

Reforming *Fiqh Al-Bi'ah* (Ecological Jurisprudence) based on *Islam Hadhari*: An Integration Conservation Framework of Muamalah and Culture

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ABSTRACT: *This study seeks to reconstitute Fiqh al-Bi'ah through the Islam Hadhari framework, amalgamating Muamalah and cultural aspects into a holistic ecological management model. The research employed a grounded theory methodology in Terengganu, Malaysia, utilizing data collection methods that included in-depth interviews with local community members and participatory observations of marine conservation practices. The gathered data were subjected to thematic analysis to discern patterns and correlate them with Islamic ecological principles. Data validation was accomplished via triangulation, guaranteeing consistency across many sources and methodologies. The results indicate that local traditions, including mangrove conservation, sustainable fishing methods, and spiritual ceremonies, correspond with the tenets of tawazun (balance), adl (justice), and ri'ayah al-bi'ah (environmental stewardship). This reformulation presents new dimensions, including Muwafaqah Ruhiah Ma'a al-Tabi'ah (spiritual harmony with nature) denoting the religious aspect, Istimrariyah Bayn al-Ajyal (intergenerational sustainability) emphasizing economic sustainability across generations, and Taqdir al-Iqtisad al-Mahalli (empowerment of local economies), which illustrates the amalgamation of cultural heritage and economic resilience in ecological management. This approach's primary strength is its amalgamation of Islamic ideals with pragmatic conservation measures, promoting a balance between environmental sustainability and community welfare. Nonetheless, the study's restricted geographic emphasis on Terengganu poses a hurdle for generalizing its application to broader contexts. Subsequent studies should extend this model to more regions characterized by varied*

ecological and cultural contexts, affirming its universal applicability. This study significantly contributes to Islamic environmental discourse by presenting a reproducible methodology for tackling global ecological concerns through a value-oriented approach.

Penelitian ini berupaya menyusun kembali *Fiqh al-Bi'ah* melalui kerangka *Islam Hadhari*, menggabungkan aspek Muamalah dan budaya menjadi model pengelolaan ekologi holistik. Penelitian ini menggunakan metodologi grounded theory di Terengganu, Malaysia, dengan memanfaatkan metode pengumpulan data yang mencakup wawancara mendalam dengan anggota masyarakat setempat dan observasi partisipatif terhadap praktik konservasi laut. Data yang terkumpul menjadi sasaran analisis tematik untuk melihat pola dan menghubungkannya dengan prinsip ekologi Islam. Validasi data dilakukan melalui triangulasi, yang menjamin konsistensi di berbagai sumber dan metodologi. Hasilnya menunjukkan bahwa tradisi lokal, termasuk konservasi mangrove, metode penangkapan ikan berkelanjutan, dan upacara spiritual, sesuai dengan prinsip *tawazun* (keseimbangan), *adl* (keadilan), dan *ri'ayah al-bi'ah* (pengelolaan lingkungan). Reformulasi ini menyajikan dimensi-dimensi baru, termasuk *Muwafaqah Ruhiah Ma'a al-Tabi'ah* (harmoni spiritual dengan alam) yang menunjukkan aspek keagamaan, *Istimrariyah Bayn al-Ajyal* (keberlanjutan antargenerasi) yang menekankan keberlanjutan ekonomi lintas generasi, dan *Taqdir al-Iqtisad al-Mahalli* (pemberdayaan ekonomi lokal), yang menggambarkan penggabungan warisan budaya dan ketahanan ekonomi dalam pengelolaan ekologi. Kekuatan utama pendekatan ini adalah penggabungan cita-cita Islam dengan langkah-langkah konservasi pragmatis, yang mendorong keseimbangan antara keberlanjutan lingkungan dan kesejahteraan masyarakat. Meskipun demikian, penekanan geografis yang terbatas pada Terengganu dalam studi ini menimbulkan kendala untuk menggeneralisasi penerapannya ke konteks yang lebih luas. Studi-studi selanjutnya harus memperluas model ini ke lebih banyak wilayah yang dicirikan oleh konteks ekologi dan budaya yang beragam, dengan demikian menegaskan penerapannya secara universal. Studi ini memberikan kontribusi yang signifikan terhadap wacana lingkungan Islam dengan menyajikan metodologi yang dapat direproduksi untuk mengatasi masalah ekologi global melalui pendekatan yang berorientasi pada nilai.

