



CRIMINAL LIABILITY FOR ENVIRONMENTAL CRIMES: A PERSPECTIVE FROM ISLAMIC CRIMINAL JURISPRUDENCE (FIQH JINAYAH)

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Abstract

Environmental crimes have become a pressing global concern amidst industrial growth and population expansion. Within this context, the Islamic legal perspective or Fiqh Jinayah offers a unique view on criminal liability for environmental violations. From the perspective of Fiqh Jinayah, the preservation of the environment is a moral and ethical obligation. The principles of *hifz al-'ardh* (preservation of the Earth) and *amanah* (responsibility) place a significant responsibility on humans to maintain the harmony and balance of nature. In this regard, criminal punishments and sanctions are applied as means to rectify the behavior of offenders, restore damages, and uphold justice in society. By employing a literature review methodology, the conclusion drawn is that criminal sanctions are imposed in the form of *Ta'zir* by *ulil amri* (authority figures) because, from the perspective of Fiqh Jinayah, they provide a holistic framework for comprehending and addressing environmental crimes. By integrating religious, ethical, and legal principles, this approach can assist in shaping responsible behavior towards the environment and creating a sustainable society for the future.

Keywords: *Criminal Responsibility, Environmental Crime, Fiqh Jinayah*

A. INTRODUCTION

Indonesia, with its abundant natural wealth, is one of the countries endowed with a highly diverse and beautiful natural environment. Unfortunately, however, this natural wealth often becomes a target of various environmental crimes that threaten ecosystems and environmental balance. Environmental crimes are actions that harm the environment and biodiversity, directly and indirectly affecting human well-being.

In the context of Indonesia, environmental crimes can encompass illegal logging, wildlife trafficking, land grabbing, illegal fishing, toxic waste, illegal mining, and other illegal activities that damage the environment and natural resources. These environmental crimes not only have ecological impacts but also complex social, economic, and political consequences (White, 2018).

In this article, we will further discuss various forms of environmental crimes occurring in Indonesia and their detrimental effects on society and ecosystems (Maruf, 2021). Additionally, we will address efforts that have been made and are needed to prevent and combat environmental crimes to preserve the precious natural

environment of Indonesia. Next, let's delve deeper into the various forms of environmental crimes occurring in Indonesia.

1. **Illegal Logging:** Indonesia possesses one of the world's largest tropical forests, but illegal logging is a rampant environmental crime (Nellemann et al., 2007). Illegal logging results in the loss of wildlife habitat, ecosystem damage, soil erosion, floods, and climate change.
2. **Wildlife Trafficking:** Wildlife trafficking involves illegal activities related to the trade of wildlife, for their meat, skins, or as pets. This threatens the existence of Indonesia's endemic wildlife and damages ecosystems.
3. **Land Grabbing:** Land grabbing often occurs in Indonesia, where community-owned land or protected forest areas are illegally seized by certain parties, including large corporations, for their economic interests.
4. **Illegal Fishing:** Illegal fishing harms Indonesia's fisheries sector by capturing fish illegally and disregarding conservation rules, jeopardizing the sustainability of fish resources and the livelihoods of fishermen.
5. **Toxic Waste:** Improper disposal of toxic waste threatens the quality of water, soil, and air, as well as the health of communities living around these waste disposal sites.
6. **Illegal Mining:** Illegal mining often occurs in protected or unauthorized areas, causing significant environmental damage and posing hazards to human health due to exposure to harmful chemicals.

The impacts of these environmental crimes are highly complex and extensive, including biodiversity loss, environmental degradation, loss of livelihoods, social conflicts, and significant economic losses. Therefore, prevention measures, strict law enforcement, and public awareness are crucial to address environmental crimes and ensure the sustainability of Indonesia's natural environment.

Government and community efforts need to be enhanced to combat these environmental crimes by strengthening regulations, raising awareness, providing education on the importance of conservation, and ensuring fair law enforcement to protect the valuable natural resources for future generations.

Environmental crime is an intentional act or negligence resulting in damage or serious disruption to the natural environment, natural resources, ecosystems, as well as human health and other living beings (Ulum & Ngindana, 2017). Environmental crimes involve violations of environmental norms, environmental laws, or environmental ethics aimed at protecting nature and maintaining ecological balance (Hudha et al., 2018).

Acts of environmental crime can take the form of air, water, or soil pollution, illegal logging, illegal fishing, hazardous waste disposal, destruction of natural habitats, illegal trade of endangered species, and other actions that harm the natural environment and ecosystems.

