

Ecological Sovereignty from an Islamic Perspective: Surpassing National Sovereignty and Legal Responsibilities

Fouza Azwir Abdul Azis¹

North Sumatra University, Medan, Indonesian
pojaazwir@gmail.com

Detania Sukaraja

North Sumatra University, Medan, Indonesian
detasukaraja@usu.ac.id

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Abstract

Ideally, countries are responsible for protecting the environment sustainably through international cooperation. Islamic law offers principles such as khilafah (human stewardship of the earth), amanah (responsibility), and mizan (balance) to guide humanity in preserving nature. However, in reality, state sovereignty often hinders addressing cross-border environmental issues, with many countries prioritizing national interests. The implementation of Islamic environmental law is also suboptimal and underappreciated in international legal discourse. This study employs qualitative methods, including literature analysis and comparative approaches, to explore Islamic legal principles through sources like the Qur'an, Hadith, and fatwas. It compares Islamic legal approaches with international legal frameworks to identify potential integrations that can enhance global environmental preservation efforts. The findings indicate that Islamic law offers a unique perspective that enriches the global discourse on ecological sovereignty. Integrating Islamic legal principles into international legal frameworks can create more sustainable and equitable approaches, strengthening global efforts in environmental preservation and contributing to sustainable development for all beings on earth.

Keyword: Sovereignty, Ecology, Islamic Law

Abstrak

Idealnya, negara-negara bertanggung jawab melindungi lingkungan secara berkelanjutan melalui kerjasama internasional. Hukum Islam menawarkan

¹ Corresponding Author

prinsip khilafah (kepemimpinan manusia atas bumi), amanah (tanggung jawab), dan *mizan* (keseimbangan) untuk memandu umat manusia dalam menjaga alam. Namun, realitasnya, kedaulatan negara sering menjadi hambatan dalam mengatasi masalah lingkungan lintas batas, dengan banyak negara mengutamakan kepentingan nasional. Implementasi hukum Islam terkait lingkungan juga kurang optimal dan kurang diperhatikan dalam hukum internasional. Penelitian ini menggunakan metode kualitatif dengan analisis literatur dan komparatif terhadap sumber-sumber hukum Islam seperti Al-Qur'an, Hadis, dan fatwa ulama. Penelitian ini membandingkan pendekatan hukum Islam dengan kerangka hukum internasional untuk menemukan potensi integrasi yang memperkuat kerjasama global dalam pelestarian lingkungan. Hasil penelitian menunjukkan bahwa hukum Islam menawarkan perspektif unik yang memperkaya diskursus global tentang kedaulatan ekologis. Integrasi prinsip-prinsip hukum Islam dalam kerangka hukum internasional dapat menciptakan pendekatan yang lebih berkelanjutan dan adil, memperkuat upaya global dalam pelestarian lingkungan, dan berkontribusi pada pembangunan berkelanjutan yang merata bagi semua makhluk di bumi.

Kata Kunci: Kedaulatan, Ekologis, Hukum Islam

Introduction

Sovereignty in the context of international law has long been a cornerstone in determining inter-state relations and territorial boundaries. This concept views a state as an entity with supreme power within its own territory, recognized by other states in the international community. However, with the increasing global interconnectedness and new challenges such as climate change, traditional norms of state sovereignty are continuously being questioned. The issue of climate change, particularly caused by human activities like greenhouse gas emissions, has had widespread impacts that often transcend national borders (Riyanto, 2012).

In the context of Islamic law, the concept of sovereignty has a broader dimension than merely political authority within a specific geographical area. Principles such as khilafah (human stewardship over the earth) and amanah (trust) emphasize the collective responsibility of humanity towards the universe, encompassing the entire biosphere of the earth. This indicates that, from an Islamic legal perspective, the duty to maintain the natural balance and prevent environmental degradation is an integral part of the concept of sovereignty. In practice, however, state sovereignty norms often overlook these broader ecological obligations (Awaluddin & Fajar, 2024). States tend to prioritize their national interests, even when it means disregarding the global environmental impacts of their economic and industrial activities. For instance, countries with high greenhouse gas emissions like China, the United States, and the European Union significantly contribute to global warming, potentially threatening the overall sustainability of the global environment.

