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Fiqh-Based Zero Plastic Waste Initiative in Islamic Boarding Schools

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Abstract

Islamic boarding schools (pesantren) have strategic potential to address environmental crises, particularly plastic waste problems, through an educational approach rooted in Islamic values. However, waste management efforts in pesantren often remain focused on technical aspects and have not yet produced profound changes in students' mindsets. This study aims to examine the role of Mabādi' Fiqh instruction as an instrument for disseminating Zero Plastic Waste values in Islamic boarding schools from the perspectives of the Qur'an and Hadith. The study employs a qualitative approach using library research by analyzing fiqh literature, normative Islamic sources, and empirical reports on waste management practices in pesantren. The findings indicate that fiqh principles such as lā ḍarar wa lā ḍirār and dar'u al-mafāsid muqaddam 'alā jalb al-maṣāliḥ provide a strong moral foundation for fostering ecological awareness among students. Integrating Mabādi' Fiqh instruction with technical waste management practices, including ecobrick production, waste bank management, and Zero Waste Index measurement, can promote more sustainable ecological behavioral change. These findings emphasize that fiqh education functions not only as the transmission of legal knowledge but also as a pedagogy for transforming environmental behavior and developing an Eco-Pesantren model that integrates theological values with sustainability practices. The originality of this study lies in positioning Mabādi' Fiqh as a pedagogical framework for disseminating Zero Plastic Waste values in Islamic boarding schools, thereby extending the role of fiqh education from a normative orientation toward the formation of sustainable ecological behavior.

Abstrak

Pesantren memiliki potensi strategis dalam mengatasi krisis lingkungan, khususnya masalah sampah plastik, melalui pendekatan pendidikan berbasis nilai-nilai Islam. Namun, pengelolaan sampah di pesantren sering kali masih berfokus pada aspek teknis dan belum menyentuh perubahan pola pikir santri secara mendalam. Penelitian ini bertujuan mengkaji peran pembelajaran Mabādi' Fikih sebagai instrumen diseminasi nilai Zero Plastic Waste di pesantren berdasarkan perspektif Al-Qur'an dan Hadis. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui analisis literatur fikih, sumber normatif Islam, dan laporan empiris

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		mengenai praktik pengelolaan sampah di pesantren. Hasil penelitian menunjukkan bahwa kaidah fikih seperti lā ḍarar wa lā ḍirār dan dar'u al-mafāsid muqaddam 'alā jalb al-maṣāliḥ memiliki relevansi kuat sebagai landasan moral untuk membangun kesadaran ekologis santri. Integrasi pembelajaran Mabādi' Fikih dengan praktik teknis pengelolaan sampah, seperti penggunaan ecobrick, pengelolaan bank sampah, dan pengukuran Zero Waste Index, mampu mendorong perubahan perilaku ekologis yang lebih berkelanjutan. Temuan ini menegaskan bahwa pendidikan fikih tidak hanya berfungsi sebagai transmisi hukum, tetapi juga sebagai pedagogi transformasi perilaku lingkungan dan pengembangan model Eco-Pesantren yang mengintegrasikan nilai teologis dengan praktik keberlanjutan. Kebaruan penelitian terletak pada pengintegrasian Mabādi' Fikih sebagai kerangka pedagogis untuk diseminasi Zero Plastic Waste di pesantren, sehingga memperluas fungsi pendidikan fikih dari aspek normatif menuju pembentukan perilaku ekologis berkelanjutan.

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INTRODUCTIONS

Environmental degradation caused by the increasing accumulation of plastic waste has become one of the most urgent global challenges of the twenty-first century(Diana, 2017). Plastic waste contributes significantly to land, river, and marine pollution due to its non-biodegradable characteristics and long decomposition period. According to the United Nations Environment Programme (UNEP), the widespread use of single-use plastics has accelerated ecological damage and threatened environmental sustainability. As educational institutions that shape values and behavior, schools and universities have increasingly been encouraged to participate in environmental conservation initiatives through sustainability-oriented education programs(Kharismawati, 2019).