Environmental crimes often have long-lasting and widespread impacts, including threats to human health, loss of biodiversity, global climate change, and disruption of ecosystem balance (Ulum & Ngindana, 2017). Therefore, the prevention and handling of environmental crimes become critically important in maintaining the sustainability of the planet and the well-being of all living creatures within it. Many



countries and international organizations have collaborated to address this issue through legislation, regulations, awareness campaigns, and other measures.

Accountability for environmental crimes involves legal, ethical, and social responsibility for the impacts caused by environmentally damaging actions. Various parties can bear responsibility for environmental crimes, including individuals, companies, governments, and society as a whole (Telaumbanua, 2015). The following are several aspects of accountability related to environmental crimes:

1. **Individual Accountability:** Individuals have a personal responsibility to refrain from actions that harm the environment. This includes avoiding improper disposal of hazardous waste, reducing carbon footprint, supporting sustainable practices, and reporting destructive actions occurring around them. Awareness of the individual's impact on the environment is crucial (Supriatna, 2021).
2. **Corporate Accountability:** Companies have a responsibility to manage their operations in an environmentally non-destructive manner. This includes waste management, reducing harmful emissions, and complying with environmental regulations. Companies also need to invest in sustainable practices and eco-friendly technologies (Rahim & Mus, 2020).
3. **Government Accountability:** Governments play a pivotal role in ensuring effective regulations and laws to protect the environment. They are responsible for overseeing industrial practices, imposing sanctions on environmental criminals, and promoting transparency in environmental reporting (Sutedi, 2015).
4. **Social Accountability:** Society also bears responsibility for safeguarding the environment. This involves supporting sustainable initiatives, educating others about the importance of the environment, and encouraging companies and governments to act responsibly towards the environment (Said, 2018).
5. **International Accountability:** On an international level, countries also have a responsibility to collaborate in addressing environmental issues that cross national boundaries. Global environmental agreements such as the Paris Agreement on Climate Change regulate inter-country cooperation in reducing greenhouse gas emissions (Risnain, 2020).

Accountability for environmental crimes is not only related to legal aspects but also to ethical values and environmental awareness (Smith, 2011). All sectors of society need to play an active role in preserving the environment to ensure its sustainability.

In the perspective of *fiqh jinayah* (Islamic criminal law), criminal accountability for environmental crimes is based on principles found in Islamic teachings and Sharia law (Ariyanti, 2019). While there is no specific environmental criminal law in the main Islamic texts such as the Quran and Hadith, general *fiqh* principles can be applied to address environmental crimes.

Within this context, several relevant concepts exist:

1. **Hifz al-'Ardh (Preservation of the Earth):** Islam encourages its followers to protect and care for the environment and its inhabitants. This principle is embodied in the concept of "hifz al-'ardh," which emphasizes the need to preserve and nurture the environment (Ubaidillah, 2010).

2. Amanah (Trust and Responsibility): In Islamic belief, humans are considered trustees of Allah responsible for the care and stewardship of the universe. Environmental crimes could be seen as violations of this trust (Djuned, 2016).
3. Dharar (Harm): The principle of dharar teaches that humans should not cause harm or danger to themselves, others, or the environment. In this context, actions that harm the environment could be considered legal violations (Chairina, 2023).
4. Haram (Forbidden): Actions that harm the environment or threaten ecosystems might be considered haram (forbidden) in Islam, based on general principles of prohibition found in religious teachings.
5. However, it's important to note that the implementation of criminal law within Islam can vary based on interpretations and applications of fiqh across different schools of thought (mazhab). Some schools of thought might emphasize the importance of environmental protection and could formulate punishments or sanctions for environmentally harmful actions.

Yet, currently, many Muslim-majority countries have not adopted specific criminal laws for environmental crimes based on Sharia law (Azahary, 2015). Many rely on general legal frameworks that may also recognize environmental protection as an important goal, but might not explicitly link it to fiqh concepts (Mahfudh, 2003).

It's crucial to remember that interpretations of Islamic law can vary widely, and responses to environmental issues may differ among scholars and Muslim communities."

