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Islamic Ecotheology and Law No. 17/2019: Towards Sustainable Water Governance in Indonesia

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ABSTRACT

The escalating global water crisis represents one of the most critical challenges to ecological justice, particularly in developing nations where environmental degradation intersects with weak governance and moral decline. In this context, Indonesia's Law No. 17 of 2019 on Water Resources provides a significant legal framework for sustainable water management but lacks integration with ethical and spiritual dimensions. This article examines the intersection of Islamic ecotheology and environmental law through the Qur'anic principle of Mīzān (balance) as a moral foundation for ecological justice. It argues that legal mechanisms alone cannot resolve the crisis without theological and ethical awareness. Using a qualitative-normative method and thematic hermeneutic analysis, the study interprets Qur'anic concepts of Mīzān, Amanah (trust), and Fasād (corruption) alongside tafsir literature, linking them to the law's principles of justice, sustainability, and public welfare. The findings show that Mīzān reflects a divine ecological order aligned with sustainable governance but highlight a gap between moral values and policy practice. Integrating the Mīzān ethic into water management fosters divine accountability, community participation, and intergenerational justice. The study proposes an eco-sharīʿah framework that harmonizes Islamic values with sustainability goals, reinforcing the moral legitimacy of ecological justice in Muslim societies.

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INTRODUCTION

Prevailing policy and scholarly approaches to the global water crisis largely rest on a familiar premise: that effective water governance can be secured through improved technical management—scarcity control, infrastructure provision, pricing, and participatory regulation—so long as institutional design is sound[1]. Yet mounting evidence from the Global South, especially in archipelagic and climate-exposed societies, shows that water insecurity persists even where such instruments are formally in place.[2] The missing link is not only technical capacity but normative traction: governance reforms often fail to travel into lived practice because they do not engage the moral and spiritual meanings through which communities understand water, responsibility, and justice.[3] This gap—between the premise of technocratic-participatory sufficiency and the evidence of normatively unanchored implementation—repositions water insecurity as a justice problem refracting pre-existing inequalities and institutional limits, and it sets the agenda for a culturally resonant rethinking of water law and policy.[4]

Indonesia illustrates this convergence of pressures and aspirations. As a diverse nation with legally plural arrangements, Indonesia must negotiate the relationship between state regulation and customary (adat) norms, as well as religiously informed practices that shape everyday engagements with water and landscapes.[5] Where these normative orders collide or remain uncoordinated, governance fragments and the prospects for equitable sustainability weaken.[6]

Indonesia's environmental governance is also conditioned by political–legal dynamics that often undermine implementation. Corruption, regulatory inconsistency, and the strategic deployment of legal instruments for narrow interests disrupt

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[1] Henriette J M Schubert-Zunker and Henrike Knappe, "(De)Politicizing Water: Justice in Times of Water Crisis," Front. Polit. Sci. 6, no. 1409630 (2024), https://doi.org/10.3389/fpos.2024.1409630.

2 Aisling Bailey, Magnus Moglia, and Stephen Glackin, "Participatory Justice and Climate Adaptation for Water Management in Small Island Developing States: A Systematic Literature Review and Discussion," Reg. Environ. Change 24, no. 1 (2024), https://doi.org/10.1007/s10113-024-02182-y.

3 Schubert-Zunker and Knappe, "(De)Politicizing Water: Justice in Times of Water Crisis."

4 Emma Colven, "Water Justice: At the Intersection of Political Geography and Political Ecology," Political Geography 86, no. 102278 (2021): 102278, https://doi.org/10.1016/j.polgeo.2020.102278.

5 R R D Anggraeni, "Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints," Ahkam Jurnal Ilmu Syariah 23, no. 1 (2023), https://doi.org/10.15408/ajis.v23i1.32549.

6 Arsyad Aldyan et al., "Legal Pluralism in Environmental Management: Evidence from Bali, Indonesia," Journal of Law, Environmental and Justice 3, no. 2 (2025): 229–67, https://doi.org/10.62264/jlej.v3i2.131.

accountability and erode public trust.[7] Under decentralization, the translation of national statutes into district-level practice introduces further discontinuities, producing uneven compliance and widening the gap between formal policy design and lived outcomes.[8] These patterns are crucial for water governance because they determine whose voices carry weight in decision-making, how risks are distributed, and whether long-term stewardship can prevail over short-term extraction. The stakes are therefore both ecological and civic: sustainable water futures depend on institutions regarded as legitimate and on norms citizens experience as morally binding.

