A peer-reviewed journal published by Faculty of Law Universitas Negeri Semarang, Indonesia. The title has been indexed by SCOPUS, SINTA, GARUDA, BASE, OneSearch.
ISSN 2654-8313 (Print) 2654-8305 (Online)
Online at https://journal.unnes.ac.id/journals/JPHI/index
DOI: https://doi.org/10.15294/jphi.v9i2.34668

JURNAL PENGABDIAN HUKUM INDONESIA
Indonesian Journal of Legal Community Engagement

Submitted	: October 4, 2025
Revised	: December 12, 2025
Accepted	: October 5, 2026
Published	: October 28, 2026
Available Online	: October 30, 2026

Reception of Qur'anic and Hadith-Based Shariah Values in Shaping Eco-Theological Awareness Among Coastal Muslims in Panggul, Trenggalek, Indonesia

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Abstract

This study aimed to examine the perception and application of ecological values by coastal community of Panggul, Trenggalek, Indonesia, based on Shariah principles through the mediation of local wisdom. The ecological values derived from Shariah principles were internalized in the daily lives of the community, particularly in environmental conservation practices, using Hans Robert Jauss's reception theory. A qualitative method was adopted with a case study approach, using in-depth interviews and field observations to collect primary data from the local community, including religious leaders, traditional leaders, environmental activists, and residents. The results showed that the community's interpretation of Shariah principles was not limited to textual understanding but was shaped by cultural and ecological experiences. Shariah teachings were manifested in daily practices such as forest preservation, water conservation, and sustainable farming. These actions were rooted in local wisdom passed down through generations and served as adaptive responses to environmental challenges. The incorporation of Shariah principles and local tradition reflected a form of religious understanding that was ecologically aware and promoted sustainable practices in harmony with the natural environment. This study advanced Islamic eco-theology by integrating reception theory with a living Shariah approach, expanding the interpretive framework for applying Shariah principles to ecological stewardship in socially and culturally relevant contexts.

KEYWORDS *Shariah Principles Reception, Eco-Theological Awareness, Islamic Local Wisdom, Coastal Community Practices, Reception Theory.*

Introduction

The global ecological crisis, affecting Indonesia, has triggered severe environmental challenges, including deforestation, coastal contamination, and ecosystem decline, with profound consequences for biodiversity and the livelihoods of local communities.[1] Deforestation, fueled by agricultural expansion, mining activities, and logging, contributes to habitat destruction and elevates greenhouse gas emissions.[2] Meanwhile, forest fires intensified by the El Niño phenomenon further deteriorate terrestrial ecosystems.[3] Coastal zones are contaminated by excess nutrients, heavy metals, and plastic waste originating from industrial, agricultural, and various human activities.[4] This harms coral reefs and mangrove ecosystems serving as important buffers for biodiversity.[5] The impacts endanger livelihoods and public health. The prevalence of environmental degradation suggests that the ecological values embedded in Shariah principles have not been fully internalized or translated into community practices.[6] Therefore, the community's ecological awareness must be

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1 Bayu Dwi Anggono, Rofi Wahanisa, and Cairin Melina, "Determinants of Sustainable Land Use Change in Agricultural Utilization and Environmental Performance," *International Journal of Energy Economics and Policy* 13, no. 3 (2023), https://doi.org/10.32479/ijeep.14443.

2 Ummi A'zizah Zahroh and Fatma Ulfatun Najicha, "Problems and Challenges on Environmental Law Enforcement in Indonesia: AMDAL in the Context of Administrative Law," *Indonesian State Law Review (ISLRev)* 5, no. 2 (October 2022): 53–66, https://doi.org/10.15294/islrev.v5i2.46511; Hadi Susilo Arifin and Nobukazu Nakagoshi, "Landscape Ecology and Urban Biodiversity in Tropical Indonesian Cities," *Landscape and Ecological Engineering* 7, no. 1 (January 2011): 33–43, https://doi.org/10.1007/s11355-010-0145-9.

3 D.F.R. Cleary and L. DeVantier, "Indonesia: Threats to the Country's Biodiversity," in *Encyclopedia of Environmental Health* (Elsevier, 2011), 187–97, https://doi.org/10.1016/B978-0-444-52272-6.00504-3.

4 Carya Maharja et al., "Multiple Negative Impacts Of Marine Plastic Pollution On Tropical Coastal Ecosystem Services, And Human Health And Well-Being," *Ocean & Coastal Management* 258 (November 2024): 107423, https://doi.org/10.1016/j.ocecoaman.2024.107423; Dini Adyasari et al., "Anthropogenic Impact on Indonesian Coastal Water And Ecosystems: Current Status and Future Opportunities," *Marine Pollution Bulletin* 171 (October 2021): 112689, https://doi.org/10.1016/j.marpolbul.2021.112689.

5 Tri Hardi et al., "Factors Influencing Environmental Sustainability in the Dairy Agro-Industry in Indonesia," ed. A. Sudarmaji et al., *BIO Web of Conferences* 158 (February 2025): 02007, https://doi.org/10.1051/bioconf/202515802007.

6 Muhammad Mutawalli Mukhlis et al., "Regional Autonomy System: Delegation of Authority and Power of Regional Government in Indonesia in the Study of Fiqh Siyasah," *Al-Istinbath: Jurnal Hukum Islam* 9, no. 2 (September 2024): 505–26, https://doi.org/10.29240/JHI.V9I2.9709.

strengthened through Qur'anic and hadith values manifested in Shariah principles and lived out in daily activities as expressions of local wisdom.[7] Qur'anic values, when integrated with local wisdom, function as theological and ethical foundations for environmental conservation.[8] Islam provides ecotheological principles to address the environmental crisis, grounded in Qur'anic teachings that report the harmonious relationship between humanity and the natural world.[9] Humans are designated as *khalifah* (stewards) entrusted with the wise management of the environment,[10] while being prohibited from committing *fasād* (corruption and destruction) and *isrāf* (wastefulness).[11] The principles of *tawḥīd, iḥsān,* and *maqāṣid al-sharī'ah* constitute the theological foundation of Islamic environmental ethics, providing guidance for education, policymaking, and the integration of scientific approaches toward sustainable conservation.[12] Islam reports the interconnectedness of all living beings, placing on humans

[7] Muh Mutawalli Mukhlis et al., "Challenges and Solutions in the Appointment of Acting Regional Heads (PJ . Kepala Daerah) in Indonesia : A Sharia and Islamic Democracy Perspective," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 22, no. 1 (2025): 115–34, https://doi.org/10.21154/justicia.v22i1.10688.