B. METHOD

Islamic legal research on environmental crimes involves a specific approach that integrates Islamic legal principles with environmental issues. The following are several methodological steps that can be employed in this research:

1. Definition of Environmental Concepts in Islam: Begin by defining the concept of the environment in the context of Islam. Explore Quranic verses and hadiths related to the preservation of the Earth, plants, and other living beings. This will help understand the Islamic perspective on the environment and human responsibility towards it.
2. Fiqh (Islamic Law) Analysis: Examine the fiqh principles that can be applied in cases of environmental crimes. Consider the principles of *hifz al-'ardh* (preservation of the Earth) and *amanah* (responsibility) in the context of environmental protection. Also, review scholars' opinions on how certain actions can be considered violations of Islamic law.
3. School of Thought Approach: Study the views of various Islamic legal schools (mazhab) on environmental crimes. Each school may have slightly different emphases and interpretations regarding environmental responsibility. Analyzing these differences can provide richer insights.
4. Contemporary Legal Examination: Investigate contemporary laws and regulations related to the environment in countries based on Islamic law. Comparative analysis can help identify how Islamic legal aspects are applied within the framework of modern law.



C. FINDINGS

Findings in studies on environmental crimes can vary depending on the research focus and methods used. Here are some potential findings that may emerge from research on environmental crimes:

1. Level of Environmental Crimes: Research can reveal the extent to which environmental crimes have spread and the severity of their impacts. This could involve statistics related to air and water pollution, deforestation, illegal hunting, and more.
2. Triggering Factors and Causes: Studies can identify factors driving environmental crimes, such as economic interests, lack of regulations, or societal unawareness. This aids in addressing the root causes.
3. Environmental Impacts: Research could depict the physical and ecological impacts of environmental crimes. For instance, declining water quality, habitat destruction, or climate change resulting from hazardous emissions.
4. Human Health Impacts: Environmental crimes can directly impact human health. Studies might identify diseases caused by pollution or contamination and their long-term effects on populations.
5. Victims and Vulnerable Groups: Research could highlight the communities most affected by environmental crimes, such as local populations or vulnerable groups like children and the elderly.
6. Legal Aspects and Law Enforcement: Research can discuss the effectiveness of regulations and law enforcement concerning environmental crimes. This might involve analyzing legal cases related to environmental violations.
7. Policies and Recovery Actions: Studies could provide recommendations for improvement and recovery. This might include suggestions for expanding regulations, preventive measures, or environmental rehabilitation programs.
8. Public Response and Awareness: Research can gauge public awareness levels regarding environmental issues and the support for law enforcement actions or sustainable initiatives.
9. Value-based and Ethical Approaches: Findings could also relate to how values and ethics within religion, culture, or society influence actions towards the environment.

All of these findings are crucial in formulating effective measures for addressing and preventing environmental crimes.

D. DISCUSSION

1. Legal Basis of Environmental Preservation in Islam

Islam teaches the importance of preserving the environment and behaving in an environmentally friendly manner. In the Qur'an and Hadith, there are several verses and sayings that provide guidance on the importance of preserving the environment. Here are some verses from the Qur'an and Hadith related to environmental preservation:

a. Qur'anic Verses:

- 1) Surah Al-Baqarah verse 205: "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption."
 - 2) Surah Al-Hijr verse 19: "And the earth We have spread out, and We have set firm mountains upon it, and We have caused every kind of growth to grow on it in due proportion."
 - 3) Surah Ar-Rahman verse 41: "And the heaven, He raised it and set the balance."
 - 4) Surah Al-An'am verse 165: "And it is He who has made you successors (Khalifah) upon the Earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful."
- b. Hadith:
- 1) From Abu Sa'id Al-Khudri, the Prophet Muhammad (SAW) said: "There is no Muslim who plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, except that it is regarded as a charitable gift from him." (Narrated by Bukhari and Muslim)
 - 2) From Abu Hurairah, the Prophet Muhammad (SAW) said: "There is no Muslim who plants a tree or sows seeds, and then a human being, or an animal, or a bird eats from it, except that it is regarded as a charitable gift from him." (Narrated by Bukhari and Muslim)
 - 3) From Abu Dzar, the Prophet Muhammad (SAW) said: "Allah loves His servant who has the best manners and is most beneficial to people." (Narrated by Ahmad)

From the above verses of the Qur'an and Hadith, it can be concluded that Islam teaches the importance of preserving the environment and behaving in an environmentally friendly manner. Humanity, as stewards of the Earth, has the responsibility to preserve and sustain the environment.