Against this backdrop, Indonesia's Law No. 17 of 2019 on Water Resources (hereafter, the Water Law) articulates an integrated agenda: to safeguard water quality and quantity, ensure equitable access, and align utilization with ecological integrity. In formal terms, the statute affirms water's public nature, delineates roles for governmental and non-governmental actors, and emphasizes planning, permitting, and community participation as vehicles for sustainability.[9] The general solution implied by this framework is that participatory, multi-actor governance—anchored in public welfare and ecological limits—can reconcile development imperatives with environmental stewardship. Complementing this governance architecture are normative arguments that balance must be struck between growth and conservation, and that clear role assignment can reduce coordination failures.[10] Yet critics contend that the Water Law, while normatively ambitious, insufficiently engages with the moral and spiritual meanings of water that structure community practices, especially in Muslim-majority regions where stewardship is articulated as a religious duty.[11]

Thus the principal research problem is not merely statutory adequacy but normative translation: how can the Water Law's commitments to justice, participation, and

7 Didimus Dedi Dhosa, "Water Governance Conflict in Kupang: Between Limited Water Debit versus Commercialization," Sodality 12, no. 2 (2024): 42–54, https://doi.org/10.22500/12202451316.

8 Waskito Waskito, Deny Wahyu Apriadi, and Nanda Harda Pratama Meiji, "The Power Relation Contestations behind the Escalation of Water Conflicts in the Post Decentralization Era," in Advances in Social Science, Education and Humanities Research (Paris: Atlantis Press SARL, 2023), 225–29, https://doi.org/10.2991/978-2-38476-174-6_39.

9 Greg Barton, İhsan Yılmaz, and Nicholas Morieson, "Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia," *Religions* 12, no. 8 (2021): 641, https://doi.org/10.3390/rel12080641.

10 Martha Beck, "Creating Global Civilization," *Dialogue and Universalism* 35, no. 1 (2025): 149–75, https://doi.org/10.5840/du202535110.

11 Delphine Allès and Amanda t. Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," *Trans Trans -Regional and -National Studies of Southeast Asia* 9, no. 2 (2021): 145–61, https://doi.org/10.1017/trn.2021.6.

sustainability be rendered persuasive and action-guiding within communities whose ethical horizons are deeply shaped by Islamic concepts of stewardship (khalīfah), trust (amānah), cosmic balance (mīzān), and the prohibition of corruption (fasād)? A general class of solutions advanced in recent scholarship emphasizes culturally resonant governance—frameworks that take local belief systems seriously as sources of motivation and accountability. By aligning regulatory aims with ethical vocabularies that citizens already affirm, policy can deepen participation and strengthen compliance, particularly where state capacity is uneven.[12] In this register, environmental governance is not a substitute for moral formation but a partner to it, inviting religious leaders, educators, and community organizations into the project of collective stewardship.[13]

Specific pathways for such alignment are visible across several literatures. First, studies of religiously grounded civic ethics in Indonesia show how authoritative ideas and institutions shape public-spiritedness, duty, and mutual care—dispositions readily extendable to environmental responsibilities.[14] Second, socio-legal research on legal pluralism documents both opportunities and strains in reconciling state law with customary and religious norms; these analyses clarify why environmental regulation requires more than doctrinal harmonization and why community ownership is indispensable to durable compliance.[15] Third, work on constitutional identity and norm contestation elucidates how Islamic concepts have been negotiated within Indonesia's legal-political order, offering an interpretive repertoire for situating ecological stewardship within nationally recognized values.[16] Together, these strands suggest that the translation of environmental law into lived practice depends on institutions and

[12] Khoirul U Addzaky et al., "Contextualizing Liberation Theology in Indonesian Religious Literature Through the Contributions of K.H. Abdurrahman Wahid," *Jurnal Lektur Keagamaan* 23, no. 1 (2025): 142–78, https://doi.org/10.31291/jlka.v23i1.1285.