[8] Nur Aisyah, "Integration of Faith and Ecosystems: Islamic Theology as a Foundation for Resistance to Environmental Exploitation in Mandailing Natal," *International Journal of Islamic Educational Research* 2, no. 2 (2025): 19–26.

[9] Eko Zulfikar, "Wawasan Al-Qur'an Tentang Ekologi: Kajian Tematik Ayat-Ayat Konservasi Lingkungan," *QOF* 2, no. 2 (December 2018): 113–32, https://doi.org/10.30762/qof.v2i2.578.

[10] Abdulrahman Helli, "Does the Qurʾān Offer Foundational Principles for Environmental Ethics?," *Journal of Islamic Ethics* 6, no. 2 (February 2024): 1–25, https://doi.org/10.1163/24685542-20240003; Mohsen Makki and Jérôme Juilleret, "The Importance of Soil in Islam: A Study Based on Statements in the Quran," in *Cultural Understanding of Soils* (Cham: Springer International Publishing, 2023), 135–52, https://doi.org/10.1007/978-3-031-13169-1_6; Hossein Masoumbeigi et al., "An Approach to the Anthropological Theory of the Qur'an and Hadith and Their Roles in Reducing Environmental Degradation," *International Journal of Medical Toxicology and Forensic Medicine* 11, no. 4 (December 2021): 36166–36166, https://doi.org/10.32598/ijmtfm.v11i4.36166.

[11] Muhammad Muhammad et al., "Freedom That Is Not Absolute: Ecological Ethics and Human-Nature Relationship in the Qur'an," *Studia Ecologiae et Bioethicae* 22, no. 4 (July 2024): 17–27, https://doi.org/10.21697/seb.5821; Rahman et al., "Socio-Eco-Religio-Cultural Approaches in Addressing Environmental Damage: An Interpretative Analysis Based on The Quran and Hadith," *Revista de Gestão Social e Ambiental* 18, no. 1 (May 2024): e06524, https://doi.org/10.24857/rgsa.v18n1-127.

[12] Arkin Haris et al., "Eco-Maqāṣid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 2 (August 2024): 219–36, https://doi.org/10.24090/mnh.v18i2.10652.

an ethical responsibility to safeguard nature as an integral manifestation of their faith.[13]

From the perspective of prophetic traditions, the Prophet Muhammad's ecological concern is reflected in the statement promoting the planting of a tree on the Day of Judgement (narrated by al-Bukhari).[14] The Prophet emphasized the importance of environmental preservation by prohibiting the pollution of stagnant water (narrated by Muslim).[15] and condemned causing harm to animals without just cause (narrated by al-Bukhari and Muslim). Accountability for the unjust killing of a bird was stressed, emphasizing that the act would be questioned before God.[16] These prophetic traditions affirm the role of humans as *khalifah* entrusted with environmental responsibility, while stating that maintaining cleanliness and purity is an integral dimension of faith.

The ethical directive in Surah al-A'raf [7]: 31 emphasizes modesty in worship and moderation in consumption, warning against extravagance that leads to divine disapproval. Classical exegesis, such as *Tafsīr al-Wāḍiḥ,* contextualizes the verse as a corrective response to pre-Islamic practices like circumambulating the Ka'ba without clothing or observing unnecessary dietary restrictions during pilgrimage.[17] *Tafsīr Abū al-Su'ūd* stresses that the verse establishes an obligation for appropriate dress and temperance in daily life.[18] *Tafsīr al-Tustarī* interprets excessiveness as a cause of ignorance and moral decline in contrast to moderation, which facilitates wisdom and

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[13] Abdul Matin bin Salman and Eko Asmanto, "Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 7, no. 2 (December 2024): 361–78, https://doi.org/10.24090/volksgeist.v7i2.12205; Aji Kurbiyanto et al., "Environmental Ethics in Islamic Teachings: Discussing Ethical Principles in Islamic Teachings That Emphasize Environmental Protection and Preservation," 2024, 15–34, https://doi.org/10.1007/978-981-97-8772-2_2; Rahman et al., "Socio-Eco-Religio-Cultural Approaches in Addressing Environmental Damage: An Interpretative Analysis Based on The Quran and Hadith."

[14] Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah Abū 'Abdillāh Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018).

[15] Muslim bin al-Hajjaj Al-Naisaburi, *Ṣaḥīḥ Muslim* (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018).

[16] Aḥmad bin Shu'aib bin 'Alī Abū 'Abdirraḥmān Al-Nasā'ī, *Sunan Al-Nasā'ī* (Kairo: Jam'iyyah al-Maknaz al-Islāmī, 2018).

[17] Muḥammad Maḥmūd Al-Hijāzī, *Tafsīr Al-Wāḍiḥ,* (Beirut: Dār Al-Jayl Al-Jadīd, 1992).