The question arises as to the extent to which Islamic legal principles can provide a more inclusive view on these environmental issues. The concept of khilafah, which asserts that humans are stewards or leaders of the earth, implies

that every human action toward the environment should be carried out with deep ethical considerations and responsibility. This contrasts with the traditional view of state sovereignty that prioritizes national rights and interests exclusively. Additionally, in the context of international law, collaborative efforts such as the United Nations Framework Convention on Climate Change (UNFCCC) and the Kyoto Protocol have demonstrated the need for international coordination in addressing global environmental challenges (Adristi et al., 2023). However, the implementation and compliance with these global commitments are still far from adequate, with many countries continuing to pursue their national interests over the collective need to maintain a sustainable earth.

In this context, incorporating Islamic legal values regarding environmental responsibility into the international legal framework can provide a stronger foundation for effective global cooperation in addressing climate change. This encompasses not only formal legal aspects but also the ethical implications of collective actions to preserve the environment, which is humanity's shared heritage. Moreover, it is crucial to consider that climate change affects not only the physical environment but also has the potential to create broader social and economic instability (Suhendra, 2013). Countries with economic vulnerabilities and low infrastructure resilience, particularly in island or coastal regions, may face direct threats from rising sea levels and drastic ecosystem changes. This reinforces the argument to expand the view of state sovereignty to include greater responsibility for overall global welfare.

Overall, this article will explore how the concept of ecological sovereignty in Islamic law can provide a more inclusive and sustainable foundation for addressing global climate change challenges. By integrating Islamic legal principles into the existing international legal structure, it is hoped that a more effective framework will be created to promote global environmental protection and ensure sustainability for future generations.

Literature Review

Publications related to ecology from an Islamic perspective are not a new discourse within the discipline of international environmental law. There are various works that discuss issues approaching this concept. Zainal Abidin, in his journal titled; *"Ekologi dan Lingkungan Hidup dalam Perspektif Alquran,"* has narrated very well the Qur'an's attention to ecology and the environment, highlighting key concepts such as earth (*ard*), damage (*al-ifsad*), and preservation (*al-islah*). With perspectives from A. Qadir Gassing and Mujiyono Abdullah, readers are invited to see that ecological principles in the Qur'an precede modern theories. This enriches the understanding of the relationship between Islamic teachings and the environment, as well as encourages the application of religious values in nature conservation, making it highly relevant in facing current environmental challenges (Abidin, 2017). The above work shares similarities with the author's study in the context of environmental ecology in Islam. The difference is that while Zainal Abidin views the ecological discourse from the perspective of the Qur'an, the author focuses more on the perspective of Islamic law.

Diva Pitaloka, in her research titled; *"Implementasi Hukum Lingkungan Internasional Dalam Hukum Nasional Indonesia,"* has very constructively outlined how the international environmental law system regulates the protection of seas, the atmosphere, marine transportation, and hazardous toxic materials, and establishes basic principles adopted into the national laws of member countries. An in-depth analysis of the implementation of international environmental law in Indonesia, through Law No. 32 of 2009, Law No. 41 of 1999, Law No. 31 of 2004, and Law No. 27 of 2007, shows the adoption of international principles (Pitaloka, 2021). This work shares similarities with the author's study in the context of environmental law, which is more prioritized than national law. The difference is that while Diva Pitaloka's work focuses on describing the derivation of international law into national law implementation, the author's study highlights the conflicting aspects between international needs and national legal interests.