Keywords: *Fiqh Ecology, Islam Hadhari, Environmental Conservation.*

I. INTRODUCTION

The current worldwide environmental catastrophe has severely threatened the survival of humanity and other living creatures. Environmental conservation efforts have developed in numerous forms, from official regulations to community and individual actions. At the local level, communities are also becoming aware of the significance of safeguarding the environment by creating practices based on traditional knowledge and local values (Dawson et al., 2021; Norström et al., 2020). 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 between humans, nature, and spirituality ([Buscher et al., 2021](#); [Djunarsjah & Putra, 2021](#)). Despite these initiatives, the obstacles to attaining sustainable environmental protection persist significantly. The ecological issue necessitates a technical solution and a fundamental shift in the social and cultural values that inform human interactions with nature.

Religion may significantly contribute to offering ethical and moral direction that bolsters environmental conservation initiatives. Religion possesses significant potential to catalyze environmental conservation initiatives. *Fiqh al-Bi'ah* (Ecological Jurisprudence) is an essential religious perspective on environmental conservation in Islam. Ecological Jurisprudence is a sector of Islamic law that emphasizes environmental stewardship in alignment with Sharia norms ([Rakhmat, 2022](#)). *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](#)). Given the escalating environmental catastrophe, it is imperative to formulate a fiqh approach that is more pertinent to the contemporary context. Consequently, the redefinition of *Fiqh al-Bi'ah* is critical. The redefinition of *Fiqh al-Bi'ah* is essential to address the escalating complexities of global environmental concerns.

Prior investigations into *Fiqh al-Bi'ah* Reformulation can be categorized into three primary patterns: cultural, economic, and spiritual. The artistic pattern is evident in the studies by [Dabezies \(2022\)](#); [Djunarsjah & Putra \(2021\)](#); [Matondang \(2021\)](#) which underscore the significance of incorporating traditional and local values in environmental conservation, thereby developing context-specific solutions that address community needs. Several studies also promoted a delineation of an economic model that advocates for a green banking framework grounded in *Fiqh al-Bi'ah* alongside a strategy for financial sustainability via corporate social responsibility ([Acim & Suharti, 2023](#); [Amiruddin et al., 2024](#); [Azizy et al., 2024](#); [Fad, 2021](#); [Muflih et al., 2023](#); [Razali, 2024](#); [Zuhdi, 2015](#)), underscore the spiritual framework, emphasizing the significance of Islamic environmental ethics and the moral obligation of humans as caliphs to preserve ecological equilibrium. The three patterns demonstrate significant contributions to the evolution of *Fiqh al-Bi'ah*; nonetheless, they have not comprehensively incorporated *Muamalah* and Cultural dimensions, necessitating a more cohesive approach.

This research aims to address these deficiencies by offering a complete framework that synthesizes Traditional Knowledge, *Fiqh al-Bi'ah*, and *Islam Hadhari*, 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 as 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 ([Dawson et al., 2021](#); [Driptufany et al., 2021](#); [Saptenno & Timisela, 2024](#)). *Fiqh al-Bi'ah*, emphasizing *maslahah* (public welfare), can inform economic strategies that reconcile short-term benefits with long-term environmental and economic sustainability ([Firdaus, 2024](#); [Gayatri, 2017](#)). *Islam Hadhari* provides a comprehensive framework that incorporates spiritual, social,

and ecological aspects, proposing a sustainable development approach grounded in balance (*tawazun*) and justice (*adl*) ([Hamid & Ismail](#), 2014; [Mohd Sani et al.](#), 2024; [Yusna et al.](#), 2020).