In the Indonesian context, Islamic boarding schools (pesantren) represent strategic institutions for promoting environmental awareness because they integrate educational, social, and religious functions(Kusuma Pertiwi et al., 2018). Pesantren not only provide religious instruction but also cultivate students' character and moral values through daily practices. Within Islamic teachings, environmental stewardship is closely linked to the concept of humans as khalīfah fī al-arḍ (stewards on earth), who are entrusted with preserving the balance of nature. Consequently, environmental responsibility should be viewed not merely as a social obligation but also as a religious commitment(Kaltsum et al., 2025).

Previous studies have explored various dimensions of environmental education and waste management within educational institutions. Tilbury (1995) emphasized that environmental education plays a crucial role in developing sustainability-oriented behavior among learners. Similarly, Zaman (2015) highlighted the importance of the Zero Waste approach in reducing waste generation through prevention, reuse, and recycling strategies(Rahem, 2025). Within the Indonesian context, Widiyaningrum and Lisdiana (2019) demonstrated that ecobrick-based waste management can effectively reduce plastic waste while fostering environmental awareness among students(Mubarok & Koidin, 2020).

Research related to Islamic environmental ethics has also received growing scholarly attention. Al-Qaradawi (2001) argued that environmental preservation constitutes an integral component of Islamic teachings and should be understood within the framework of

maqāṣid al-sharīʿah(Fitria, 2025). Likewise, Nasr (1968) emphasized the spiritual dimensions of environmental responsibility, arguing that ecological crises originate from the separation between human beings and sacred values. Several studies on Eco-Pesantren programs have further shown that Islamic boarding schools possess significant potential to contribute to environmental sustainability through waste management initiatives, tree-planting programs, and environmental campaigns(Arifah Millati Agustina, 2023).

Despite these contributions, existing studies generally focus on technical waste management practices, environmental education strategies, or Islamic ecological ethics as separate domains. Limited attention has been given to examining how the study of Mabādi' al-Fiqh can function as a pedagogical instrument for disseminating Zero Plastic Waste values among students in Islamic boarding schools(Nailis Sa'adah, Minati Asrofi Hidayah, Dewi Suhaimatun Nausy, 2025). Most previous studies discuss environmental awareness from practical or ethical perspectives but do not systematically integrate foundational fiqh principles with concrete waste management practices. Consequently, the relationship between fiqh learning and ecological behavioral transformation remains underexplored(Bintang Kejora et al., 2025).

This limitation constitutes the research gap addressed by the present study. While previous research has established the importance of environmental education, Islamic ecological ethics, and waste management programs, there remains a lack of scholarly discussion concerning the role of Mabādi' al-Fiqh as a framework for fostering environmental responsibility and promoting sustainable waste management behavior(Abidin & Noorhidayati, 2025). In particular, the application of fiqh principles such as lā ḍarar wa lā ḍirār (no harm and no mutual harm) and dar'u al-mafāsid muqaddam 'alā jalb al-maṣāliḥ (preventing harm takes precedence over obtaining benefits) in the context of Zero Plastic Waste initiatives has not been sufficiently explored(Prihatin & Novianto, 2025).

Therefore, this article positions itself at the intersection of Islamic legal education and environmental sustainability studies. Unlike previous studies that primarily examine waste management practices or Islamic environmental ethics independently, this study investigates how Mabādi' al-Fiqh can serve as an educational medium for disseminating Zero Plastic Waste values and shaping ecological behavior among students(Muin et al., 2025). By integrating Qur'anic teachings, Hadith, fiqh principles, and practical waste management strategies such as ecobricks, waste banks, and the Zero Waste Index, this article proposes an Eco-Pesantren model that combines theological foundations with measurable environmental actions(Faris El Amin et al., 2025). In doing so, the study contributes to the growing discourse on Islamic environmental education by demonstrating that fiqh instruction can function not only as the transmission of legal knowledge but also as a transformative pedagogy for environmental sustainability(Rukmana, 2020).

METHOD

This study employed a qualitative research design using a library research approach to explore the role of Mabādi' al-Fiqh as a pedagogical instrument for disseminating Zero Plastic Waste values in Islamic boarding schools (pesantren). A qualitative approach was selected because the study sought to interpret and understand the relationship between Islamic legal principles and environmental sustainability rather than to measure variables quantitatively(Bahri et al., 2026). Library research was considered appropriate as the study focused on theoretical, normative, and conceptual analyses derived from Islamic sources and relevant scholarly literature concerning environmental education and waste management(Syifa et al., 2025).