Elly and Hartana, in their publication titled; *"Konsep Keadilan Ekologi dan Keadilan Sosial dalam Sistem Hukum Indonesia antara Idealisme dan Realitas,"* have presented an in-depth analysis of the application of international legal principles in the case of oil pollution by tankers. They highlight the principles of *'polluter pays,'* *'precautionary principle,'* and *'strict liability.'* This work shows the less-than-ideal adoption in national practice, where overlapping authorities existed before the establishment of the Coordinating Ministry for Maritime Affairs in 2015. Additionally, this work describes the solutions offered through the Contingent Analysis method to calculate natural resource losses (Purwendah & Hartana, 2023). The above publication has similarities with the author's research in the context of the application of environmental ecology, which does not align between ideality and reality. The difference is that while Elly and Hartana focus only on one case of ecological violation (oil pollution by tankers), the author describes many cases of ecological violations, although not all are discussed in depth.

Sa'adatun and Muthoifin, in their research titled; *"Trend Penelitian Global Hukum Lingkungan Perspektif Hukum Islam,"* have comprehensively analyzed environmental conservation from the perspective of Islamic law and legislation in Indonesia. Emphasizing the importance of human and nature survival, this work elaborates on environmental conservation through planning, control, maintenance, supervision, and law enforcement. This exploratory study unravels legal aspects thoroughly, both from the perspective of Islamic law and positive law, and asserts that environmental conservation is adopted in the principle of state responsibility, which guarantees citizens' rights to a good and healthy environment. This provides important insights and a deep understanding for society about the importance of preserving ecology for survival (Robi'ah & Muthoifin, 2024). The above research shares similarities with the author's study, particularly in comparing environmental law and Islamic law. The difference is that while Sa'adatun and Muthoifin focus on mapping state responsibilities in ecology, the author takes a broader approach by comparing ecological legal responsibilities on both national and international scales.

Some of the above titles are the themes closest to the study of ecological sovereignty. However, as far as the analysis and exploration have been conducted, no single work has been found that thoroughly and systematically examines ecological sovereignty from the perspective of Islamic Law and legal responsibility

as done in this study. This indicates that this study has significant originality. The novelty lies in the system's discrepancies (disparities) in applying the principles of ecological sovereignty, where procedural bypasses create many contradictions and controversies in international environmental law and national law. From an Islamic perspective, there is essentially the same essence that ecology needs to be protected and there must be strong legal frameworks to safeguard it.

Research Method

This article falls into the category of library research with a qualitative approach. The methodology used is literature analysis and comparative study, particularly concerning Islamic legal sources and normative legal sources. This research compares the Islamic perspective with the international legal framework to identify potential integration that enhances global cooperation in environmental conservation. Through a comparative approach, the researcher reveals similarities and differences in the Islamic perspective and international law approaches to environmental issues, with the hope of contributing to a deeper understanding of how religious values can be integrated with global environmental protection efforts.

The primary sources in this research are international and national regulations related to ecological sovereignty, as well as the Qur'an and Hadith, which are the main foundations of Islamic law. The secondary sources are scientific articles aligned with the author's study, particularly those published in the last 10 years. In formulating the data into a standard journal draft, the author uses a thematic pattern with deductive data citation systems. To avoid data overlap, the author also applies the concept of data triangulation, ensuring that the data presentation in the article is more objective and valid.

Ecological Sovereignty: Its Critical Role and Urgency

Ecological sovereignty refers to the concept where an entity has full control over its environment, both in local and global ecological contexts. Etymologically, 'sovereignty' originates from the Latin word *superanus*, meaning supreme power or authority. Meanwhile, 'ecological' comes from ecology, which studies the interactions between organisms and their environment. Terminologically, ecological sovereignty can be defined as the ability of a country, community, or other entity to control, preserve, and maintain the balance of its environment without harmful external interference. This includes environmental protection policies, natural resource management, and efforts to maintain ecosystem sustainability (Djuned, 2023). In a global context, ecological sovereignty emphasizes the importance of a country or community's independence in managing its natural resources without relying on external interference or interests that may not align with environmental sustainability.