The reconstitution of *Fiqh al-Bi'ah* through the paradigm of *Islam Hadhari* presents a persuasive framework for tackling environmental concerns by integrating spiritual, cultural, and economic components. *Islam Hadhari's* emphasis on *tawazun* (balance), *adl* (justice), and *syura* (consultation) resonates with the conservation demands of Terengganu, a region noted for its marine biodiversity and community traditions anchored in traditional ecological knowledge and Islamic values ([Purwanto et al.](#), 2022; [Rahman](#), 2023). This integration indicates a transformative approach to environmental management, where conservation activities are ecologically sustainable, culturally resonant, and commercially successful. The application of *Islam Hadhari* in Terengganu underlines the potential for community empowerment, the preservation of local traditions, and the promotion of economic resilience, presenting a repeatable model that harmonizes ecological protection with human well-being in coastal locations.

II. METHOD

This research utilized the Grounded Theory (GT) technique, esteemed for its efficacy in exploratory studies that formulate theoretical frameworks based on empirical evidence ([Charmaz & Thornberg](#), 2021; [Holt et al.](#), 2022). The project seeks to develop Fiqh Ekologi by contextualizing *Islam Hadhari* within the ecological and economic activities unique to Pulau Duyong, Terengganu, Malaysia. Pulau Duyong was chosen as the primary site because of its distinctive environmental significance, historical relevance, and essential contribution to the socio-economic structure of Terengganu. The research identified principal contributors to local ecological and economic activities by purposive sampling, focusing on persons directly pertinent to the study's aims. Data were collected from traditional fishermen, entrepreneurs in herbal and fishery-related sectors (e.g., *keropak lekor*), and coastal dwellers. Community practice observations were incorporated to provide practical insights. This sampling method guaranteed a varied representation of ecological preservation knowledge, maritime enterprises' economic impact, and environmental conservation's spiritual aspects.

The data collection techniques comprised semi-structured interviews and unobtrusive observations. Interviews provide comprehensive insights into sustainable methods and regional ecological issues. Observations concentrated on activities like mangrove restoration, traditional fishing, and the manufacture of marine-derived products such as herbal items and snacks. Examining governmental policy, conservation documentation, and scholarly research enhanced qualitative findings with further contextual insight. The data analysis employed the Grounded Theory methodology, encompassing open, axial, and selective coding ([Qaissi](#), 2024; [Williams & Moser](#), 2019). Open coding revealed sustainable fishing, spiritual rituals, and economic dependency. Axial coding examined the interconnections among these themes, associating them with Islamic principles such as *tawazun* (balance), *adl* (justice), and *ri'ayah al-bi'ah* (environmental care). Selective coding synthesized these concepts into a key theory: Fiqh Ekologi within *Islam Hadhari*,

emphasizing the amalgamation of ecological, economic, and spiritual aspects in coastal conservation efforts. Validity and reliability were established through methodological triangulation, participant validation, and prolonged field immersion.

III. RESULT AND DISCUSSION

Traditional Knowledge

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. For instance, the use of *minyak gamat* (sea cucumber oil) 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 tools, 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.

Table 1. Key points of traditional knowledge in marine conservation

No	Aspect of Traditional Knowledge	Key Points	Details
1	Use of Marine Resources for Medicine	"Sea cucumbers used as <i>minyak gamat</i> 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	" <i>Keropok lekor</i> 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 practised 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 serves as a way of life and 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 using 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 study shows that these practices are economic and 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 deeply understand how to maintain the balance of marine ecosystems. Using *minyak gamat* from sea cucumbers as traditional medicine exemplifies how marine resources are wisely utilized. Additionally, fishing techniques only targeting adult fish demonstrate the community's efforts to stabilise fish populations. Managing 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 critical role that traditional knowledge and spiritual practices play in ensuring environmental sustainability.