[13] Nathan Franklin, "Gus Dur's Enduring Legacy: Accruing Religious Merit in the Afterlife," *Politics and Governance* 12 (2024), https://doi.org/10.17645/pag.7874.

[14] Franklin.

[15] Illy Yanti et al., "Negotiating Sharīʿah and Customary Law: Legal Pluralism in Familial Relationships Among the Suku Anak Dalam in Jambi," *Journal of Islamic Law* 6, no. 2 (2025): 177–205, https://doi.org/10.24260/jil.v6i2.3311.

[16] Novendri M Nggilu et al., "Indonesia's Constitutional Identity: A Comparative Study of Islamic Constitutionalism," *De Jure Jurnal Hukum Dan Syar Iah* 16, no. 2 (2024): 480–500, https://doi.org/10.18860/j-fsh.v16i2.29851; Ahmad Y Anshori and Landy T Abdurrahman, "Constitutional Contestation of the Islamic State Concept in the Indonesian Parliament 1956-1959," *De Jure Jurnal Hukum Dan Syar Iah* 16, no. 2 (2024): 278–316, https://doi.org/10.18860/j-fsh.v16i2.29572; Krismono Krismono, Supriyanto Abdi, and Syahmirwan Syahmirwan, "Negotiating Islam, Democracy and Pluralism: Islamic Politics and the State in Post-Reform Indonesia," *Mazahib* 24, no. 1 (2025): 101–30, https://doi.org/10.21093/mj.v24i1.10078.

narratives that people already trust.

More concretely, engagement with Islamic intellectual and communal traditions has been proposed as a means to reframe environmental protection as worshipful stewardship rather than mere compliance. Studies of influential figures and movements demonstrate the capacity of Islamic discourse to cultivate ethical obligations oriented toward the common good and the afterlife, with implications for prosocial behavior and intergenerational responsibility.[17] At the level of method, scholars of liberation-inflected religious thought in Indonesia have developed approaches to reading normative sources in ways that foreground social justice and human flourishing—an interpretive posture that can be extended to environmental questions.[18] In parallel, comparative legal work mapping interactions between sharīʿah-based principles and national legal systems offers analytical tools for identifying points of complementarity and tension relevant to resource governance in Muslim-majority polities.[19] These contributions mark a growing readiness to think across theological and legal registers when addressing public policy challenges.

Even so, evaluations of the Water Law's performance remain mixed. Research highlights steps forward in the formalization of participatory and ecosystem considerations, yet persistent bureaucratic hurdles and limited local ownership blunt distributive and procedural justice.[20] Relatedly, calls to integrate local knowledge and spiritual perspectives into water governance point to untapped reservoirs of legitimacy that could make implementation more even and resilient.[21] Importantly, while a broad consensus favors participation, the literature cautions that "participation" risks becoming procedural rather than substantive if it does not engage the moral languages through which communities understand responsibility and accountability.[22] These cautions strengthen the case for engaging Islamic ethical concepts not as ornamental add-ons but

[17] Franklin, "Gus Dur's Enduring Legacy: Accruing Religious Merit in the Afterlife."

[18] Addzaky et al., "Contextualizing Liberation Theology in Indonesian Religious Literature Through the Contributions of K.H. Abdurrahman Wahid," 142–78.

[19] Muhammad Azam, Anis Mashdurohatun, and Muhammad D Saktiawan, "≪B>Harmonizing Contemporary International Commercial Law With Sharia-Based National Legal Systems: A Comparative Study of Pakistan, Turkey, Indonesia, Malaysia, and Saudi Arabia</B>," *Milrev Metro Islamic Law Review* 4, no. 2 (2025): 1074–96, https://doi.org/10.32332/milrev.v4i2.11334.

[20] Siti Zubaidah et al., "Integrating Tradition Into Legal Reform: Reconstructing the Role of Reconciliatory Customary Judge in Diversion Processes," *Jurnal Ilmiah Mizani Wacana Hukum Ekonomi Dan Keagamaan* 12, no. 2 (2025): 56, https://doi.org/10.29300/mzn.v12i2.8439.

[21] Zubaidah et al., 262.

