | "Spiritual ceremonies before fishing for safety" | Rituals are considered important to maintaining harmony with nature. |

This table provides a detailed overview of the marine conservation practices carried out by coastal communities in Terengganu. Each aspect shows the interaction between marine resource use, fishing techniques, natural resource management, and spiritual beliefs. This knowledge has been passed down through generations and continues to be practiced to maintain a balance between humans and the environment. The processing of marine resources into economically valuable products, such as *keropok lekor*, is also highlighted as part of preserving tradition and supporting the local economy. Data collected through interviews and observations demonstrate how critical environmental sustainability is to community well-being. This traditional knowledge not only serves as a way of life but also as a foundation for maintaining ecosystem sustainability.

The collected data was analyzed using thematic coding techniques aimed at identifying key patterns in marine conservation practices in Terengganu. Each interview was analyzed to uncover recurring themes, such as the use of marine resources for traditional medicine or eco-friendly fishing techniques. Observations of daily coastal community practices were also integrated into the analysis to provide a more comprehensive picture. The analysis shows that these practices are not only economic but also have a strong spiritual dimension. Coding was done manually by grouping the data according to emerging themes, which were then organized into relevant categories. This analysis provides insight into how traditional knowledge and spiritual beliefs shape marine conservation practices. Using a qualitative approach, the research was able to depict the complexity of the relationship between humans and nature in coastal Terengganu.

The findings reveal that coastal communities in Terengganu possess a deep understanding of how to maintain the balance of marine ecosystems. The use of *minyak gamat* from sea cucumbers as a traditional medicine is one example of how marine resources are wisely utilized. Additionally, fishing techniques that only target adult fish demonstrate the community's efforts to keep fish populations stable. The management of mangrove forests and artificial reefs has also become one of the strategies to restore damaged marine ecosystems. Spiritual practices, such as ceremonies before fishing and the prohibition against littering in the sea, reflect the strong connection between spiritual and ecological dimensions in daily life. All these findings suggest that conservation practices in Terengganu are a model worthy of adaptation in other coastal areas. These findings highlight the important role that traditional knowledge and spiritual practices play in ensuring environmental sustainability.

**The Reformulation of Ecological Fiqh**

The reformulation of *fiqh biah* based on Universalisme Islam Hadari provides a new framework relevant to marine ecosystem preservation. The principles of Islam Hadari, such as *tawazun* (balance), *adl* (justice), *ri’ayah al-bi’ah* (environmental stewardship), *wasatiyyah* (moderation), and *syura* (consultation), serve as the foundation for developing dimensions of ecological *fiqh*. The balance between resource utilization and environmental conservation is evident in various practices of the coastal communities in Terengganu. For example, the use of sea cucumbers for medicinal purposes not only fulfills economic needs but also considers the preservation of marine ecosystems. Environmentally-friendly fishing techniques symbolize social justice and protection of marine habitats. Additionally, spiritual ceremonies before fishing demonstrate a harmonious relationship between humans and nature, where nature is viewed as a divine creation that must be protected. This reformulation emphasizes the importance of integrating Islam Hadari principles into sustainable environmental conservation.

The reformulation of *fiqh biah* yields ecological dimensions that are more contextual in accordance with the principles of Islam Hadari. The dimension of respect for non-human creatures reflects human responsibility to protect marine ecosystems from overexploitation. The coastal communities of Terengganu apply fishing techniques that only capture adult fish, ensuring a balanced fish population and preserving marine habitats. Moreover, the dimension of spiritual harmony with nature is evident in the practice of spiritual ceremonies before fishing, illustrating the relationship between humans and nature as a divine trust. Community involvement is another key finding, where local communities directly engage in marine resource management through active participation in artificial reef and mangrove conservation efforts. These findings support the importance of integrating Islam Hadari values into environmental conservation practices. This reformulation provides a more responsive *fiqh* framework to modern ecological challenges.