[18] Abul Su'ūd al-'Amādi Muḥammad bin Muḥammad bin Muṣṭafā, *Tafsīr Abū Al-Su'ūd* (Beirut: Dār Ihya' al-Turats al-'Arabi, n.d.).

balance.[19] Surah al-Rūm [30]: 41 states that ecological and social corruption result from human misconduct. In the view of *Tafsīr al-Sha'rāwī*, this corruption includes visible injustices and hidden moral deterioration reported through natural upheavals, which serve as reminders for humanity to repent and restore ethical order.[20]

Several studies show the role of local wisdom in environmental conservation. In Bangka Belitung, Malay community practices *kelekak* (plant conservation) and *pemalian* forests (forbidden forests) to prevent deforestation and maintain ecological function.[21] Karampuang tribal community in South Sulawesi uses sacred and culturally significant practices, including *Ale Karamak* (sacred forest), *Aju Doti* (cursed tree), and *Aju Ajajingeng* (birth tree), to preserve biodiversity.[22] In South Sumatra, peatland restoration combines local wisdom with ecological techniques, such as planting Multi-Purpose Tree Species, managing Gelam forests with honey bees, and protective sago cultivation.[23] In Central Java, particularly in the Muria Forest Area, community empowerment and sustainable forest management can be supported through the use of digital technology, the strengthening of work patterns and intergenerational mindsets, and the implementation of participatory forest governance that integrates land tenure mapping, an understanding of local socio-cultural dynamics, and innovative strategies to address land-use conflicts and ensure the sustainability of forest resources.[24] The cases suggest that cultural

[19] Abu Muḥammad Sahl bin Abdullah bin Yūnus bin Rafīq Al-Tustarī, *Tafsīr Al-Tustarī* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2002).

[20] Muḥammad Mutawallī Al-Sya'rāwī, *Tafsīr Al-Sya'rāwī: Khawātir Al-Sya'rāwī Ḥaula Al-Qur'an* (Kairo: Akhbār al-Yaum, 1991).

[21] Henri et al., "Community's Local WWisdom and Its Relationship with Environmental Conservation Efforts in Bangka Belitung, Indonesia," *IOP Conference Series: Earth and Environmental Science* 1115, no. 1 (December 2022): 012036, https://doi.org/10.1088/1755-1315/1115/1/012036.

[22] M Yusuf et al., "Implementation Local Wisdom of Karampuang Tribal Community for Forest Conservation in South Sulawesi, Indonesia," *Ecology, Environment and Conservation* 25, no. 2 (2019): 97–102.

[23] M Edi Armanto, Elisa Wildayana, and Bella Syakina, "Emphasizing Local Wisdom in Peatland Restoration in South Sumatra Indonesia," *Polish Journal of Environmental Studies* 34, no. 2 (January 2025): 1017–25, https://doi.org/10.15244/pjoes/187124.

[24] Eva Banowati et al., "Tenurial Mapping and Agroforestry Model Development Based on Socio-Cultural Dynamic on Muria Forest Production Area," *Indonesian Journal of Environmental Law and Sustainable Development* 4, no. 1 (2025), https://doi.org/10.15294/ijel.v4i1.22287; Eva Banowati et al., "Digital Technology Use and Perceived Intergenerational Empowerment in

traditions, sacred elements, and integrative methods support sustainable resource management. Modernization and policy gaps have challenged effectiveness, reporting the need for legal recognition, policy support, and community-based governance.[25]

Previous studies on the implementation of Shariah principles in eco-theology emphasize the role of Islamic values in sustainable environmental management.[26] The principle of *khilāfah* shows human responsibility as stewards of the earth, while *'adl* and protection of vulnerable populations guide the formulation of equitable environmental policies.[27] The application of a green economy based on *maqāṣid al-sharī'ah* integrates environmental, moral, social, and financial dimensions to support sustainable development.[28] Other studies suggest the potential of Shariah integration in environmental policy through mechanisms such as the *mappatoi* system and eco-metaverse. However, the challenges in regulation, technological adaptation, and practical implementation remain.[29] The results report the importance of Shariah internalization as an ethical and normative framework for environmental sustainability.

To fill the gap, this study offers novelty by examining the internalization and practice of Shariah principles in ecological awareness within the local wisdom of the Muslim community in Panggul, Trenggalek.

Sustainable Rural Tourism: Evidence from a Youth-Dominated Sample in Mount Muria, Indonesia," *International Journal of Sustainable Development and Planning* 21, no. 8 (August 31, 2026): 3779–88, https://doi.org/10.18280/ijsdp.210827.

[25] Arsyad Aldyan et al., "Local Wisdom-Based Environmental Management Policy in Indonesia: Challenges and Implementation," *Journal of Law, Environmental and Justice* 2, no. 3 (December 2024): 332–54, https://doi.org/10.62264/jlej.v2i3.100.

[26] Mukhlis Latif et al., "The Nature of the Position of Wilayatul Faqih in the Iran Islamic Constitutional System : The Essence of Ayatollah Khomeini ' s Thoughts," Res Militaris 12, no. 4 (2022): 2051–67.

[27] Jasim Mohammed Hussein et al., "Islamic Legal Perspectives on Climate Change and Global Policy Frameworks," *Al-Istinbath: Jurnal Hukum Islam* 9, no. 2 (November 2024): 723–42, https://doi.org/10.29240/jhi.v9i2.11185.

[28] Mansur Chadi Mursid, Fathul Aminudin Aziz, and Dita Anjani, "The Role of Sharia Economics in Realizing Sustainable Green Economic Development," *Journal of Infrastructure, Policy and Development* 8, no. 5 (May 2024): 5012, https://doi.org/10.24294/jipd.v8i5.5012.

[29] H Insawan et al., "Implementation of the Eco-Metaverse in Indonesia: Sharia Economic Perspective," *Samarah* 9, no. 1 (2025): 107–29, https://doi.org/10.22373/sjhk.v9i1.26262; M Y Qamaruddin et al., "Islamic Legal Hybridity in the Mappatoi System: Sharia Economic Adaptation among Minority Muslim Communities in Plural Society," *Jurnal Ilmiah Al-Syir'ah* 23, no. 1 (2025): 139–55, https://doi.org/10.30984/jis.v23i1.3556.

Even though previous studies have reported the role of local wisdom and Islamic values in environmental conservation, there remains a lack of in-depth investigation into how coastal communities actively interpret and implement Shariah principles in daily ecological practices. This study assumes that local wisdom in Panggul is consistent with Shariah values translated into concrete conservation actions guided by religious and cultural norms.