[22] Edy Saputra et al., "Darul Ahdi Wa Syahadah and the Implementation of Maqasid Al-Shariah in the Context of the Pancasila State," *Nurani Jurnal Kajian Syari Ah Dan Masyarakat* 24, no. 2 (2024): 460–75, https://doi.org/10.19109/nurani.v24i2.25028.

as operative norms within governance design.

A close reading of proximate literatures shows both proximity and distance to the present study's approach. Works on Islamic education's outward-facing orientations, Islamic politics and pluralism, and religious transmission underscore the social formation of ethical dispositions and the role of institutions in cultivating them—insights crucial for transforming environmental norms into practice.[23] Yet few studies bring Qurʾānic ecological ethics—particularly mīzān (balance), amānah (trust), and the prohibition of fasād (corruption)—into direct conversation with the Water Law's textual commitments and implementation modalities. Where theological ethics are invoked, they are often treated as background culture rather than as actionable standards capable of guiding rule design, participatory architectures, or accountability mechanisms. This gap delineates the terrain on which the present study intervenes.

Accordingly, this article pursues three objectives and advances a specific claim of novelty. First, it develops a thematic hermeneutic of mīzān, amānah, and fasād from Islamic sources and relevant Indonesian tafsīr to elucidate their implications for ecological justice. Second, it maps these principles onto the Water Law's core values—justice, sustainability, welfare, and participation—to identify convergences and tensions. Third, it proposes an eco-sharīʿah framework that operationalizes these ethics within water governance through concrete modes of divine accountability, community participation, and intergenerational responsibility. The novelty lies in making Qurʾānic ecological ethics functionally salient for statutory interpretation and policy design in Indonesia's water sector, moving beyond general invocations of "values" toward a structured normative translation. In scope, the study focuses on conceptual alignment and governance implications rather than empirical program evaluation; its contribution is to supply a moral-legal grammar that can guide future empirical work and policy experimentation within Indonesia's plural legal order.[24]

[23] Allès and Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," 145–61.

[24] Addzaky et al., "Contextualizing Liberation Theology in Indonesian Religious Literature Through the Contributions of K.H. Abdurrahman Wahid," 142–78; Azam, Mashdurohatun, and Saktiawan, "≪B>Harmonizing Contemporary International Commercial Law With Sharia-Based National Legal Systems: A Comparative Study of Pakistan, Turkey, Indonesia, Malaysia, and Saudi Arabia</B>," 1074–96.

RESEARCH METHOD

This study employs a qualitative–normative research design structured to examine how Islamic ecotheological principles can be aligned with Indonesia's water governance framework under Law No. 17 of 2019 on Water Resources. The design emphasizes interpretive analysis of textual and legal materials rather than empirical data collection, allowing the study to explore Qurʾānic ethical concepts—*mīzān* (balance), *amānah* (trust), and *fasād* (corruption)—as potential normative foundations for sustainable and culturally grounded environmental governance. This methodological orientation reflects the study's overarching purpose: to develop an eco-sharīʿah framework capable of strengthening moral legitimacy and contextual relevance within water management policies.

The subjects of this research comprise two interrelated domains. The first is the Islamic theological corpus, which includes the Qurʾān, hadith collections, and authoritative classical and contemporary tafsīr that articulate ecological and moral teachings relevant to stewardship. The second domain is the legal–institutional structure of Indonesia's water governance, consisting of the Water Law, implementing regulations, government decrees, and technical guidelines governing water resource management. Examining these domains in parallel enables the study to evaluate how ethical principles from Islamic scripture may conceptually intersect with statutory commitments to sustainability, justice, participation, and public welfare.

Data collection relies entirely on document-based textual analysis. Primary data include Qurʾānic verses and hadith pertaining to environmental balance and responsibility, supported by exegetical interpretations that clarify their theological implications. Legal primary data consist of statutory provisions and policy documents that structure water governance in Indonesia. Secondary data are drawn from scholarly works on Islamic environmental ethics, legal pluralism, environmental justice, and comparative environmental law, providing broader conceptual grounding for the analysis.