**Tabel 2.** Reformulation of Ecological Fiqh

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| **No** | **Data** | **Universalisme Islam Hadari** | **Dimensions of Ecological Fiqh Based on Islam Hadari** |
| **1.** | **Use of Marine Resources for Medicine** | *Tawazun* (Balance between Spirituality and Development) | Respect for Non-Human Creatures (*Ihtiram al-Makhluqat*): The use of sea cucumbers for medicinal purposes while maintaining ecosystem balance. |
| 2. | **Environmentally-Friendly Fishing Techniques** | *Adl* (Social Justice) | Respect for Non-Human Creatures (*Ihtiram al-Makhluqat*): Prohibiting overexploitation through fishing techniques that preserve marine populations and habitats. |
| 3. | **Management of Artificial Reefs and Mangroves** | *Ri’ayah al-Bi’ah* (Environmental Stewardship) | Intergenerational Sustainability (*Istimrariyah Bayn al-Ajyal*): Managing artificial reefs and mangroves to preserve marine ecosystems for future generations. |
| 4. | **Spiritual Ceremonies Before Fishing** | *Tawazun* (Balance between Spirituality and Development) | Spiritual Harmony with Nature (*Muwafaqah Ruhiyah Ma’a al-Tabi’ah*): Spiritual ceremonies reinforce the community’s spiritual connection to the sea as a divine trust. |
| *5.* | **Processing Marine Resources into Economic Products** | *Wasatiyyah* (Moderation/Inclusiveness) | Sustainable Economy (*Iqtisad Mustadam*): Utilizing marine resources for economic products is done moderately, ensuring a balance between local economy and environmental sustainability. |
| *6.* | **Use of Sea Cucumber Oil as Traditional Medicine** | *Ri’ayah al-Bi’ah* (Environmental Stewardship) | Nature-Based Healing (*Tadawi bi al-Tabi’ah*): Using sea cucumber oil as a natural remedy while maintaining marine ecosystem balance. |
| *7.* | **Local Community Participation in Marine Management** | *Syura* (Consultation/Participation) | Local Community Involvement (*Isytirak al-Mujtama’ al-Mahalli*): Local communities actively participate in the management of artificial reefs and mangroves as part of conservation efforts. |
| *8.* | **Sale of Sea Cucumber Oil for Income** | *Iqtisad Mustadam* (Sustainable Economy) | Local Economic Independence (*Taqdir al-Iqtisad al-Mahalli*): The sale of sea cucumber oil supports the local economy while maintaining marine ecosystem balance. |

Each conservation practice carried out by the coastal communities in Terengganu is analyzed based on the principles of Universalisme Islam Hadari. *Tawazun* (balance) reflects how marine resource utilization is done by considering the balance between economic and environmental aspects. *Adl* (justice) is demonstrated in the implementation of fair fishing techniques, ensuring the preservation of fish populations and their habitats. The principle of *ri’ayah al-bi’ah* (environmental stewardship) underscores the importance of marine ecosystem conservation through the management of artificial reefs and mangrove forests for future generations. *Wasatiyyah* (moderation) is applied in the use of marine resources for local economic products, ensuring a balance between human needs and environmental sustainability. Meanwhile, *syura* (consultation/participation) ensures the involvement of local communities in decision-making processes related to conservation.

The findings of this study show that the reformulation of *fiqh biah* based on Universalisme Islam Hadari successfully integrates spiritual, social, and economic values into the preservation of marine ecosystems. Respect for non-human creatures is manifested in environmentally-friendly fishing techniques, ensuring that fish populations remain balanced. Spiritual harmony with nature is reflected in the spiritual ceremonies before fishing, where the community views the sea as part of God’s creation that must be protected. The involvement of local communities in managing artificial reefs and mangroves highlights the importance of community participation in preserving their environment. This reformulation underscores that the principles of Islam Hadari can be effectively integrated into sustainable environmental conservation practices, ensuring social and economic well-being while maintaining ecosystem preservation for future generations.

The findings were interpreted using the contextualization approach of Islamic Hadari, which emphasizes the connection between local practices and universal principles within the framework of Ecological Fiqh. This contextualization approach focuses on how traditional community practices, especially those related to natural resource use, can be linked to broader Islamic principles such as *tawazun* (balance), *adl* (justice), and *ri'ayah al-bi'ah* (environmental stewardship). This approach allows local values to not only be preserved but also enriched and given meaning through the Islamic Hadari framework, which in turn helps produce an Ecological Fiqh formulation based on Islamic Hadari. This contextualization was first developed by modern Islamic thinkers who observed the relevance of religious teachings in addressing current social and ecological issues. Ali Yafie, as a pioneer in Islamic ecological thought, focused on *fiqh al-biah*, promoting human responsibility in preserving nature. Meanwhile, contemporary thinkers such as Fauzi Abdul Hamid and Noh expanded these ideas by emphasizing that Islamic teachings can be applied to address global ecological challenges without losing their local context.