The Reformulation of *Fiqh al-Bi'ah*

The reformulation of *Fiqh Bi'ah* based on Universalism *Islam Hadhari* provides a new framework relevant to marine ecosystem preservation. The principles of *Islam Hadhari*, 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 *Fiqh al-Bi'ah*. The balance between resource utilization and environmental conservation is evident in various practices of the coastal communities in Terengganu. For example, using sea cucumbers for medicinal purposes not only fulfils economic needs but also considers the preservation of marine ecosystems. Environmentally friendly fishing techniques symbolize social justice and the 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 integrating *Islam Hadhari* principles into sustainable environmental conservation.

The reformulation of *Fiqh Bi'ah* yields ecological dimensions that are more contextual to the principles of *Islam Hadhari*. 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, spiritual

harmony with nature is evident in 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 Hadhari* values into environmental conservation practices. This reformulation provides a more responsive fiqh framework to modern ecological challenges.

Tabel 2. Reformulation of *Fiqh al-Bi'ah*

No	Data	Universalisme <i>Islam Hadhari</i>	Dimensions of <i>Fiqh al-Bi'ah</i>
1	Use of Marine Resources for Medicine	<i>Tawazun</i> (Balance between Spirituality and Development)	Respect for Non-Human Creatures (<i>Ihtiram al-Makhluqat</i>): The use of sea cucumbers for medicinal purposes while maintaining ecosystem balance.
2	Environmentally-Friendly Fishing Techniques	<i>Adl</i> (Social Justice)	Respect for Non-Human Creatures (<i>Ihtiram al-Makhluqat</i>): Prohibiting overexploitation through fishing techniques that preserve marine populations and habitats.
3	Management of Artificial Reefs and Mangroves	<i>Ri'ayah al-bi'ah</i> (Environmental Stewardship)	Intergenerational Sustainability (<i>Istimrariyah Bayn al-Ajyal</i>): Managing artificial reefs and mangroves to preserve marine ecosystems for future generations.
4	Spiritual Ceremonies Before Fishing	<i>Tawazun</i> (Balance between Spirituality and Development)	Spiritual Harmony with Nature (<i>Muwafaqah Ruhiyah Ma'a al-Tabi'ah</i>): Spiritual ceremonies reinforce the community's spiritual connection to the sea as a divine trust.
5	Processing Marine Resources into Economic Products	<i>Wasatiyyah</i> (Moderation/Inclusiveness)	Sustainable Economy (<i>Iqtisad Mustadam</i>): 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	<i>Ri'ayah al-bi'ah</i> (Environmental Stewardship)	Nature-Based Healing (<i>Tadawi bi al-Tabi'ah</i>): Using sea cucumber oil as a natural remedy while maintaining marine ecosystem balance.
7	Local Community Participation in Marine Management	<i>Syura</i> (Consultation/Participation)	Local Community Involvement (<i>Isytirak al-Mujtama' al-Mahalli</i>): 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	<i>Iqtisad mustadam</i> (Sustainable Economy)	Local Economic Independence (<i>Taqdir al-Iqtisad al-Mahalli</i>): 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 Universalism *Islam Hadhari*. *Tawazun* (balance) reflects how marine resource utilization is done by considering the balance between economic and environmental aspects. *Adl* (justice) is demonstrated in implementing 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 by managing artificial reefs and mangrove forests for future generations. *Wasatiyyah* (moderation) is applied to marine resources for local economic products, ensuring a balance between human needs and environmental sustainability. Meanwhile, *syura* (consultation/participation) ensures local communities' involvement in conservation decision-making processes.