Aldo Leopold, an American naturalist and writer known for his contributions to conservation and ecological thinking, defined ecological sovereignty as the ability to respect and treat nature as an integrated living community, where humans are not the primary stakeholders but part of a larger

ecological system. According to Vandana Shiva, an Indian environmental activist and social scientist, ecological sovereignty is defined as the right of local communities to own and control their own natural resources, including land, water, and seeds, without interference from large corporations or governments that do not prioritize sustainability (Kauanui, 2017). David Suzuki, a Canadian environmental scientist and nature advocate, defines ecological sovereignty as the imperative to recognize that all life on Earth is interconnected and that we have a moral responsibility to maintain the planet's sustainability for future generations, without damaging or exceeding the natural capacity to support life (Cameron, 2014).

The urgency of ecological sovereignty has become increasingly important in the modern era due to the major challenges facing our planet, including climate change, biodiversity loss, environmental degradation, and unsustainable resource use. This concept highlights the need to return control over the natural environment to local communities and entities involved in resource utilization (Wasil & Muizudin, 2023). *First*, climate change is a critical issue that requires ecological sovereignty. With rising global temperatures and the increasing frequency of natural disasters such as storms, floods, and droughts, local communities need the power to implement adaptation and mitigation measures that suit their environmental conditions. Ecological sovereignty enables the development of locally sustainable policies and practices to reduce greenhouse gas emissions and strengthen resilience to the impacts of climate change.

Second, biodiversity is under significant pressure from human activities such as deforestation, wildlife hunting, and intensive agriculture. With growing awareness of the value of ecosystems and the importance of maintaining biodiversity for ecosystem stability, ecological sovereignty allows local communities to manage and conserve their natural resources sustainably, preserving genetic, species, and ecosystem diversity. *Third*, environmental degradation, including water and air pollution and soil damage, affects human health and ecosystem sustainability. By strengthening ecological sovereignty, communities can implement local solutions to address these issues, such as developing eco-friendly technologies, improving waste management, and regulating resource use efficiently.

Additionally, unsustainable resource use such as excessive deforestation and uncontrolled mineral exploitation threatens long-term ecological resilience. Ecological sovereignty promotes sustainable resource management that considers future generations' needs and reduces the ecological footprint of human activities. Overall, the urgency of ecological sovereignty is not only crucial for maintaining natural balance and environmental sustainability but also for improving the quality of life for local communities that rely on natural resources for their livelihoods (Amarulah et al., 2017). It encourages active participation in environmental decision-making, strengthens local identity, and promotes social and economic justice in natural resource management. Thus, ecological sovereignty is not just a theoretical concept but a practical foundation for ensuring the sustainability of our planet for all living beings.

Ecological Sovereignty from an Islamic Perspective

Ecological sovereignty in the Islamic perspective describes the concept of power and responsibility over the natural environment granted by Allah to humans as *khalifah* (stewards) on Earth. This perspective is based on the teachings of the Quran and Hadith, which emphasize the importance of maintaining ecological balance, treating living beings with kindness, and managing natural resources sustainably. Etymologically, the term 'sovereignty' in this context refers to the responsibility and authority given by Allah to humans to preserve and manage the Earth as a trust (*amanah*) that must be accounted for. In the Quran, Allah appoints humans as *khalifah* on Earth (QS. Al-Baqarah: 30), which implies that humans have a moral responsibility to sustain the universe and avoid unnecessary harm (Zulkifli et al., 2023).

The Islamic perspective on ecological sovereignty is also manifested in the concept of '*mizan*' or balance. The Quran explains that Allah created everything with precise and balanced measurements (QS. Ar-Rahman: 7-9), suggesting that humans should maintain ecosystem balance and not exceed the limits of nature's capacity to support life (Kodir & Mushoffa, 2017). Additionally, the concept of '*fitrah*' in Islam teaches that humans are born with an innate instinct to respect and preserve nature. In Hadith, Prophet Muhammad Saw advises against wastefulness (*israf*) in the use of natural resources, as it contradicts the teachings of blessing and justice instilled in Islam. The application of ecological sovereignty from an Islamic perspective also includes principles such as *hifzh al-ma'naṭ* (protection of the trust), *al-'adl wa al-iḥsān* (justice and kindness), and *tawhīd* (belief in the oneness and unity of Allah). This demands that Muslims actively participate in environmental protection, not only as a moral duty but also as an integral part of worship to Allah.