The contextualization framework in this study began by mapping relevant local values, such as the use of sea cucumbers for *minyak gamat*, eco-friendly fishing techniques, and spiritual practices before going to sea. The first step in this approach is to fully understand the local context, where these practices reflect the use of nature rooted in local wisdom and the spiritual experiences of Terengganu's coastal communities. These practices are then mapped to Islamic Hadari principles, such as *tawazun*, as a balance between spiritual and physical use of nature, and *adl* as social justice in the fair and sustainable distribution and use of marine resources. Figures like Fauzi Abdul Hamid and Ismail Faruqi used this approach to link Muslim community practices with ecological solutions that are not only locally relevant but also globally applicable.

In the next stage, the results of this contextualization were used to reformulate Ecological Fiqh based on Islamic Hadari. This way, universal Islamic dimensions, such as *Ihtiram al-Makhluqat* (Respect for Non-Human Creatures), *Istimrariyah Bayn al-Ajyal* (Intergenerational Sustainability), and *Muwafaqah Ruhiyah Ma’a al-Tabi’ah* (Spiritual Harmony with Nature), can be applied in local practices. This contextualization aims to not only provide new meaning to local practices but also ensure that Islamic principles form the foundation for sustainable environmental management in line with the demands of modern times. In other words, this approach functions to contextualize local values within broader and more universal Islamic principles, allowing Ecological Fiqh to develop as a globally relevant normative framework that can be adopted in various contexts.

The contextualization approach of Islamic Hadari in this research aims to connect the traditional practices of Terengganu's coastal communities with the universal principles of Islamic Hadari, producing a formulation of Ecological Fiqh based on Islamic Hadari. By blending the local context with universal principles, this approach ensures that local practices are preserved but also imbued with broader meaning through religious values that are globally relevant. This contextualization allows local conservation-related values to be translated into a more inclusive and sustainable Ecological Fiqh framework aligned with Islamic Hadari teachings.

In the context of using marine resources for medicine, the practice of utilizing sea cucumbers for *minyak gamat* reflects the principle of *tawazun* (balance between spiritual and worldly development). This practice demonstrates how the Terengganu community balances the use of natural resources while maintaining the sustainability of marine ecosystems. In the formulation of Ecological Fiqh based on Islamic Hadari, the principle of *Ihtiram al-Makhluqat* (Respect for Non-Human Creatures) is applied, where the use of natural resources for medicine is conducted while ensuring the ecological balance. This aligns with the research of Habibi and Nabilah (2024), which emphasizes the importance of ecological justice in the use of natural resources and the necessity of considering long-term ecological impacts.

The eco-friendly fishing technique, where nets only catch adult fish and preserve the younger fish populations, reflects the principle of *adl* (social justice) in Islamic Hadari. This practice ensures that the exploitation of marine resources is done fairly, maintaining a balance between human needs and ecosystem sustainability. In the formulation of Ecological Fiqh, this is translated into the principle of *Ihtiram al-Makhluqat*, which emphasizes the prohibition of over-exploitation and the importance of preserving marine populations and habitats. This fishing technique aligns with the research of (Syibly & Purwanto, 2021), which underscores the importance of justice in the management of natural resources as part of efforts to maintain ecological balance.

The management of artificial reefs and mangrove forests by Terengganu’s coastal communities reflects the principle of *Ri'ayah al-Bi'ah* (environmental stewardship) in Islamic Hadari. This effort aims to preserve the marine ecosystem for future generations, aligning with the principle of *Istimrariyah Bayn al-Ajyal* (Intergenerational Sustainability) in the formulation of Ecological Fiqh based on Islamic Hadari. This resource management corresponds with the research of Ismail and Fadli (2024), which highlights the importance of integrating traditional knowledge and Islamic ecological principles in maintaining environmental sustainability. Thus, this intergenerational sustainability principle ensures that environmental management is conducted to ensure that resources remain available for future generations without sacrificing environmental preservation.

The spiritual ceremony before going to sea, performed by Terengganu's coastal communities, reflects the principle of *tawazun* (balance between spiritual and worldly development) in Islamic Hadari, where the community maintains a deep spiritual connection with nature. In the formulation of Ecological Fiqh based on Islamic Hadari, this is translated into the principle of *Muwafaqah Ruhiyah Ma’a al-Tabi’ah* (Spiritual Harmony with Nature). This ceremony demonstrates that the community views the sea as part of God's trust that must be respected and preserved. Research by Rizky and Amalia (2023) also shows that the spiritual dimension plays a key role in maintaining human harmony with nature, where religious practices serve as a reminder of human moral responsibility toward the environment.