The novelty is in applying Hans Robert Jauss's reception theory to explain how the community receives and adapts the principles.[30] The people of Panggul actively interpret, internalize, and operationalize Shariah-based guidance, such as *khilāfah* (stewardship) and *ḥifẓ al-bi'ah* (environmental protection), into sustainable practices rooted in local traditions. This framework shows how Shariah principles become a living normative guide for ecological responsibility, integrating religious, cultural, and environmental values into everyday life.

Methods

This study adopted a descriptive qualitative field[31] design using a case approach.[32] Muslim community in Panggul, Trenggalek, was considered the primary subject, aiming to explore the interpretation and application of Shariah principles in daily ecological practices. Data were collected through field observations and in-depth interviews with five key informants, consisting of one religious leader, one community figure acting as a cultural expert (*dalang*), one fisherman, and two youth leaders, with visual documentation of environmental activities. This methodological

[30] Raj Singh and Pratima Pratima, "Jauss' Theory of Reception," *International Journal of Health Sciences* 6, no. s6 (July 2022): 2151–62, https://doi.org/10.53730/ijhs.v6nS6.10261.

[31] T Soukup et al., "Undertaking Field Research," *Journal of Clinical Urology* 10, no. 1 (2017): 58–61, https://doi.org/10.1177/2051415816651562.

[32] Ruth Taylor and Annette Thomas-Gregory, "Case Study Research," *Nursing Standard* 29, no. 41 (June 2015): 36–40, https://doi.org/10.7748/ns.29.41.36.e8856; S Crowe et al., "The Case Study Approach," *BMC Medical Research Methodology* 11 (2011), https://doi.org/10.1186/1471-2288-11-100; Robert Stake and Merel Visse, "Case Study Research," in *International Encyclopedia of Education(Fourth Edition)* (University of Illinois at Urbana-Champaign, Urbana, IL, United States: Elsevier, 2023), 85–91, https://doi.org/10.1016/B978-0-12-818630-5.11010-3.

framework allowed for a comprehensive understanding of how Shariah principles were internalized and operationalized within local wisdom. The dynamic interaction between religious teachings, cultural experiences, and community-based environmental responsibility was reported to shape sustainable ecological behavior.[33]

Data analysis was conducted using an inductive approach, connecting field studies with relevant theoretical perspectives to understand how Shariah principles were received and implemented within the local context. The method developed patterns and meanings from the data without imposing predetermined categories. This study examined how the community interprets, internalizes, and applies Shariah principles in ecological practices, reflecting social, cultural, and environmental realities by integrating Hans Robert Jauss's reception theory. The approach provided a contextual understanding of how religious values are operationalized through local wisdom, shaping community-based environmental responsibility and sustainable ecological behavior.[34]

Results and Discussion

The main observation is that Panggul coastal community actively integrates *sharī'ah* principles into ecological practices, showing a holistic understanding of the Qur'an in everyday life.[35] This acceptance is rooted in

[33] U Kemparaj and S Chavan, "Qualitative Research: A Brief Description," *Indian Journal of Medical Sciences* 67, no. 3 (2013): 89–98, https://doi.org/10.4103/0019-5359.121127; R Whitley, "Social Capital and Public Health: Qualitative and Ethnographic Approaches," in *Social Capital and Health* (Dartmouth Medical School, Dartmouth Psychiatric Research Center, Lebanon, NH, United States: Springer New York, 2008), 95–115, https://doi.org/10.1007/978-0-387-71311-3_6; Soukup et al., "Undertaking Field Research."

[34] M Crowe, M Inder, and R Porter, "Conducting Qualitative Research in Mental Health: Thematic and Content Analyses," *Australian and New Zealand Journal of Psychiatry* 49, no. 7 (2015): 616–23, https://doi.org/10.1177/0004867415582053; G O'Kane and B Pamphilon, "The Importance of Stories in Understanding People's Relationship to Food: Narrative Inquiry Methodology Has Much to Offer the Public Health Nutrition Researcher and Practitioner," *Public Health Nutrition* 19, no. 4 (2016): 585–92, https://doi.org/10.1017/S1368980015002025.

[35] Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 2021): 469–84, https://doi.org/10.14421/qh.2021.2202-10.

the direct dependence on coastal resources, which cultivates an increased ecological awareness interpreted through religious values. The strong tradition of communal cooperation, with the influence of local religious and cultural leaders, reinforces the integration. Therefore, the community's ecological interpretation of *sharīʿah* differs from inland Muslim communities, where environmental concerns may be less closely tied to daily livelihoods, leading to a weaker linkage between religious teachings and ecological responsibility.

The community interprets Qur'ānic guidance on stewardship (*khilāfah*), environmental protection (*ḥifẓ al-bi'ah*), protection of resources (*ḥifẓ al-māl*), and preservation of life (*ḥifẓ al-nafs*) through culturally grounded practices. Local wisdom, such as *owah gingsir* (adaptation to natural and social change), *wahyu garing* and *wahyu teles* (literal and internalized revelation), and symbolic interpretations of paradise and hell, serves as the medium for contextualizing divine injunctions. Practices including marine protected areas (*sasi laut*), ritual offerings to sea (*larung saji*), and communal conservation efforts reflect gratitude (*shukr*), moderation (*iʿtidāl*), and moral accountability, translating Qur'ānic directives from abstract principles into lived, normative actions (QS. al-Baqarah [2]:30; QS. al-Ḥijr [15]:19; QS. al-Rūm [30]:41; QS. al-Anʿām [6]:141; QS. al-Aʿrāf [7]:31).

The second result is that the reception of *sharīʿah* in Panggul is not passive but develops through socialized and collective mechanisms, reinforcing the dynamic interplay between text, interpretation, and practice. Communal activities such as *rewang bareng*, village deliberations, and informal religious study groups enable the community to reinterpret Qur'ānic ecological guidance, creating a continuously evolving horizon of expectations. For example, this dynamic is evident in interviews with the local religious leader, who explained Qur'ān [6]:141 ("*do not be excessive*") by linking the context to the avoidance of overharvesting marine resources. Similar patterns appeared in observations of youth discussions, where verses on cleanliness were recontextualized to address coastal waste problems. These examples show Jauss's idea of the reader's role. Panggul community actively reshapes the meaning of the text through the social-ecological horizon, allowing Qur'ānic messages to be reinterpreted in response to

changing environmental challenges. This approach ensures that ecological stewardship is a religious obligation and a socially embedded ethic, where environmental protection becomes a form of worship and a demonstration of adherence to legal-ethical norms. Panggul community's practices show that spiritual reflection and environmental action are inseparable, producing ecologically sustainable, socially cohesive, and morally grounded outcomes.