Historically, past Islamic civilizations have demonstrated practices that support ecological sovereignty, such as the development of oases and sustainable irrigation systems in desert areas, as well as promoting trade that values the sustainability of natural resources. Overall, ecological sovereignty in the Islamic perspective is not just about the management of natural resources but also encompasses spiritual, ethical, and justice values in human interactions with nature. This emphasizes that caring for nature is an inseparable part of worship and the moral responsibility of Muslims in achieving social, economic, and environmental justice on this Earth.

The issue of ecological sovereignty in the Islamic world from the time of Prophet Muhammad Saw to the modern era shows the evolution of challenges and responses to environmental protection and natural resource management. During the time of Prophet Muhammad SAW and the early Islamic period, principles such as *hifzh al-ma'naṭ* (protection of the trust) and the preservation of nature as part of the *khalifah*'s duty were highlighted. At that time, Islamic teachings encouraged sustainable practices, such as water conservation, tree planting, and wildlife habitat protection. Prophet Muhammad Saw himself set an example by teaching not to burn plants or disturb living creatures without a clear reason. These principles formed the moral foundation for Muslims to treat nature with a sense of responsibility (Lumbard, 2024).

However, as time passed and social changes occurred, new challenges emerged in the context of ecological sovereignty in the Islamic world. The colonial era brought massive exploitation of natural resources in many Muslim countries, including environmentally damaging mining, deforestation, and unsustainable exploitation of other natural resources. Additionally, rapid urbanization, industrialization, and population growth have created new pressures on the natural environment, such as air and water pollution and soil degradation. This poses challenges for Muslim societies and governments in managing natural resource use sustainably while maintaining the principles of ecological sovereignty taught in Islamic teachings.

In the modern era, many Muslim countries are striving to integrate Islamic environmental values into their public policies. These initiatives include the development of renewable energy, wetland conservation, forest restoration, and promotion of organic farming (Aditiya, 2019). However, challenges such as political instability, resource shortages, and ignorance of environmental values often hinder the widespread implementation of these practices. On the other hand, there is a growing social movement among Muslims that increasingly recognizes the urgency of environmental protection as part of their faith. These groups are working to educate the public about the importance of preserving the environment and actively participating in advocating for sustainable environmental policies.

Sanctions for Violations of Ecological Sovereignty: A Comparison

In the evolving era of globalization, the challenges to environmental sustainability are becoming increasingly alarming. News about rapid climate change, biodiversity loss, and worsening environmental degradation is in the spotlight. Amidst these dynamics, the concept of ecological sovereignty emerges as a fundamental principle in maintaining the balance of nature (Simbolon, 2014). Understanding and applying sanctions for ecological sovereignty is not just about how humans should act towards the environment, but also underscores the collective responsibility as stewards (*khalifah*) of this planet. Therefore, the importance of regulations and sanctions in international and national law is becoming more apparent. Strict regulations govern human activities towards the environment, while firm sanctions impose consequences for violations that can damage the global ecosystem. This is not only about compliance with rules but also ensuring that these policies have a tangible impact on preserving environmental sustainability for future generations.

Sanctions for ecological violations in international and national law reflect serious efforts to maintain environmental sustainability worldwide. At the international level, agreements and conventions such as the Convention on Biological Diversity and the Kyoto Protocol regulate collective actions to protect global ecosystems and reduce the impacts of climate change. These conventions require member countries to implement policies that reduce greenhouse gas emissions and maintain biodiversity. International law provides a framework that allows countries to adopt collaborative approaches in environmental protection, although implementation often requires strong international cooperation. Countries that violate international agreements may face diplomatic sanctions,

such as official reprimands or diplomatic isolation, and economic sanctions, such as trade restrictions or substantial financial penalties (Wahyuni, 2022).