2. Criminal Responsibility in Islamic Criminal Jurisprudence (Fiqh Jinayah)

Criminal responsibility in Islamic criminal jurisprudence (Islamic criminal law) refers to the principles and rules governing penalties and sanctions for legal violations in Islam (Muiksan, 2017). Fiqh Jinayah encompasses various principles regulating criminal responsibility, including types of punishments, objectives of punishment, and conditions for administering punishment (Sari, 2023). The following are several aspects related to criminal responsibility in Fiqh Jinayah:

- a. Punishments: Fiqh Jinayah recognizes various types of punishments that can be imposed on perpetrators of crimes. These punishments can include hudud (fixed punishments stipulated in the Quran or Hadith), tazir (judge-adjusted punishments), and qisas (retributive punishments).
- b. Objective of Punishment: The objective of punishment in Fiqh Jinayah is to uphold justice, educate, prevent criminal acts, and maintain order in society. Punishment is seen as a means to reform individuals and society.
- c. Principle of Justice: Fiqh Jinayah emphasizes the principle of justice underlying the imposition of punishment. Punishment must be administered fairly and proportionally according to the level of violation committed.



- d. Conditions for Administering Punishment: Fiqh Jinayah sets various conditions that must be met before punishment can be imposed. For example, strong evidence, confession of guilt, and the intent of the perpetrator are factors considered in delivering punishment.
- e. Protection of the Rights of Suspects and Defendants: Fiqh Jinayah also stresses the need to protect the rights of suspects or defendants in the judicial process. Judges must ensure that the trial process is fair, and each party has the opportunity to defend themselves.
- f. Fulfillment of Islamic Requirements: Punishments in Fiqh Jinayah must meet Islamic requirements, including being carried out openly, not causing excessive suffering, and aligning with Islamic texts (nash-nash).
- g. Honoring the Rights of Allah: Fiqh Jinayah underscores the importance of honoring punishments as a form of respect for Allah's command. These punishments must be executed with a full awareness of the responsibility to Allah.

It is important to remember that the interpretation and application of punishments in Fiqh Jinayah may vary between legal schools (mazhabs) and cultural contexts. While some punishments like hudud have clear legal bases in Islamic sources, the implementation and interpretation of these punishments have become controversial topics within and outside the Muslim world.

3. Criminal Sanctions for Environmental Destruction Offenses in Islam

In Islamic law, criminal sanctions against perpetrators of environmental destruction offenses may vary depending on the context and extent of the damage caused (Ellen, 2021). While there are no specific environmental criminal punishments in primary sources like the Quran and Hadith, the principles of fiqh (Islamic law) and Islamic ethical values can guide how to address environmental violations (Dusuki & Abdullah, 2007). The following are some relevant considerations:

- a. Restitution and Environmental Restoration: The principle of *hifz al-'ardh* (preservation of the Earth) in Islam emphasizes the importance of caring for and preserving the environment. In the context of environmental violations, criminal sanctions may take the form of restitution or restoration of the damage caused. This may involve an obligation to repair or compensate for the harm incurred.
- b. Tazir Punishment: In cases of environmental destruction, tazir punishment can be applied. Tazir punishment is determined by the judge based on policy and justice considerations, without strictly following provisions set in Islamic texts. The judge can consider the level of environmental damage and its impact on society when determining the punishment.
- c. Educational and Awareness Approaches: In addition to criminal punishment, Islam also encourages an educational and awareness approach towards the environment. Perpetrators of environmental crimes can be directed to learn and understand the adverse effects of their actions. This can be achieved through educational programs and awareness campaigns.
- d. Social Compensation Measures: Islam advocates for positive social actions as a form of recovery and restoration of damage within society. For instance,

perpetrators can be given the opportunity to engage in voluntary work or assist in environmental projects to compensate for the damage they have caused.

- e. Forgiveness and Repentance: The principle of repentance (acknowledging sin and expressing remorse) in Islam allows guilty individuals to reform themselves and commit to not repeating their actions. They can seek forgiveness from Allah and the community.

It is essential to remember that the implementation of punishments in Islam can vary based on interpretations of legal schools (mazhabs) and cultural contexts. The imposition of criminal sanctions should consider principles of justice, rehabilitation objectives, and contributions to a better society.

Criminal Sanctions for Environmental Offenses Perpetrators May Vary Depending on the Islamic Legal School Followed. Criminal sanctions against perpetrators of environmental offenses can vary depending on the Islamic legal school (mazhab) followed. Here are some examples of perspectives from different legal schools:

- a. Hanafi School: In the Hanafi School, criminal sanctions for environmental offenses may include tazir punishment, determined by the judge based on policy and justice considerations. The punishment can be adjusted according to the level of damage and its impact on society.
- b. Maliki School: In the Maliki School, criminal sanctions against perpetrators of environmental offenses may also take the form of tazir punishment, adjusted according to the level of violation. This punishment is given to achieve rehabilitation and behavioral improvement objectives.
- c. Shafi'i School: The Shafi'i School may consider environmental offenses as violations of hifz al-'ardh (preservation of the Earth). Criminal sanctions in this school may take the form of tazir punishment or other punishments established within the local legal system.
- d. Hanbali School: In the Hanbali School, the principles of hifz al-'ardh (preservation of the Earth) and amanah (trustworthiness) may play a role in determining criminal sanctions. Tazir punishment or punishments appropriate to the nature and level of environmental damage can be applied.