A New Formula of Fiqh Ecology: Integration of Spiritual, Economy and Culture

The features of *Fiqh al-Bi'ah* within the framework of *Islam Hadhari* illustrate a distinctive amalgamation of religion, culture, and economy, highlighting the holistic essence of this paradigm. *Islam Hadhari* presents a harmonious methodology for ecological conservation by integrating Islamic theological ideas with cultural traditions and sustainable economic activities. Each component highlights certain facets of this integration, demonstrating how religious doctrines can shape cultural norms and economic practices to foster sustainability. The subsequent table categorizes these dimensions based on their principal themes religion, culture, and economy while highlighting the interrelation of these realms.

Table 3. Integration of *Muamalah* and culture

No	Fiqh al-Bi'ah Dimension	Main Theme	Integration Rationale
1	Respect for Non-Human Creatures (<i>Ihtiram al-Makhluqat</i>)	<i>Muamalah</i>	This dimension originates from Islamic teachings that underscore the importance of respecting Allah's creations, including non-human beings, as a trust to be safeguarded.
2	Intergenerational Sustainability (<i>Istimrariyah Bayn al-Ajyal</i>)	<i>Muamalah</i>	Religion Emphasizes the Islamic tenet of environmental preservation as a duty to forthcoming generations, embodying the notion of guardianship (<i>khalifah</i>).
3	Spiritual Harmony	<i>Muamalah</i>	Religion Highlights the

	with Nature (<i>Muwafaqah Ruhiah Ma'a al- Tabi'ah</i>)	and Culture	spiritual relationship between humanity and nature, viewing the sea as a divine creation that necessitates stewardship and respect in Islamic doctrine.
4	Sustainable Economy (<i>Iqtisad Mustadam</i>)	<i>Muamalah</i>	Directly pertains to the management of marine resources to sustainably bolster community economies, by Islamic ideals of moderation and equilibrium.
5	Nature-Based Healing (<i>Tadawi bi al-Tabi'ah</i>)	Culture	Culture Concentrated on indigenous knowledge and natural healing techniques grounded on local cultural traditions, albeit inspired by spiritual principles.
6	Local Community Involvement (<i>Isytirak al- Mujtama' al- Mahalli</i>)	Culture	Culture Promotes the engagement of local communities in resource management through collective traditions, grounded in the Islamic principle of consultation (shura).
7	Local Economic Independence (<i>Taqdir al-Iqtisad al-Mahalli</i>)	<i>Muamalah and Culture</i>	Economy Concentrated on advancing local economies via distinctive marine- derived products such as sea cucumber oil, thereby promoting sustainability.

The amalgamation of Muamalah and Culture within the paradigm of *Islam Hadhari* is notably essential. Religious tenets, including *tawazun* (balance), *adl* (justice), and *ri'ayah al-bi'ah* (environmental stewardship), establish the ethical basis for ecological sustainability. These principles govern human relationships with the environment, highlighting reverence for Allah's creations, sustainable behaviours, and responsibilities to future generations. The religious aspects reinforce the spiritual and ethical imperatives for environmental preservation, rendering them fundamental to this worldview.

Cultural elements enhance this integration by integrating local customs and information transmitted through generations. Traditional healing (*Tadawi bi al-Tabi'ah*) and community-based resource management (*Isytirak al-Mujtama' al-Mahalli*) exemplify the alignment of cultural values with Islamic principles to foster sustainability. These features illustrate that cultural heritage is congruent with Islamic ecological jurisprudence and amplifies its implementation in particular local situations. The *Muamalah* aspects further strengthen this integration by highlighting the sustainable utilization of resources to sustain livelihoods. The measurements of *Iqtisad Mustadam* and *Taqdir al-Iqtisad al-Mahalli* underscore the significance of economic resilience in attaining ecological

sustainability. By promoting sustainable practices, these factors harmonize economic activity with Islamic teachings, guaranteeing that resource exploitation fosters both environmental and social welfare. The components of *Fiqh al-Bi'ah*, grounded in *Islam Hadhari*, exemplify a cohesive amalgamation of religion, culture, and economy. This triangle establishes a thorough framework for tackling modern environmental issues while upholding ethical and ecological behaviours grounded in Islamic principles and enhanced by local traditions.