Data were collected through documentation techniques by identifying, selecting, reviewing, and synthesizing various written sources relevant to the research topic. The primary sources consisted of the Qur'an, Hadith literature, classical and contemporary fiqh references, and scholarly works discussing Fiqh al-Bi'ah (Islamic environmental jurisprudence). Secondary sources included books, scientific journal articles, government reports, policy documents, and previous studies related to environmental education, Zero Plastic Waste initiatives, Eco-Pesantren programs, and sustainable waste management practices. The literature selection process emphasized relevance, credibility, and contribution to understanding the integration of Islamic legal education and environmental sustainability(Ruppel & Murray, 2024).

As a library-based study, this research did not involve direct human participants or field observations. Instead, the main objects of analysis were textual and documentary sources that discuss Islamic legal principles, environmental ethics, and waste management practices. Although no specific field site was selected, the contextual focus of the study was Islamic boarding schools in Indonesia, particularly those that have implemented environmental sustainability programs such as waste banks, ecobrick initiatives, and Eco-Pesantren activities documented in previous empirical studies and institutional reports. These contexts provided practical illustrations of how Islamic values can be integrated into environmental management practices.

The collected data were analyzed using descriptive-analytical and content analysis techniques. The analysis began with data reduction by selecting information directly relevant to the objectives of the study. Subsequently, the data were organized into several thematic categories, including environmental stewardship in Islam, fiqh legal maxims (qawā'id fiqhiyyah), Zero Plastic Waste concepts, and environmental education in pesantren. The content of the selected literature was then interpreted to identify ecological values embedded in Qur'anic teachings, Hadith, and fiqh principles, as well as their relevance to contemporary environmental challenges. Finally, the findings were synthesized to develop a conceptual framework illustrating how Mabādi' al-Fiqh learning can function as a medium for disseminating Zero Plastic Waste values and fostering sustainable ecological behavior among students. To ensure the credibility of the findings, source triangulation was applied by comparing information from various Islamic legal texts, academic publications, and empirical studies on environmental management, thereby strengthening the validity and consistency of the interpretations produced in this research.



Figure 1 Research method (author's elaborated image)

RESULT

Theological Foundations of Environmental Preservation in Mabādi' al-Fiqh

The study found that the principles of Mabādi' al-Fiqh provide a strong normative foundation for the implementation of Zero Plastic Waste initiatives in Islamic boarding schools. Analysis of Qur'anic verses and Hadiths revealed that environmental preservation is closely related to the Islamic concepts of stewardship (khalīfah fī al-arḍ), cleanliness, and the prohibition of causing harm to living beings and the environment.

The findings further indicate that two major fiqh principles are particularly relevant to environmental sustainability. The first principle is lā ḍarar wa lā ḍirār (there should be neither harm nor reciprocating harm), which emphasizes the obligation to avoid actions that cause environmental damage. The second principle is dar'u al-mafāsid muqaddam 'alā jalb al-maṣāliḥ (preventing harm takes precedence over obtaining benefits), which supports efforts to reduce the use of single-use plastics and prevent waste accumulation.

Practical Manifestations and Outcomes of Waste Management Practices

In addition, several environmental management practices implemented in Islamic boarding schools were identified as practical manifestations of these fiqh principles. These practices include waste segregation, ecobrick production, waste bank management, and the application of the Zero Waste Index (ZWI) as an evaluation tool. Previous empirical reports showed that ecobrick programs successfully reduced the practice of open burning of plastic waste, while waste bank initiatives encouraged students to participate actively in recycling and resource recovery activities.

Furthermore, evidence from Eco-Pesantren programs indicated that integrated waste management systems contributed to a significant reduction in waste sent to landfills. The implementation of reuse and recycling activities increased material recovery rates and

promoted environmentally responsible behavior among students. These findings suggest that the integration of fiqh education with practical waste management activities can support the development of sustainable ecological awareness within Islamic boarding schools (Anas et al., 2027).

DISCUSSION

Pedagogical and Ethical Alignment of Fiqh Principles with Sustainability

The findings demonstrate that Mabādi' al-Fiqh can serve as an effective pedagogical framework for promoting environmental sustainability in Islamic boarding schools. Unlike conventional environmental education approaches that primarily focus on technical aspects of waste management, fiqh-based environmental education provides a moral and theological foundation that encourages students to view environmental responsibility as part of their religious obligations (Al Hadid & Syibly, 2026).