On the other hand, national law plays a crucial role in addressing ecological violations at the local or regional level. Many countries have enacted strict environmental laws to protect their natural resources from destructive activities. Strong enforcement mechanisms, such as environmental monitoring, strict licensing, and law enforcement against violations, are integral to ensuring compliance with these regulations. National law implementation often involves cooperation between governments, non-governmental organizations, and the private sector to ensure adherence to environmental regulations. Countries that effectively implement environmental laws often benefit from healthier environments, sustainable natural resources, and better quality of life for their citizens.

Sanctions for ecological violations in international and national law are not merely theoretical concepts but also have concrete impacts that can be observed through various global cases. For example, the implementation of the Kyoto Protocol on climate change has forced industrialized countries to significantly reduce their greenhouse gas emissions. Countries that fail to meet emission targets may face heavy economic sanctions, such as market access restrictions or substantial financial penalties. At the national level, many countries have faced serious challenges related to environmental degradation and habitat loss. For instance, China has enacted stricter environmental protection laws, such as air and water pollution control laws (Andreas Pramudianto, 2022). The country has imposed substantial fines on companies that violate these regulations and even closed factories that do not comply with established environmental standards.

In Indonesia, environmental laws such as Law No. 32 of 2009 on Environmental Protection and Management provide a legal basis for the government to enforce protection of vital natural resources. Cases of legal enforcement against illegal logging and river pollution are concrete examples of how national law can effectively address environmental issues. Additionally, in some African countries, such as Kenya, courts have used environmental laws to impose penalties on companies responsible for significant environmental damage, such as river water pollution or uncontrolled deforestation (Dwipayana et al., 2019).

From an Islamic perspective, the Qur'an contains various verses that provide guidance on the importance of environmental preservation and the consequences for those who damage ecology. These verses not only emphasize prohibitions against causing harm but also offer a deep understanding of the relationship between humans, nature, and their Creator. Surah Al-A'raf (7:56) strongly forbids causing corruption on earth after Allah has set it right, reminding that the earth was created and perfected by Allah for human benefit (Subli, 2023). Actions that damage the natural environment are seen as contrary to Allah's mercy and require a response of awareness and responsibility.

In Surah Al-Baqarah (2:205), Allah describes how those who turn away from His commandments are prone to creating corruption on earth. This verse indicates that causing damage to the earth, whether to the environment or the living beings within it, is an act disliked by Allah. It underscores that human

existence on earth should contribute to maintaining the ecological balance set by Allah. In Islamic jurisprudence (*fiqh*), these principles are reinforced with emphasis on human responsibility as stewards of the earth. The concept of *diyah* (compensation or restitution) can be applied in cases of environmental damage as a form of reparation and compensation for the harm caused (Muhammad, 2022).

Furthermore, the Hadith of Prophet Muhammad Saw also provides practical guidance on environmental protection. Prophet Muhammad Saw prohibited wastefulness, the burning of forests without benefit, and taught the importance of treating nature with responsibility. Overall, sanctions in the Qur'an and Islamic teachings provide a strong moral foundation for maintaining the natural environment as a trust from Allah (Athiyah, 2017). This reflects a commitment to preserving the earth as His blessing and encourages Muslims to live with a strong sense of responsibility towards the environment and the sustainability of the planet for future generations. This demonstrates that normative law and Islamic law share similarities and differences, which will be more clearly outlined in the following table;

Aspect	Normative law	Islamic Law
Sources of Law	International Conventions, National Laws	The Qur'an, Hadith, and fiqh (interpretation of Islamic law)
Purpose	Protecting the global environment, regulating inter-state relations in environmental protection	Regulating sustainable and civilized living practices, maintaining the balance of nature as a divine trust (<i>khilafah</i>)
Sanctions	a. Diplomatic sanctions: official reprimands, diplomatic isolation b. Economic sanctions: trade restrictions, financial penalties c. Legal sanctions: fines, imprisonment for serious offenses	a. <i>Diyah</i> (compensation or restitution) for environmental damage b. <i>Tazir</i> (discretionary punishment) for environmental law violations c. <i>Hadd</i> (punishment prescribed by the Qur'an or Hadith) for serious offenses
Implementation	Environmental regulatory agencies, International courts for specific cases	<i>Qadi</i> (judge) in Sharia courts, Fatwa councils and committees for environmental law interpretation

Table 1: Ecological Sovereignty in Normative Law and Islamic Law

Ecological Sovereignty as a Global Responsibility

In this era of globalization, we face increasingly complex and urgent environmental challenges. Climate change, biodiversity loss, pollution, and ecosystem degradation are issues that cannot be tackled by a single country alone.