The processing of marine resources into economic products such as *keropok lekor* supports the principle of *wasatiyyah* (moderation/inclusivity) in Islamic Hadari, where the use of natural resources is carried out in a balanced and moderate manner. In the formulation of Ecological Fiqh based on Islamic Hadari, this practice can be translated into the principle of *Iqtisad Mustadam* (Sustainable Economy), which ensures that economic activities do not damage the environment and support the balance between the local economy and environmental preservation. This practice also aligns with the research of Sadat and Yusuf (2020), which emphasizes the importance of moderation in environmentally-based economic practices to support ecosystem sustainability.

The use of *minyak gamat* as traditional medicine by the Terengganu community shows harmony between the use of natural resources and environmental preservation, aligning with the principle of *Ri'ayah al-Bi'ah* (environmental stewardship) in Islamic Hadari. In the formulation of Ecological Fiqh based on Islamic Hadari, this is connected to the principle of *Tadawi bi al-Tabi’ah* (Nature-Based Healing), which emphasizes the use of natural resources for health while maintaining the ecosystem. Research by Muhammad and Fazrian (2023) also shows that nature-based healing practices that consider ecosystems can contribute significantly to balancing human health and environmental preservation.

The participation of local communities in managing artificial reefs and mangrove forests reflects the principle of *syura* (consultation/participation) in Islamic Hadari, encouraging active community involvement in managing natural resources. In the formulation of Ecological Fiqh based on Islamic Hadari, this is connected to the principle of *Isytirak al-Mujtama’ al-Mahalli* (Local Community Involvement), where local communities are actively involved in environmental preservation. Research by Endot (2010) shows that community participation in decision-making related to environmental management is key to maintaining ecosystem sustainability. Thus, the involvement of the local community in Terengganu serves as a concrete example of how the principle of *syura* can be applied in environmental conservation practices.

The sale of *minyak gamat* to support the local economy reflects the principle of *Iqtisad Mustadam* (sustainable economy) in Islamic Hadari, where economic practices are encouraged to support local welfare while maintaining the balance of the ecosystem. In the formulation of Ecological Fiqh based on Islamic Hadari, this is connected to the principle of *Taqdir al-Iqtisad al-Mahalli* (Local Economic Independence), which emphasizes the importance of sustaining the local economy through the wise use of natural resources. Research by Amiruddin et al. (2024) also shows that a sustainable, environment-based economy can support community welfare without sacrificing environmental preservation.

The data from this research reveal that spiritual and social dimensions play an important role in the reformulation of *Fiqh Biah*. *Ihtiram al-Makhluqat* emphasizes the importance of protecting non-human creatures as part of human responsibility as stewards of the earth. *Muwafaqah Ruhiyah Ma’a al-Tabi’ah* strengthens the spiritual relationship between humans and nature, where environmental preservation is seen as an act of worship and respect for God. *Isytirak al-Mujtama’ al-Mahalli* ensures that local communities are involved in environmental management, providing not only practical solutions but also enhancing a sense of ownership over natural resources. This reformulation leads to a more holistic approach, involving all aspects of life to maintain ecological balance sustainably.

These findings were obtained through the application of the Islamic Hadari approach, which integrates religious principles with the practical needs of communities in managing natural resources. This approach enables Islamic law to respond to modern environmental challenges in a more relevant and applicable way. The principles of *adl* (justice) and *istidrariyah* (intergenerational sustainability) ensure that conservation decisions not only benefit humans in the short term but also maintain ecosystem balance in the long term. The use of spirituality in environmental preservation also motivates Muslim communities to actively participate, viewing conservation efforts as part of their religious responsibility.

These findings can be explained through Theological Ecology Theory and Environmental Ethics Theory. Theological Ecology Theory emphasizes human responsibility as stewards to maintain environmental balance, which aligns with the reformulation of *Fiqh Biah* that emphasizes *Ihtiram al-Makhluqat* and *Muwafaqah Ruhiyah Ma’a al-Tabi’ah* as forms of respect for nature. On the other hand, Environmental Ethics Theory supports the principles of *adl* (justice) and *istidrariyah* (sustainability), which ensure that environmental management is conducted fairly and for the benefit of all, including future generations. Nonetheless, the application of these theories faces challenges in the context of globalization and modernization, which tend to prioritize economic growth over environmental preservation. However, this reformulation offers a more flexible legal framework that maintains *sharia* principles while responding to the changing times and modern challenges.