The results report the significance of integrating local wisdom with Islamic legal and ethical frameworks, as exemplified by parallels with Ibrahim Abdul Matin's *Green Deen* principles of *tawḥīd, āyāt, khalīfah, amānah, 'adl,* and *mīzān*. While Matin's eco-theological framework was developed in a different context, it resonates with the Panggul community's reception of Qur'ānic ecological guidance, demonstrating that Shariah can be adaptively interpreted without losing normative force. Policy interventions in environmental management can be strengthened by engaging culturally embedded religious values, emphasizing that sustainable ecological practices are most effective when legal, ethical, and spiritual imperatives converge in lived community experience.

A. Islamic Local Wisdom as a Medium for Ecological Reception of Shariah Principles

Shariah, or Islamic law, includes a comprehensive set of universal principles guiding individual and societal conduct in accordance with divine injunctions. Core principles include the prohibition of *ribā* (interest), *gharār* (excessive uncertainty), and *maysīr* (gambling), ensuring fairness, transparency, and social welfare.[36] Shariah emphasizes ethical conduct, integrity, and social justice, comprising equitable wealth

[36] Mohamed Gassouma, "Quantitative Modelling of Shariah Principles of Islamic Transactions," in *Implications of ICT for Islamic Finance and Economics* (Department of Islamic Law, Economics, and Finance, Higher Institute of Theology of Tunis, Tunisia: IGI Global, 2025), 265–76, https://doi.org/10.4018/979-8-3693-8079-6.ch009; Miftakhul Huda and Hisam Ahyani, "Normative Justice and Implementation Related to Sharia Economic Law Disputes in Realizing Legal Certainty and Justice in Indonesia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (June 2024): 103–19, https://doi.org/10.30631/alrisalah.v24i1.1467.

distribution through mechanisms such as zakat.[37] The overarching objectives (*maqāṣid al-sharīʿah*) protect religion, life, intellect, lineage, and property.[38] Shariah also reports environmental stewardship and sustainable resource management,[39] providing an ethical framework applicable across finance, law, and social policy to promote just and sustainable societal development.[40]

Building on previous investigations of Shariah and environmental ethics, this study explores how Panggul coastal community internalizes Islamic legal and ethical principles through local wisdom and ecological practices. The reception of Shariah values within Panggul coastal community shows how Islamic legal and ethical principles are embodied through local wisdom and ecological practices. Shariah principles such as *ḥifẓ al-bi'ah* (protection of the environment), *ḥifẓ al-māl* (protection of resources), and *ḥifẓ al-nafs* (protection of life) find concrete expression in community traditions that emphasize balance, moderation, and gratitude. Local concepts such as *owah gingsir*, *wahyu garing–wahyu teles*, and

[37] Md. Faruk Abdullah et al., "Shariah Solutions to Minimising Personal Bankruptcy Cases in Malaysia: A Juristic Analysis," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (October 2023): 35–53, https://doi.org/10.22515/alahkam.v8i1.6305; Muhammad Dharma Tuah Putra Nasution, Cut Kesuma Pahlufi, and Ku Halim Ku Ariffin, "Succession Planning on Muslim Family Enterprises," in *The Role of Islamic Spirituality in the Management and Leadership Process* (Universitas Pembangunan Panca Budi, Indonesia: IGI Global, 2021), 139–57, https://doi.org/10.4018/978-1-7998-6892-7.ch008.

[38] Andrejs Vilks, Aldona Kipane, and Anatolijs Krivins, "The Role of Religious Norms in the Formation of Legal Systems: The Theological Foundations of Law in Different World Religions," *Pharos Journal of Theology* 106, no. 106.3 (May 2025), https://doi.org/10.46222/pharosjot.106.3029; Mellisa Towadi, "The Application of Sharia Maqashid on the Protection of the Rights of Minority of Muslim Rohingya in Regional ASEAN (Indonesia-Malaysia)," *Journal of Indonesian Legal Studies* 2, no. 1 (August 2017): 43–54, https://doi.org/10.15294/jils.v2i01.16637.

[39] Munawar Fuad, "Integration of Islamic Jurisprudence Principles within the UN Global Human Security Framework," *Khazanah Hukum* 6, no. 3 (December 2024): 251–68, https://doi.org/10.15575/kh.v6i3.40205; Riham R. Rizk, "Islamic Environmental Ethics," *Journal of Islamic Accounting and Business Research* 5, no. 2 (September 2014): 194–204, https://doi.org/10.1108/JIABR-09-2012-0060.

[40] Y Hidayat, "Regulations Related to the Establishment and Development of Sharia Financial Institutions in Indonesia," *Journal of Legal, Ethical and Regulatory Issues* 21, no. 4 (2018); Sherien Ghaleb et al., "Shari'ah Law and Courts," in *Encyclopedia of Forensic and Legal Medicine*, vol. 4 (Faculty of Medicine, Cairo University, Cairo, Egypt: Elsevier, 2025), 335–42, https://doi.org/10.1016/B978-0-443-21441-7.00034-0; N S Imaniyati, N Nurhasanah, and T Tohir, "The Concept of Contract in Financial Technology Era Connected with Sharia Principles," *Opcion* 35, no. SpecialEdition24 (2019): 1058–73.

symbolic interpretations of paradise and hell indicate that ecological awareness in Panggul is grounded in cultural heritage and Islamic legal reasoning.