The relevance of lā ḍarar wa lā ḍirār to contemporary environmental issues confirms that environmental damage caused by plastic waste can be understood as a form of harm prohibited in Islamic law (Absori et al., 2026). This finding supports Al-Qaradawi's argument that environmental preservation constitutes an essential component of Islamic ethics and aligns with the objectives of Islamic law (maqāṣid al-sharī'ah). By linking environmental practices to religious values, students are more likely to internalize sustainable behaviors beyond mere compliance with institutional regulations (Munir & Ukhrawiyah, 2025).

The study also reveals that the principle of dar'u al-mafāsid muqaddam 'alā jalb al-maṣāliḥ provides a strong justification for prioritizing waste reduction strategies over short-term convenience associated with single-use plastics. This perspective is consistent with contemporary sustainability frameworks that emphasize prevention rather than remediation as the most effective approach to environmental management.

Integration of Theological Values into Practical Implementation and Theory

The practical implementation of ecobricks, waste banks, and Zero Waste Index assessments demonstrates that theological values can be translated into measurable environmental actions. These findings support previous studies by Widiyaningrum and Lisdiana (2019), which highlighted the effectiveness of ecobricks in reducing plastic waste, and by Zaman (2015), who emphasized the importance of integrated Zero Waste management systems. However, this study extends previous research by showing how fiqh education functions as the ideological foundation that motivates participation in such activities (Kuswandi et al., 2020).

Theoretically, this research contributes to the growing field of Islamic environmental education by bridging the gap between Islamic legal studies and sustainability practices. While previous studies have generally examined environmental ethics or waste management separately, the present study demonstrates that Mabādi' al-Fiqh can operate as a transformative educational tool capable of fostering ecological awareness and behavioral change (Suryati et al., 2020). Consequently, the proposed Eco-Pesantren model offers a holistic approach that integrates Islamic theological values with practical environmental sustainability initiatives, making it relevant for broader implementation in Islamic educational institutions.

CONCLUSION

The study of Mabādi' al-Fiqh has proven to serve as a strategic ideological foundation for disseminating the Zero Plastic Waste movement within Islamic boarding schools. Through

the understanding that preserving the environment is part of the commands of the Qur'an and Hadith, and through the internalization of fiqh principles that emphasize the prevention of harm, students gain strong spiritual motivation in the practice of waste management. Thus, ecological awareness is not built solely on technical compliance but grows as an internal and sustainable moral-religious consciousness.

The integration of these theological values with technical waste management practices, such as the use of ecobricks and the management of circular economy-based waste banks, produces a relatively self-sufficient and practical Eco-Pesantren model. This model is not only effective in reducing plastic waste generation but is also capable of linking the principles of maqāṣid al-sharīʻah with concrete ecological actions in the daily lives of students. In other words, the study of Mabādi' al-Fiqh serves as a pedagogical medium that bridges fiqh norms with environmental sustainability practices.

Conceptually, these findings confirm that fiqh education in Islamic boarding schools holds great potential to be developed as an instrument for ecological behavioral change. This approach not only offers solutions to the plastic waste problem but also contributes to shaping a generation of Muslims who possess ecological awareness, social responsibility, and a sustainability orientation as an integral part of their expression of faith.

SUGGESTION

Islamic boarding schools are encouraged to integrate environmental sustainability values into Mabādi' al-Fiqh learning to strengthen students' ecological awareness based on Islamic teachings. The implementation of Zero Plastic Waste programs should be supported through practical activities such as waste segregation, ecobrick production, and waste bank management. In addition, policymakers should support the development of Eco-Pesantren initiatives that combine religious values with environmental sustainability practices. Future research is recommended to employ field-based methods to examine the effectiveness of fiqh-based environmental education in shaping students' environmental attitudes and behaviors.

ETHICS STATEMENT

This study was conducted using a library research approach and did not involve human participants, personal data, or experimental procedures. Therefore, ethical approval was not required. The authors ensured that all sources were properly cited and used in accordance with academic integrity and research ethics standards.

AUTHOR'S ROLE

The authors contributed equally to the conceptualization, literature review, data analysis, writing, and revision of the manuscript. All authors have read and approved the final version of the article.

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