These phenomena require us to reconsider the concept of sovereignty, not just as an exclusive claim of a state over its territory but as a collective responsibility to protect the global environment. Ecological sovereignty emerges as a response to the limitations of traditional sovereignty in addressing cross-border issues. As discussed earlier, ecological sovereignty is the idea that countries have a responsibility to maintain and preserve the environment as part of their sovereignty (Remikatu, 2020). This means that sovereignty is no longer viewed solely in terms of territorial jurisdiction but also in relation to the global obligation to protect the health of the planet. Ecological sovereignty demands the recognition that ecosystems and natural resources are a shared legacy of humanity that must be protected and managed sustainably.

However, current constraints include traditional principles where traditional sovereignty often serves as an obstacle to global efforts in addressing environmental crises. This concept is based on the supremacy of a state's political authority over its territory and does not accommodate external intervention, even when global interests are at stake. For example, when a country is reluctant to reduce greenhouse gas emissions due to economic or domestic political reasons, the impact is felt worldwide. This demonstrates that a territorial-focused approach is inadequate for addressing global issues. Postmodern theorists like Hannah Arendt and Michel Foucault have critiqued traditional sovereignty and offered alternative views on power and responsibility (Efriani et al., 2020). Arendt, for instance, argued that sovereignty often overlaps with tyranny and advocated for the creation of public spaces of freedom through revolutionary and participatory constitutions. Foucault, on the other hand, suggested that power is ubiquitous and not solely possessed by states. This perspective paves the way for a more flexible and inclusive understanding of sovereignty, including ecological sovereignty.

To implement ecological sovereignty, close international cooperation and commitment from all countries to act in the interest of the global environment are necessary. This involves various forms of action. International agreements such as the Kyoto Protocol and the Paris Agreement represent early efforts to address climate change collectively. However, further steps are needed to ensure these agreements are implemented effectively and fairly. Shared resource management requires countries to collaborate in managing natural resources that cross territorial boundaries, such as rivers, seas, and forests (Amarulah et al., 2017). This may involve the establishment of international management bodies responsible for ensuring sustainable use of these resources. Technology transfer and financial assistance involve developed countries helping developing countries with their environmental conservation efforts. This can be achieved through the transfer of green technologies and providing financial aid for environmental projects.

Despite its promising solutions, implementing ecological sovereignty is challenging. Major challenges include conflicts of national interest, where countries often have differing priorities, particularly between developed and developing nations. Developing countries may focus more on economic development than environmental conservation. Ensuring compliance and enforcement is another significant challenge, as it requires strong and transparent mechanisms to ensure that all countries adhere to international agreements and take necessary actions. Global inequality must also be addressed fairly, recognizing

and addressing differences in capacity and resources between developed and developing countries (Clifford et al., 2022). This requires a proportional distribution of responsibilities based on each country's contributions and capacities.

In the context of Islamic perspectives and Islamic countries, the pressing global environmental challenges raise profound questions about the concept of sovereignty and collective responsibility of humanity. Climate change, biodiversity loss, pollution, and ecosystem degradation can no longer be ignored by any single country. The concept of ecological sovereignty offers a new perspective that views the environment as an integral part of humanity's shared legacy that must be preserved sustainably. In Islam, the concept of khalifah, or steward responsible for the earth (*al-Ard*), emphasizes that humans have a moral responsibility to maintain the integrity of nature. The Quran explicitly states that humans are appointed as stewards on Earth (QS. Al-Baqarah: 30), implying that environmental preservation is part of humanity's moral and spiritual duties (Muhammad, 2022).