The integration shows that the community interprets the Qur'an contextually, translating divine injunctions into norms of behavior in line with the objectives of *maqāṣid al-sharī'ah*. In practice, these interpretations manifest in several core protections. *Hifẓ al-bi'ah* is reflected in collective efforts to preserve coastal ecosystems, such as limiting waste disposal and maintaining beach cleanliness. *Hifẓ al-māl* appears in the adherence to sustainable fishing to protect long-term livelihood assets. *Hifẓ al-nafs* is evident in communal initiatives that safeguard public health through clean water practices and disaster-risk awareness. These concrete behaviors suggest that the community's ecological ethics are consciously framed as fulfilling higher objectives of *sharī'ah*, reporting a coherent consistency between religious reasoning, environmental stewardship, and local wisdom. For example, the preservation of fertile land is an economic necessity and religious obligation tied to gratitude (*shukr*) and protection of wealth. The prohibitions against environmental destruction are perceived as safeguarding life and preventing *fasād* (corruption), linking ecological responsibility directly to legal and moral accountability before God.

Table 1 reports how local practices and ecological meanings in Panggul correspond to specific Qur'anic references and the implications within the framework of Sharia. A structured account of how legal-ethical values are internalized by the community is provided, transforming ecological preservation into a lived expression of faith, law, and cultural identity. This suggests that Shariah governs ritual and moral conduct as well as strengthens eco-theological awareness and sustainable environmental practices when contextualized through local wisdom.

TABLE 1
Local Ecological Practices and Reception of Shariah Principles in Panggul Coastal Community

Theme	**Local Practices & Meanings**
Owah gingsir	Laws of nature and human life; people must adapt ethically and spiritually
Paradise on earth (*jannātin tajrī min taḥtihā al-anhār*)	Panggul's fertile land and abundant resources are regarded as a reflection of paradise
Symbol of fire-hell	Fire is believed to originate from hell and symbolizes the moral consequence of ecological destruction
Wahyu garing and *wahyu teles*	Literal revelation (text) versus spiritual revelation (ethical-spiritual realization in daily life)
Syukur and *kasampurnaning pati*	Gratitude is expressed through rituals (e.g., *larung saji*), conservation, and communal cooperation

The ecological practices of Panggul community reflect a comprehensive integration of *sharī'ah* principles into daily life, grounded in specific Qur'anic guidance. The ecological practices of Panggul community show an integration of *sharī'ah* principles into daily life and a structured ethical system shaped by a socio-ecological horizon. The community's understanding of fire as originating from hell operates as a concrete ethical deterrent that restrains harmful actions such as waste burning, land degradation, and careless use of natural resources. Local leaders explicitly invoke the symbolism in sermons and communal deliberations, turning religious metaphors into behavioral sanctions.[41]

Ritual expressions of shukr, including larung saji and cooperative conservation practices, translate gratitude into practical protections for the environment and livelihood. *Hifẓ al-bi'ah* and *ḥifẓ al-māl* operationalize *maqāṣid* reasoning in everyday governance. These interpretive practices differ from many inland settings where ecological threats are less immediate and Qur'ānic metaphors lack the same regulatory force. In Panggul, the text

[41] Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay, "C," *Worldviews* 16, no. 3 (2012): 286–305, https://doi.org/10.1163/15685357-01603006.

is read through a coastal horizon that actively shapes expectations and norms.[42]

The community's use of the fire–hell symbol functions as an enforceable moral sanction that deters actions such as waste burning and habitat degradation. This mechanism complements formal law enforcement, which should focus not only on harsher criminal penalties but also on environmental protection and restoration for long-term sustainability.[43] Interview data show religious leaders and the dalang routinely invoke the symbol in sermons and deliberations to discipline resource use.[44] This empirical pattern exemplifies Jauss's claim that a text's meaning is completed and reshaped by the horizon of the readers because Qur'ānic metaphors are re-signified to address immediate coastal vulnerabilities.[45] Field observations of *larung saji* and coordinated beach-cleaning corroborate how shukr is enacted as *ḥifẓ al-bi'ah* and *ḥifẓ al-māl*, connecting gratitude rituals to concrete conservation practices to sustain livelihoods.[46] These mechanisms are consistent with broader results that faith-based institutions and religious repertoires can create social norms and governance functions supportive of biodiversity and community-based resource management.[47]

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[42] Dan Kaufmann et al., "Engaging Faith-Based Communities in pro-Environmental Behavior Using Soft Regulations: The Case of Single-Use Plastics," *Frontiers in Environmental Science* 10 (January 2023): 1–15, https://doi.org/10.3389/fenvs.2022.1019904.

[43] Mahrus Ali et al., *Protecting Environment Through Criminal Sanction Aggravation*, *Journal of Indonesian Legal Studies*, vol. 7, 2022, https://doi.org/10.15294/jils.v7i1.54819.

[44] Michael Cox, Sergio Villamayor-Tomas, and Yasha Hartberg, "The Role of Religion in Community-Based Natural Resource Management," *World Development* 54 (February 2014): 46–55, https://doi.org/10.1016/j.worlddev.2013.07.010; Aishwarya Maheshwari et al., "How Can Faith-Based Approaches Protect Biodiversity?," *Journal for Nature Conservation* 78 (March 2024): 126578, https://doi.org/10.1016/j.jnc.2024.126578.

[45] A C Thiselton, "Reception Theory, H. R. Jauss and the Formative Power of Scripture," *Scottish Journal of Theology* 65, no. 3 (2012): 289–308, https://doi.org/10.1017/S0036930612000129.

[46] A Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam* 6, no. 2 (2012): 155–71, https://doi.org/10.1007/s11562-011-0173-8.

[47] Andreas Hasenclever and Volker Rittberger, "Does Religion Make a Difference? Theoretical Approaches to the Impact of Faith on Political Conflict," ed. Andreas Heuser and Jens Koehrsen, *Millennium: Journal of International Studies* 29, no. 3 (December 2000): 641–74, https://doi.org/10.1177/03058298000290031401; Maheshwari et al., "How Can Faith-Based Approaches Protect Biodiversity?"