This research offers a more comprehensive and holistic reformulation of *Fiqh Biah* compared to previous studies by using the Islamic Hadari framework, which integrates spiritual, social, and ecological dimensions. For instance, the research of AL Sibyan and MW Abdillah (2023) on the contextualization of Ali Yafie's ecological thought highlights the importance of adapting traditional values in addressing local environmental challenges, but this study deepens it by adding the dimension of *Muwafaqah Ruhiyah Ma’a al-Tabi’ah*, emphasizing the spiritual relationship between humans and nature as an important form of worship in environmental preservation efforts. Additionally, F. Zainuddin and I. Syafi'i (2023), who focus on integrating law and environmental ethics through the *maslahah* approach, emphasize ecological justice, but this research adds *Isytirak al-Mujtama’ al-Mahalli* (local community involvement) as a key dimension in environmental decision-making, ensuring active community involvement in natural resource management.

The research by MM Amiruddin, I Qaed, and S Husain (2024) that introduces a Green Banking model based on Ecological Fiqh introduces the concept of social responsibility in the context of sustainable economics. However, this research extends that context by combining the principles of *Iqtisad Mustadam* (sustainable economy) and spiritually based ecological responsibility, as well as involving local communities in maintaining ecosystem balance. Similarly, the research by H. Rahman and S. Yusof (2022) that supports *sharia*-based public policies in addressing climate change emphasizes the adaptation of *fiqh* to respond to modern challenges, but this research further emphasizes the principle of *istidrariyah* (intergenerational sustainability) as an integral part of public policy focused on preserving the environment for future generations. The uniqueness of this research’s findings lies in its ability to unify the spiritual, social, and ecological dimensions within a more comprehensive framework, providing a more holistic approach compared to the sectoral or normative approaches proposed by previous research.

These findings have significant implications, both academically and practically. Academically, this research opens up the possibility for further development of more adaptive and relevant Ecological Fiqh to address global environmental challenges. This research can also serve as a guide for *sharia*-based public policies, where spiritual values and local community involvement become integral parts of environmental preservation efforts. The practical implications are that these findings can be implemented in conservation policies focused on community involvement, ecological balance, and intergenerational responsibility, providing a sustainable and just model for natural resource management

1. **CONCLUSION**

This research seeks to delineate marine conservation techniques informed by the principles of Islamic Hadari in Terengganu, Malaysia, and to recontextualize Ecological Fiqh through a localized perspective. The research, employing a Grounded Theory approach alongside the interpretation of universalism and contextualization, demonstrates that local community activities are intricately linked to religious ideals. Principles such as tawazun (balance) and adl (justice) are manifest in the practices of environmental conservation and resource safeguarding. Data were gathered via in-depth interviews, participatory observations, and document analysis, with triangulation insuring reliability and validity. The results indicate that the preservation of mangroves, sustainable fishing practices, and pre-fishing spiritual rites are integral to local conservation initiatives. These practices highlight the relationship between spirituality and ecology, emphasizing environmental sustainability as a dual obligation of both spiritual and ecological nature. The study indicates that Islamic Hadari offers a substantial theological basis for developing religion-based ecological activities that are sustainable and firmly anchored in community values.

The results suggest that the principles of Islamic Hadari can provide a strong basis for reinterpreting Ecological Fiqh to tackle modern environmental issues. Principles like Muwafaqah Ruhiyah Ma'a al-Tabi'ah (spiritual harmony with nature) and istidrariyah (intergenerational sustainability) can be effectively implemented in environmental management and policy formulation. The research indicates that the conservation of marine habitats in Terengganu is perceived not only as an ecological responsibility but also as a religious duty motivated by spiritual convictions. Conservation strategies are designed to achieve economic sustainability while still adhering to religious ideals. This redefinition of Ecological Fiqh facilitates the creation of inclusive and value-oriented environmental policies. This integration connects spiritual accountability with ecological management, enhancing scholarly discourse on Islamic ecology and offering a comprehensive approach to environmental governance.

The study recognizes multiple limitations despite its contributions. The emphasis on Terengganu restricts the applicability of findings to other areas with distinct ecological, social, and cultural contexts. Moreover, limited access to comprehensive public policy data hindered the thorough analysis of the integration of Islamic values into environmental governance at the policy level. Nonetheless, the study offers significant insights into the integration of religious values and ecological principles within coastal community behaviors. Subsequent research may extend this study to diverse regions with differing ecological and cultural contexts, providing comparative insights into religion-based conservation frameworks. Moreover, subsequent research could concentrate on more systematic public policy frameworks that integrate Islamic Hadari ideals for extensive application. Notwithstanding its constraints, this research represents a significant advancement in the formulation of a cohesive, religion-oriented ecological framework that encompasses both spiritual and pragmatic aspects of environmental sustainability.

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