For Islamic countries, understanding ecological sovereignty can be interpreted as recognizing that human existence and life cannot be separated from a healthy and sustainable environment. This leads to the need for close international cooperation to protect global ecosystems and address the adverse impacts of climate change. Positive contributions from Islamic countries can be realized through the implementation of environmental policies aligned with Islamic values on natural conservation and social justice. However, the challenges faced are not easy. Differences in national priorities, economic capacities, and compliance with international agreements are some of the main obstacles. Islamic countries, like others, also face challenges in ensuring adherence to international environmental commitments while maintaining sustainable economic development.

Protecting the Environment: Starting with Yourself

In the modern era, every individual plays a crucial role in preserving and protecting the environment, with this role varying according to their abilities and positions. Each person, regardless of status or profession, has a responsibility to care for the environment through their daily actions. This can involve simple habits like reducing waste, conserving energy, or making more eco-friendly choices. Individual awareness of their ecological footprint is a critical first step, as small changes at the personal level can accumulate into significant positive impacts for the planet (Djuned, 2023). For those in influential positions, such as educators, journalists, or community leaders, their responsibility extends beyond personal actions. They have the power to advocate for environmental issues and educate others on the importance of environmental conservation. Through their platforms, they can disseminate information, motivate others to adopt sustainable practices, and promote awareness of environmental challenges. Their ability to communicate and mobilize others can create collective movements that influence broader policies and actions.

On the other hand, professionals in various fields can make significant contributions through their expertise. Scientists and researchers, for instance, play

a role in advancing our understanding of environmental issues and developing innovative solutions. Engineers and architects can design projects that minimize environmental impact, while business leaders can implement sustainable practices within their operations. Each profession has the opportunity to contribute knowledge and skills towards environmental protection. Individuals in positions of authority, such as policymakers and government officials, have a substantial responsibility in shaping policies and regulations that affect the environment (Pitaloka, 2021). Their decisions impact major initiatives, from climate action plans to conservation regulations. Leadership in these roles requires a commitment to evidence-based decision-making and a vision for sustainable development. By prioritizing environmental interests in policymaking, they can drive systemic changes that support planet preservation.

Meanwhile, individuals involved in grassroots initiatives and volunteer work make tangible contributions to environmental protection at the local level. They might join environmental groups or participate in community activities such as beach clean-ups, tree planting, or habitat restoration. Their involvement not only helps improve the local environment but also builds awareness and environmental responsibility within their communities. From an ethical and philosophical perspective, many cultures and religions emphasize the moral responsibility of individuals to care for the environment (Zulkifli et al., 2023). For example, in Islamic teachings, the concept of *khalifah* or stewardship over the earth (*al-Ard*) underscores that humans have a moral duty to preserve the natural world. The Quran states that humans are given the role of *khalifah* on Earth, implying that environmental stewardship is part of humanity's moral and spiritual duties.

Overall, the role of individuals in environmental conservation is diverse and influenced by their abilities and positions. Whether through personal actions, advocacy, professional contributions, policy leadership, or community efforts, each role has significant impact. By recognizing and leveraging their unique roles, individuals can collectively address environmental challenges and contribute to a more sustainable future for all.

Conclusion

This study highlights that ecological sovereignty from the perspective of Islamic law is capable of transcending the boundaries of national sovereignty and provides a broader and more inclusive legal framework for responsibility. Islamic perspective, with its principles of *khilafah* (stewardship), *amanah* (trust), and *mizan* (balance), offers strong ethical and moral guidance for protecting and preserving the environment. However, challenges arise in implementing ecological sovereignty globally, as both Islamic and non-Islamic countries tend to prioritize their own territorial sovereignty. This often places national interests above global concerns, thereby hindering effective international cooperation. The study emphasizes the need for closer international collaboration and a collective commitment to prioritize environmental preservation as a shared responsibility. Thus, the concept of ecological sovereignty championed by Islamic law holds significant potential for creating a fairer, more sustainable, and effective approach

to addressing global environmental challenges, while supporting inclusive sustainable development for all living beings on Earth.

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