The principle of *khilāfah* (stewardship) and *tadbīr al-khalq* (wise management of creation), derived from QS. al-Baqarah [2]:30, directs the community to act responsibly toward the environment, in line with the objectives of *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-bi'ah* (environmental protection). The preservation of fertile land and abundant resources, inspired by QS. al-Ḥijr [15]:19 and QS. al-Baqarah [2]:164, embodies *shukr* (gratitude) and *ḥifẓ al-māl* (protection of wealth), framing ecological conservation as an expression of thankfulness to God.

Environmental destruction, warned against in QS. al-Rūm [30]:41, is interpreted as a manifestation of *fasād* (corruption), connecting ecological imbalance to moral transgression and reporting the importance of *ḥifẓ al-nafs* (protection of life). Ethical consumption, moderation (*i'tidāl*), and respect for creation, informed by QS. al-An'ām [6]:141, reinforce *ḥifẓ al-nafs*. Meanwhile, communal conservation practices and rituals, guided by QS. al-A'rāf [7]:31, reflect *iḥsān* (excellence in conduct) and *ḥifẓ al-dīn* (protection of faith). These Qur'anic-based practices transform environmental stewardship into an act of worship that nurtures ecological sustainability, spiritual refinement, and social responsibility.

B. The Reception of Shariah Principles for Ecological Practices Among Panggul Community

The reception of Shariah principles in the ecological practices of Panggul coastal community can be understood through Hans Robert Jauss's reception theory. This becomes evident when the theory is applied directly to field data. Interviews and observations show that the community does not approach Qur'anic ecological guidance as a fixed set of rules. The interpretations arise from a horizon of expectations shaped by coastal livelihoods, ritual traditions, and collective ecological vulnerabilities. During interviews, the local religious leader consistently connected the verse "do not commit excess" in QS. [6]:141 to the dangers of

overharvesting marine resources, showing that the horizon of expectations actively shapes reception of scriptural text.[48]

Similar patterns were observed in youth study groups, where verses on purity were reframed to address waste and pollution, in line with the results that faith communities interpreted sacred texts to produce dynamic ecological meanings.[49] These interpretive moves support Jauss's idea that meaning is obtained from readers' socio-historical positions since Qur'ānic metaphors are re-signified to address immediate ecological concerns, consistent with broader studies on religion role in environmental stewardship.[50] The dynamic, adaptive reception evident in Panggul corresponds with cross-cultural empirical study showing that religiosity can significantly influence pro-environmental behavior by shaping social norms and attitudes.[51]

Qur'ānic principles such as *khilāfah* (stewardship), *ḥifẓ al-bi'ah* (environmental protection), and the prohibition of *fasād* (corruption) are reinterpreted and actualized through cultural lenses and ecological experiences in Panggul. The community's horizon of expectations is shaped by religious traditions, local wisdom, and dependency on natural resources, which frame the environment as an economic lifeline and a sacred trust (*amānah*) from God. Therefore, ecological practices such as forest preservation, water conservation, and ritual offerings (larung saji) are forms of worship and ethical responsibility toward God and future generations.

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[48] Lathifatul Asna and Nasihun Amin, "Hermeneutics of Reception by Hans Robert Jauss: An Alternative Approach Toward Quranic Studies," *International Journal Ihya' 'Ulum Al-Din* 24, no. 2 (December 2022): 160–71, https://doi.org/10.21580/ihya.24.2.13092.

[49] Odeh Al-Jayyousi et al., "A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development," *Sustainability* 15, no. 19 (October 2023): 14515, https://doi.org/10.3390/su151914515.

[50] Muhammad Hannan Sayuti et al., "Religion and Environmental Conservation: A Scoping Review with Emphasis on Islam," *International Journal of Academic Research in Business and Social Sciences* 15, no. 8 (August 2025), https://doi.org/10.6007/IJARBSS/v15-i8/26167.

[51] Muhammad Bilal Zafar and Mohd Fauzi Abu-Hussin, "Faith, Growth, and Ethics: Cross-Cultural Analysis of Religiosity and Environment Protection Vis-a-Vis Economic Priorities among Muslims," *Journal of Environmental Psychology* 106 (September 2025): 102716, https://doi.org/10.1016/j.jenvp.2025.102716; Ali Ayten, Hamza Ferhan, and Amjad Mahmud Hussain, "Exploring the Nexus Between Religiosity and Environmental Behaviors Including Waste Management and Active Environmentalism: Empirical Findings from Turkish and Jordanian Muslim Samples," *Dinbilimleri Akademik Araştırma Dergisi* 24, no. 2 (September 2024): 489–507, https://doi.org/10.33415/daad.1483106.

This dynamic hermeneutical reception reports that the Qur'an's ecological values are internalized through collective social mechanisms, such as rewang bareng (communal labor), village meetings, and informal religious study groups. In this context, sacred texts are recontextualized and translated into practical ecological action. The Qur'an functions as a source of law and a living text whose meaning evolves with the community's ecological challenges. This reception process shows that Shariah becomes a normative legal-ethical framework for sustaining harmony between humans and nature when filtered through lived cultural experiences.

The dynamic hermeneutical reception shows that the Qur'an's ecological values are internalized through collective social mechanisms such as rewang bareng (periodic village meetings) and informal study circles, where sacred texts are recontextualized into practical environmental action. In these settings, scriptural messages about balance, *khalīfah* (stewardship), and avoidance of harm are translated into recognizable ecological practices that regulate farming, water use, waste management, and communal land maintenance, showing how environmental ethics are obtained from religious interpretation.[52] The Qur'an functions as a source of law and living text whose ecological meaning evolves with the community's lived realities. This dynamic character of scriptural meaning is also evident in institutional settings outside coastal communities. Abidin and Noorhidayati (2023) reported how the Living Qur'an and Hadith approach in the eco-pesantren of PPTA Al-Kamal operationalized stewardship values into structured programs of sanitation, waste management, and community empowerment. Therefore, Qur'an and Hadith reception can generate context-responsive ecological ethics across diverse Muslim environments.[53]

Shariah becomes a normative legal-ethical framework for sustaining harmony between humans and nature when filtered through lived cultural

[52] Syahrul Basri et al., "Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship," *Diversity: Disease Preventive of Research Integrity*, December 2024, 86–93, https://doi.org/10.24252/diversity.v5i2.52342.