Data analysis proceeds through four stages. First, a thematic hermeneutic analysis identifies ecological and moral themes across scriptural and exegetical sources. Second, a normative–juridical analysis examines how the Water Law expresses environmental responsibilities and governance principles. Third, a comparative analysis synthesizes theological and legal insights, identifying areas of alignment and tension in light of

practices in other Muslim-majority contexts. Finally, an integrative synthesis articulates an eco-sharīʿah framework that can guide governance design by emphasizing moral accountability, community participation, and intergenerational responsibility.

Methodological rigor is strengthened through triangulation, achieved by comparing multiple tafsīr sources, reviewing legal materials alongside scholarly interpretations, and situating findings within broader theoretical debates. Through this approach, the study provides a coherent methodological foundation for demonstrating how Islamic ecological ethics can inform more culturally attuned and normatively grounded models of water governance.

RESULT AND DISCUSSION

The Global Water Crisis and Ecological Justice

The global water crisis presents multilayered ecological and social challenges, particularly in regions where environmental degradation intersects with weak governance and declining ethical commitments.[25] The findings of this study reinforce that water insecurity is not only a physical scarcity issue but also a justice problem, as marginalized communities face disproportionate burdens. This pattern is visible in the Indonesian context, where watershed decline and pollution exacerbate inequalities. These conditions demonstrate that ecological imbalance often stems from failures in policy implementation and a lack of accountability structures capable of protecting vulnerable groups.

Furthermore, the crisis reflects deeper moral and ethical dilemmas embedded in contemporary environmental governance. When legal structures exist without internalized ethical motivations, regulatory compliance weakens.[26] The findings suggest that water degradation is frequently connected to moral decline as manifested in exploitative practices, corruption, and disregard for ecological limits. These behaviors undermine sustainable management by eroding public trust and weakening state capacity to enforce environmental norms. Thus, environmental deterioration emerges not only from institutional deficiencies but also from eroded ethical consciousness.

[25] Katherine Selena Taylor, Sheri Longboat, and Rupert Quentin Grafton, "Whose Rules? A Water Justice Critique of the OECD's 12 Principles on Water Governance," *Water (Basel)* 11, no. 4 (2019): 809, https://doi.org/10.3390/w11040809.

[26] L Yustitianingtyas et al., "Environmental Law Policy in Indonesia: Challenges and Sustainable Justice," *IOP Conf. Ser. Earth Environ. Sci.* 1473, no. 1 (2025): 12046, https://doi.org/10.1088/1755-1315/1473/1/012046.

Ultimately, ecological justice requires a comprehensive understanding of how environmental, political, and moral factors converge. The results confirm that ecological governance must address structural inequalities, reinforce ethical responsibility, and integrate spiritual values to cultivate genuine stewardship. Without such integration, legal instruments alone remain insufficient to address the complexity of the water crisis.

Indonesia's Water Law No. 17/2019: Strengths and Implementation Gaps

Law No. 17 of 2019 outlines a normative framework for sustainable water management grounded in principles of justice, public welfare, and environmental preservation.[27] Its provisions align with global trends toward integrated water resource management and emphasize public participation, intersectoral coordination, and equitable distribution. This alignment suggests that Indonesia has formally adopted a progressive legal structure designed to address contemporary environmental pressures.

Despite these strengths, the findings indicate that the law suffers from significant implementation gaps. Fragmented institutional roles, inadequate enforcement mechanisms, and limited community engagement undermine the effectiveness of regulatory provisions.[28] These deficiencies reveal that procedural mandates are insufficient without active public involvement and coherent administrative coordination. Such implementation failures perpetuate scarcity, pollution, and conflict over water access, particularly in rural and marginalized regions.

The results also reveal a disconnect between legal norms and societal value systems. Without spiritual or ethical grounding, legal compliance becomes externally compelled rather than internally motivated.[29] This misalignment contributes to weak public participation and reduced accountability. Therefore, strengthening water governance requires embedding legal rules within culturally resonant moral frameworks.

Qur'anic Concepts of Mīzān, Amānah, and Fasād as Ecological Ethics

The thematic hermeneutic analysis identifies *mīzān* (balance) as a foundational Qur'anic concept that articulates a divine ecological order characterized by proportion,

[27] Eduardo Araral and David J Yu, "Comparative Water Law, Policies, and Administration in Asia: Evidence from 17 Countries," *Water Resour. Res.* 49, no. 9 (2013): 5307–16, https://doi.org/10.1002/wrcr.20414.