It is important to note that not all legal schools have specific views regarding environmental offenses, and the implementation of punishment depends on the judge's interpretation based on the principles of the respective legal school. Furthermore, in some cases, criminal sanctions may also be adjusted according to local laws and regulations within modern legal systems based on Islamic law.

Furthermore, let us discuss in more detail the efforts that have been made and need to be undertaken to prevent and combat environmental crimes in Indonesia.

Efforts Made:

1. Strengthening Regulations: The Indonesian government has enhanced regulations concerning environmental crimes, including imposing heavier penalties for illegal logging, wildlife trafficking, and land grabbing. However, law enforcement needs to be strengthened to ensure its effectiveness.
2. Formation of Special Task Forces: The government has established special task forces to address environmental crimes such as illegal logging and illegal



fishing. These task forces help monitor and take action against environmental criminals.

3. **Public Awareness Campaigns:** Many civil society organizations and the government conduct awareness campaigns to educate the public about the importance of environmental conservation and the negative impacts of environmental crimes.
4. **International Cooperation:** Indonesia has collaborated with other countries to tackle transboundary environmental crimes, such as wildlife poaching and the illegal trade of wildlife.

Efforts Needed:

1. **Strengthening Law Enforcement:** There is a need to enhance law enforcement capacity to more effectively confront and combat environmental crimes, including through training and providing adequate equipment to law enforcement officers.
2. **Improved Education and Public Awareness:** Increasing public awareness of the importance of environmental preservation through education, public campaigns, and community programs. The public must understand the consequences of environmental crimes on ecosystems and their lives.
3. **Development of Monitoring Technologies:** Implementing advanced technologies such as satellite monitoring and Geographic Information Systems (GIS) to detect and prevent environmental crimes more efficiently.
4. **Collaboration between Government, Private Sector, and NGOs:** Encouraging collaboration and cooperation among the government, businesses, and non-governmental organizations to create integrated and sustainable solutions in preventing and combating environmental crimes.
5. **Oversight and Transparency:** Enhancing oversight and transparency related to the utilization of natural resources, including independent audits and more open public reporting.

Through these efforts, it is expected that Indonesia can address the serious challenges posed by environmental crimes and preserve its natural wealth for the sustainability and well-being of future generations. We all have a crucial role to play in preserving the environment and combating environmental crimes.

Implementation of Islamic Values in Environmental Management in Indonesia:

1. **Education and Public Awareness:**
The public needs to receive better education about Islamic teachings related to environmental management. Messages of sustainability, responsibility, and protection of nature should be disseminated through educational institutions, religious centers, and mass media.
2. **Environmental Fatwas:**
Islamic scholars and intellectuals can issue fatwas emphasizing the importance of preserving the environment and prohibiting environmental crimes such as illegal logging, wildlife trafficking, and environmental pollution.
3. **Collaboration with Religious Institutions:**
The government can collaborate with religious institutions to conduct educational programs and environmental campaigns based on Islamic values.

This could involve Friday sermons, seminars, and public discussions on the importance of environmental preservation.

4. Empowerment of Local Communities:

Encourage active participation of communities, including Muslim communities, in environmental sustainability programs. Empower local communities to be environmental guardians and apply Islamic principles in their daily lives.

5. Monitoring and Fair Law Enforcement:

The government should ensure fair law enforcement for environmental violations in line with Islamic teachings. Ensure that perpetrators of environmental crimes receive appropriate and effective sanctions as part of efforts to protect nature.

6. Integration of Environmental Values in Public Policies:

Promote the development of public policies based on Islamic values, especially concerning the management of natural resources and the environment. These policies should consider sustainability, environmental protection, and social justice.

Through the implementation of Islamic values in environmental management, it is hoped that Indonesia can build a society conscious of its responsibility towards nature, wisely preserve ecosystems, and achieve a balanced and harmonious life in accordance with religious teachings. This is a crucial step towards environmental sustainability and overall community well-being.