Reforming *Fiqh Al-Bi'ah* (Ecological Jurisprudence) based on *Islam Hadhari*

The findings of this study show that the reformulation of *fiqh Bi'ah* based on Universalism *Islam Hadhari* 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 Hadhari* 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 Hadhari, which emphasizes the connection between local practices and universal principles within the framework of *Fiqh al-Bi'ah*. 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 be preserved and enriched and given meaning through the Islamic Hadhari framework, which helps produce a *Fiqh al-Bi'ah* formulation based on Islamic Hadhari. 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-Bi'ah*, promoting human responsibility in preserving nature. Meanwhile, contemporary thinkers such as [Hamid & Ismail](#) (2014) 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 using 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 Hadhari 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 [Hamid & Ismail](#) (2014)

used this approach to link Muslim community practices with ecological solutions that are both locally relevant and globally applicable.

In the next stage, the results of this contextualization were used to reformulate *Fiqh al-Bi'ah* based on Islamic Hadhari. This way, universal Islamic dimensions, such as *Ihtiram al-Makhluqat* (Respect for Non-Human Creatures), *Istimrariyah Bayn al-Ajyal* (Intergenerational Sustainability), and *Muwafaqah Ruhiah Ma'a al-Tabi'ah* (Spiritual Harmony with Nature), can be applied in local practices. This contextualization aims to provide new meaning to local practices and ensure that Islamic principles form the foundation for sustainable environmental management in line with the demands of modern times. In other words, this approach contextualises local values within broader and more universal Islamic principles, allowing *Fiqh al-Bi'ah* to develop as a globally relevant normative framework that can be adopted in various contexts.

The contextualization approach of Islamic Hadhari in this research aims to connect the traditional practices of Terengganu's coastal communities with the universal principles of Islamic Hadhari, producing a formulation of *Fiqh al-Bi'ah* based on Islamic Hadhari. 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 *Fiqh al-Bi'ah* framework aligned with Islamic Hadhari teachings.

In the context of using marine resources for medicine, 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 using natural resources while maintaining the sustainability of marine ecosystems. In the formulation of *Fiqh al-Bi'ah* based on Islamic Hadhari, 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 [Gimenez](#) (2020); [Yaka](#) (2019) research, which emphasizes the importance of ecological justice in using natural resources and the necessity of considering long-term environmental 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 Hadhari. This practice ensures that the exploitation of marine resources is done relatively, maintaining a balance between human needs and ecosystem sustainability. In the formulation of *Fiqh al-Bi'ah*, 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 managing 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 Hadhari. This effort aims to preserve the marine ecosystem for future generations, aligning with the principle of *Istimrariyah Bayn al-Ajyal* (Intergenerational

Sustainability) in formulating *Fiqh al-Bi'ah* based on Islamic Hadhari. This resource management corresponds with the research of [Wibowo et al.](#) (2021), 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 ecological 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 Hadhari, where the community maintains a deep spiritual connection with nature. The formulation of *Fiqh al-Bi'ah* is based on Islamic Hadhari, which is translated into the principle of *Muwafaqah Ruhiah 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 [Zuhdi](#) (2023) also shows that the spiritual dimension plays a key role in maintaining human harmony with nature, where religious practices remind humans of 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 Hadhari, where natural resource use is balanced and moderate. In the formulation of *Fiqh al-Bi'ah* based on Islamic Hadhari, 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](#) (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* (ecological stewardship) in Islamic Hadhari. The formulation of *Fiqh al-Bi'ah* based on Islamic Hadhari, is connected to the principle of *Tadawi bi al-Tabi'ah* (Nature-Based Healing), which emphasizes using natural resources for health while maintaining the ecosystem. Research by [Mark et al.](#) (2017) 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 Hadhari, encouraging active community involvement in managing natural resources. The formulation of *Fiqh al-Bi'ah* is based on Islamic Hadhari. It is connected to the principle of *Isytirak al-Mujtama' al-Mahalli* (Local Community Involvement), where local communities are actively involved in environmental preservation. Research 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 to environmental conservation practices ([Hoshino](#), 2017; [Shen](#), 2022; [Su et al.](#), 2024).