[28] M Yusuf Wirawan, "Menelaah Arah Politik Hukum Dan Nilai-Nilai Pancasila Dalam Reformulasi Undang-Undang Konservasi Sumber Daya Alam Hayati," *Kertha Patrika* 47, no. 2 (2025): 168–78, https://doi.org/10.24843/kp.2025.v47.i02.p03.

[29] Ade Erlangga, "Water Conservation in an Islamic Perspective: Integrating Religious Values for Water Resources Conservation," *Raden Intan Proc. Fam. Hum.* 2, no. 1 (2025): 270–78, https://doi.org/10.47352/3032-503x.77.

harmony, and equilibrium.[30] The Qur'anic portrayal of creation as measured and interconnected establishes balance as a moral and ecological imperative. Disrupting this balance constitutes a violation not only of environmental order but of divine design, marking ecological harm as a theological concern.

The concept of *amānah* (trust) further deepens the ethical dimension by framing humanity as stewards (*khalīfah*) entrusted with preserving creation.[31] This trust implies responsibility to maintain ecological integrity as part of fulfilling divine obligation. Conversely, *fasād* (corruption) encompasses destructive behaviors—environmental, moral, and social—that undermine this trust.[32] Thus, ecological degradation is portrayed as an ethical and spiritual failure grounded in misuse of divine gifts.

Together, these concepts form a comprehensive moral framework that connects spirituality with environmental governance. The findings demonstrate that Islamic ecotheology provides ethical tools capable of reinforcing sustainability goals through values-based stewardship. These principles offer a potent moral foundation for environmental regulation.

Alignment and Divergence Between Qur'anic Ecotheology and Water Governance

The analysis reveals substantial alignment between Islamic ecological ethics and the normative principles of Indonesia's Water Law. Both frameworks emphasize justice, sustainability, and collective welfare. These overlaps suggest opportunities for integrating Islamic ecological values into governance structures to reinforce public legitimacy and compliance.

However, divergences also emerge. While the law establishes technical and procedural mechanisms, it does not incorporate moral-spiritual motivations that underlie Qur'anic environmental ethics.[33] This omission weakens the law's normative force and limits its ability to shape community behavior. Without integrating ethical values, governance risks remaining superficial and disconnected from cultural contexts.

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[30] Afrizal Nur Nur et al., "Qur ' Anic Ecotheology and the Ethics of Forest Protection in Indonesia" 26, no. 2 (2025): 351–82, https://doi.org/10.14421/qh.v26i2.6312.

[31] Muhaemin Latif et al., "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia," *Samarah J. Hukum Keluarga Hukum Islam* 7, no. 3 (2023): 1734, https://doi.org/10.22373/sjhk.v7i3.18905.

[32] Munib Munib et al., "Conservation Environmental Sustainability in the Perspective of Islamic Legal Philosophy," *Samarah J. Hukum Keluarga Hukum Islam* 6, no. 2 (2022): 556, https://doi.org/10.22373/sjhk.v6i2.12411.

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

The results underscore that environmental law must engage ethical consciousness to be truly effective. Incorporating values such as accountability, stewardship, and balance can strengthen compliance and cultivate sustainable attitudes rooted in spiritual conviction.

Integrating Mīzān into Water Governance: Toward Divine Accountability

The findings indicate that integrating *mīzān* into water governance fosters greater moral responsibility and strengthens environmental accountability. When ecological balance is framed as a divine mandate, individuals and communities recognize water stewardship as an act of worship and moral duty.[34] This religious motivation enhances compliance beyond what legal coercion can achieve.

The analysis further reveals that divine accountability (*ḥisāb*) adds ethical depth to policy implementation. Islamic environmental movements demonstrate that linking ecological protection to spiritual obligations mobilizes collective action and deepens community engagement.[35] This dynamic illustrates how moral narratives can support technical governance tools.

Embedding *mīzān* within governance frameworks also encourages holistic approaches that recognize the interconnectedness of water systems, social welfare, and spiritual well-being. Ethical grounding strengthens policy coherence and enhances long-term sustainability.