[53] Ahmad Zainal Abidin and Salamah Noorhidayati, "Promoting Eco-Pesantren Based on Qur'an and Hadith at PPTA Al-Kamal Integrated Islamic Boarding School, Blitar, East Java, Indonesia," *QOF: Jurnal Studi Al-Qur'an Dan Tafsir* 9, no. 1 (2025): 135–54, https://doi.org/https://doi.org/10.30762/qof.v9i1.2794.

experiences. Empirical study on local wisdom and environmental management in Indonesia shows that culturally grounded norms significantly enhance sustainable practice and governance effectiveness.[54] National environmental law, particularly Law (*Undang-Undang*) No. 32 of 2009 on *Perlindungan dan Pengelolaan Lingkungan Hidup (PPLH)*, with Government Regulation (Peraturan Pemerintah) No. 22 of 2021 on the Implementation of PPLH, reinforces the consistency by mandating community participation and the integration of local ecological knowledge into environmental protection measures.

The regulation complements the framework by formally recognizing the role of *kearifan lokal* (local wisdom) in ecological conservation, but challenges in implementation persist when cultural norms are marginalized in policymaking.[55] Cross-national studies on Islamic environmental ethics report how concepts such as trust (*amānah*) and stewardship are incorporated into sustainable resource management and policy discourse, providing a moral basis to reinforce legal structures.[56]

Panggul case resonates with the eco-theological thought of Ibrahim Abdul Matin, who in *Green Deen* (2010) articulates six principles of Islamic ecological ethics, namely *tawḥīd* (oneness of God and creation), *āyāt* (signs of God in nature), *khalīfah* (stewardship), *amānah* (trust), *'adl* (justice), and *mīzān* (balance). These principles suggest modern eco-maqāṣid discourses and Islamic environmental movements.[57] Matin's framework shares conceptual similarities with the interpretation of Qur'anic verses on ecology of Panggul community developed in a different sociocultural context. For instance, the understanding of fertile land as a reflection of paradise (*jannātin tajrī min taḥtiha al-anhār*) embodies *ḥifẓ al-māl* (protection of resources) through gratitude (*shukr*). The association of fire

[54] Aldyan et al., "Local Wisdom-Based Environmental Management Policy in Indonesia: Challenges and Implementation."

[55] Ibid.

[56] Illyani Ibrahim et al., "Environmental Conservation in Islamic Perspective: A Systematic Review," *Quantum Journal of Social Sciences and Humanities* 5, no. 6 (December 2024): 146–58, https://doi.org/10.55197/qjssh.v5i6.589.

[57] Y A Moneim, "The Green Islamic Approach on Environmental Sustainability: A Contemporary Perspective," *Manchester Journal of Transnational Islamic Law and Practice* 19, no. 2 (2023): 43–68; Haris et al., "Eco-Maqāṣid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law."

with hell mirrors Qur'anic prohibition against *fasād* (QS. al-Rūm [30]:41). The concept of *wahyu teles* (internalized revelation) guides the ethical consumption practices, in line with Qur'anic prohibition of *isrāf* (wastefulness) in QS. al-Aʿrāf [7]:31.

Conclusion

In conclusion, Panggul coastal community effectively integrates *sharīʿah* principles with local wisdom to guide ecological practices. Qur'ānic injunctions on stewardship (*khilāfah*), protection of life (*ḥifẓ al-nafs*), preservation of resources (*ḥifẓ al-māl*), and environmental protection (*ḥifẓ al-bi'ah*), with hadith teachings on cleanliness, moderation, and environmental care, are translated into concrete daily actions. These include sustainable marine management, ritual offerings (*larung saji*), and collective conservation efforts. The practices are socially mediated through communal labor, village meetings, and informal religious study groups, ensuring that ecological responsibility is an ethical and spiritual commitment grounded in the Qur'an and Hadith. This study reports that embedding religious and cultural values into environmental practices strengthens sustainable stewardship and provides a culturally resonant, morally grounded, and socially effective model for policymakers and community leaders. Therefore, Islamic ethics derived from the Qur'an and Hadith function as a practical and normative framework for ecological awareness and conservation in coastal communities.

Future studies should examine the long-term impacts of *sharīʿah*-based ecological practices on environmental sustainability and social welfare across diverse coastal communities, including comparative investigations between areas with varying degrees of local wisdom integration. From a policy perspective, the results support the development of participatory, community-based environmental programs that integrate local wisdom with *sharīʿah* principles, creating ethical, culturally relevant, and socially effective interventions in promoting sustainable ecological practices.

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Declaration of Conflicting Interests

The authors state that there is no conflict of interest in the publication of this article.

Funding Information

This study was funded by Litapdimas, Ministry of Religious Affairs of the Republic of Indonesia, which supported data collection conducted by Authors 1 and 2. The analysis, interpretation, and development of the manuscript are the work and responsibility of the authors.

Acknowledgment

The authors are grateful to Litapdimas, Ministry of Religious Affairs of the Republic of Indonesia, for the financial contribution rendered. This support has enabled the collection of data and further development in accordance with the direction of the study in this article.

Generative AI Statement

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Authors' Contributions

Author 1 contributed to material preparation, field data collection, data processing, and data presentation. Author 2 conducted a comprehensive review of the manuscript, with particular attention to its coherence, analysis, and scholarly rigor. Author 3 contributed to the revision and refinement of the manuscript, particularly in improving its academic quality, clarity, and precision. Author 4 translated the manuscript into English and ensured the accuracy and clarity of its English-language presentation. Author 5 contributed to revising and polishing the manuscript, particularly by strengthening its arguments, structure, and overall academic quality. Author 6 contributed to strengthening the conceptual and theoretical framework of the study, critically reviewing the interpretation of the findings, and enhancing their relevance to the broader international scholarly discourse. All authors contributed to the development of the manuscript and approved the final version.