And Hopes for the Future:

1. Consistent and Effective Law Enforcement:

One significant challenge is to ensure consistent and effective law enforcement regarding environmental crimes. Good coordination between the government, law enforcement agencies, and the community is needed to address weaknesses in law enforcement.

2. Increased Public Awareness:

Educating the public about the importance of environmental preservation will be key to addressing environmental crimes. It is hoped that the public becomes increasingly aware of the negative impacts of environmental crimes and actively participates in prevention efforts.

Interagency and International Cooperation:

3. The importance of cooperation between government agencies, the private sector, non-governmental organizations, and religious institutions in combating environmental crimes cannot be ignored. International cooperation is also crucial in addressing cross-border crimes.

4. Technology and Innovation:

The use of technology, such as satellite surveillance and mobile applications for reporting environmental crimes, can help enhance effectiveness in monitoring and addressing environmental crimes.

5. Sustainable Consumption Patterns:



Promoting more sustainable and environmentally friendly consumption patterns is a necessity. Educating the public about wise and responsible consumption will help reduce demand for limited natural resources.

6. Strengthening Stakeholder Engagement:

Actively involving stakeholders, including local communities, in environmental decision-making will lead to more sustainable solutions. Participatory forums allowing contributions and involvement from all parties are necessary.

It is important to remember that preventing and combating environmental crimes is a collective task that requires collaboration, awareness, and commitment from all parties. With appropriate and consistent actions, Indonesia can build a better, balanced, and sustainable future for the generations to come.

Promoting Environmental Awareness and Social Responsibility:

1. Environmental Education in Schools:

Integrating environmental education into school curricula to cultivate environmentally conscious generations. This program should teach about sustainability, eco-friendly practices, and Islamic values related to nature.

2. Community Environmental Development Programs:

Encouraging and guiding local communities to form responsible environmental groups. This program should empower communities to actively participate in preserving and protecting their environment.

3. Social Media Awareness Campaigns:

Utilizing social media and online platforms to disseminate information about environmental conservation and Islamic teachings related to nature. These campaigns should be designed to reach a broader audience and inspire positive actions.

4. Sustainable Skill Development:

Training the community, especially the youth, in sustainable skills and occupations. This could include training in renewable energy, organic farming, and waste management.

5. Encouraging Eco-Friendly Consumer Ethics:

Raising awareness about the need for wise and responsible consumption, including the selection of eco-friendly products. Campaigns can provide information about the environmental impact of consumption and how to choose better products.

6. Collaboration with Religious Institutions:

Strengthening collaboration with religious institutions to spread Islamic teachings about environmental conservation. Friday sermons, seminars, and community programs can be used as platforms to disseminate these messages.

Addressing Environmental Challenges with Islamic Wisdom:

1. Compassion and Environmental Justice:

Practicing compassion and justice towards the environment. Using natural resources wisely, avoiding excess, and ensuring fair distribution for the benefit of all living beings.

2. Knowledge and Wise Policies:

Utilizing scientific knowledge and Islamic teachings to formulate wise public policies for managing and protecting the environment. Decisions should be based on accurate information and consider long-term sustainability.

3. Exemplification and Good Leadership:

Setting an example through responsible actions and behavior towards the environment. Leaders, both in government and the community, should lead with integrity and care for environmental preservation.

4. Prayer and Connection with Nature:

Viewing prayer as a moment of reflection and spiritual connection with nature. Understanding that nature is God's creation that should be respected and cared for with utmost concern.

Through a holistic and Islam-inspired approach, it is hoped that the Indonesian society can build a harmonious relationship with nature and create a better society socially, economically, and environmentally. We all have a role to play in ensuring environmental sustainability for a better future.

CONCLUSION

In conclusion, criminal accountability for environmental crimes in the perspective of Fiqh Jinayah is punished through ta'zir. Additionally, there are several important aspects to consider. Fiqh Jinayah emphasizes human responsibility in preserving and safeguarding the natural environment. Environmental protection is a moral obligation and ethical duty that individuals and communities must adhere to. Alongside criminal punishment, an educational approach and environmental awareness play a crucial role in preventing environmental crimes. Society should be encouraged to comprehend the impacts of environmental degradation and actively participate in its preservation.

By integrating Islamic principles with an understanding of the environment and justice, criminal accountability for environmental offenses in the perspective of Fiqh Jinayah can provide a comprehensive framework for addressing the environmental challenges faced by modern society. Striking a balance between law enforcement, education, and awareness of the environment's importance can help create a better world for future generations.

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