Eco-Sharīʿah Framework: Community Participation and Intergenerational Justice

Building on these insights, the findings support the development of an eco-sharīʿah framework that integrates Islamic ethics with contemporary sustainability goals. Such a framework emphasizes community participation as a core principle of Islamic governance.[36] Participation enhances policy legitimacy and ensures local ownership of water management initiatives.

The eco-sharīʿah model also prioritizes intergenerational justice, grounded in Qur'anic mandates to preserve resources for future generations.[37] This principle aligns

[34] M Lutfi Mustofa, M Fauzan Zenrif, and Ahmad Barizi, "Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts," *Probl. Ekorozwoju* 20, no. 2 (2025): 21–31, https://doi.org/10.35784/preko.7089.

[35] Hendy Setiawan, Nanang Indra Kurniawan, and Purwo Santoso, "Ecotheological Movement of the Muhammadiyah Environmental Council in Response to the Environmental Governance Crisis," *Millah*, 2022, 639–70, https://doi.org/10.20885/millah.vol21.iss3.art2.

[36] Arif Al Anang et al., "Re-Islamization of Land Law in Global Context: An Approach to Fight Ecological Scarcity," *J. HUK. ISLAM* 20, no. 1 (2022): 1–24, https://doi.org/10.28918/jhi.v20i1.6476.

[37] Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed, "Environmental

with long-term sustainability goals and reinforces a moral obligation to maintain ecological integrity.

Ethical stewardship forms the final pillar of the framework, linking governance to spiritual responsibility and communal welfare.[38] This integration bridges the gap between policy design and community practice, offering a culturally resonant model of sustainable water governance.

CONCLUSION

This article has explored the conceptual relationship between Islamic ecotheology and Indonesia's contemporary water governance, highlighting how ethical principles derived from the Qur'anic teachings may provide deeper normative grounding for environmental regulation. Rather than reiterating the specific findings, the conclusion synthesizes the broader significance of the study by emphasizing how integrating spiritual–ethical perspectives with legal frameworks can enrich the moral legitimacy, cultural resonance, and long-term sustainability of water management practices. The discussion shows that Islamic ecological ethics—particularly the values embedded in *mīzān*, *amānah,* and the prohibition of *fasād*—offer a holistic worldview that positions environmental stewardship as both a moral duty and a communal responsibility. When brought into dialogue with statutory governance, these principles open pathways for addressing persistent challenges related to ecological justice, participatory governance, and ethical accountability.

More broadly, the study demonstrates that contemporary environmental governance in Muslim-majority contexts benefits from approaches that recognize the interconnectedness of legal norms, spiritual worldviews, and community practices. Such an approach encourages water governance systems that are sensitive to cultural values while maintaining commitments to sustainability, equity, and public welfare. By framing environmental governance within a moral–spiritual paradigm, the study emphasizes the potential for eco-sharīʿah to serve as a conceptual bridge linking state law with community ethical expectations. This alignment may foster greater coherence in policy

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[38] Latif et al., "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia," 1734.

implementation, enhance community trust, and promote environmental behaviors that are grounded in both legal obligation and spiritual conviction.

Despite these contributions, the study is limited by its conceptual and normative scope. It does not incorporate empirical data on community attitudes, policy implementation processes, or practical evaluations of ecological outcomes. Additionally, variations in theological interpretation across regions and institutions may influence how Islamic ecological ethics are understood or applied, suggesting that the conceptual model developed here should not be assumed to represent a uniform Islamic environmental perspective. These limitations nevertheless provide opportunities for future inquiry. Empirical studies examining how local communities perceive eco-sharīʿah–informed governance, comparative analyses across different Muslim-majority jurisdictions, and policy-oriented research evaluating the effectiveness of spiritually grounded environmental initiatives would all contribute to refining and operationalizing this framework.

Overall, this study underscores the importance of integrating ethical, theological, and legal perspectives in addressing water governance challenges. By offering a structured theoretical foundation for eco-sharīʿah, it contributes to ongoing discussions on the role of religious ethics in environmental policy and suggests promising directions for developing governance models that respond both to ecological realities and to the cultural–moral contexts in which they operate

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