The sale of *minyak gamat* to support the local economy reflects the principle of *Iqtisad Mustadam* (sustainable economy) in Islamic Hadhari, where economic practices are encouraged to support local welfare while maintaining the balance of the ecosystem. The formulation of *Fiqh al-Bi'ah* based on Islamic Hadhari, 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 essential role in the reformulation of *Fiqh Bi'ah*. *Ihtiram al-Makhlukat* emphasizes the importance of protecting non-human creatures as part of human responsibility as earth stewards. *Muwafaqah Ruhiah Ma'a al-Tabi'ah* strengthens the spiritual relationship between humans and nature, where environmental preservation is seen as worship and respect for God. *Isytirak al-Mujtama' al-Mahalli* ensures that local communities are involved in environmental management, providing practical solutions and 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 by applying the Islamic Hadhari 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 benefit humans in the short term and maintain ecosystem balance in the long term. Spirituality in environmental preservation also motivates Muslim communities to participate actively, 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 Bi'ah* that emphasizes *Ihtiram al-Makhlukat* and *Muwafaqah Ruhiah 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 relatively and for all benefit, including future generations. Nonetheless, applying 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 ([Azizy et al.](#), 2024).

This research offers a more comprehensive and holistic reformulation of *Fiqh Bi'ah* compared to previous studies using the Islamic Hadhari framework, which integrates spiritual, social, and ecological dimensions. For instance, [Sibyan & Abdillah](#) (2023) research on contextualising Ali Yafie's ecological thought highlights the importance of adapting traditional values in addressing local environmental challenges. Still, 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 essential form of worship in environmental preservation efforts. Additionally [Zainuddin & Syafi'i](#) (2023), who focus on integrating law and environmental ethics through the *maslahah* approach, emphasize ecological justice. Still, 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 ([Jaiyeoba & Osmani](#), 2024; [Madaoui](#), 2023).

The research by [Amiruddin et al.](#) (2024) introduces a Green Banking model based on *Fiqh al-Bi'ah*, which presents the concept of social responsibility in 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 [Rahman](#) (2023) that supports sharia-based public policies in addressing climate change emphasizes the adaptation of *fiqh* to respond to modern challenges. Still, 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. This research's findings are unique in unifying the spiritual, social, and ecological dimensions within a more comprehensive framework, providing a more holistic approach than 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 developing more adaptive and relevant *Fiqh al-Bi'ah* to address global environmental challenges. This research can also guide sharia-based public policies, where spiritual values and local community involvement are integral to ecological 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.

IV. CONCLUSION

The reconfiguration of *Fiqh al-Bi'ah* within the *Islam Hadhari* paradigm incorporates Muamalah and Cultural aspects, presenting a comprehensive strategy for marine conservation in Terengganu, Malaysia. The study emphasizes the capacity of Islamic values to enhance sustainable environmental management, economic resilience, and cultural preservation by connecting local practices with concepts such as *tawazun*, *adl*, and *ri'ayah al-bi'ah*. New dimensions, such as *Muwafaqah Ruhiyah Ma'a al-Tabi'ah*, *Istimrariyah Bayn al-Ajyal*, and *Taqdir al-Iqtisad al-Mahalli*, connect religion, culture, and economy within ecological jurisprudence. This equitable strategy improves community welfare and ecological stability, while its regional emphasis restricts wider applicability. Subsequent studies should extend this model to many contexts and investigate its incorporation into broader environmental strategies. This study enhances Islamic ecological discourse and offers policymakers a comprehensive, value-driven framework

for equitable and sustainable environmental governance. *Islam Hadhari* thus appears as a crucial framework for confronting contemporary ecological issues from a morally and culturally informed perspective.

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