

AUTHORITATIVE ECOLOGICAL CONVERGENCE BETWEEN HADITH AND PASANG RI KAJANG: WILĀYAT AL-AMR AS CONSTITUTIONAL LEGITIMACY FOR ENVIRONMENTAL GOVERNANCE

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ABSTRACT

*This article examines the relationship between prophetic hadith and Pasang ri Kajang, the customary normative system of the Anmatoa Kajang community, through the framework of wilāyat al-amr in environmental governance. Situated at the intersection of hadith studies and Islamic constitutional thought, the study moves beyond textual interpretation to analyze how ecological hadiths function as sources of public authority in regulating collective environmental conduct. While previous scholarship has discussed Islamic environmental ethics and indigenous ecological traditions separately, their interaction as parallel normative authorities remains insufficiently explored. Using a qualitative normative-comparative method, this study analyzes selected ecological hadiths through *dirāyah al-hadith*, supported by *maqashid al-shari'ah* and legal pluralism approaches. These findings are then compared with Pasang ri Kajang as a form of customary environmental law. The study finds that prophetic authority and Anmatoa customary leadership represent distinct yet functionally comparable forms of ecological governance. Prophetic authority operates universally, whereas Anmatoa authority functions locally as a socially autonomous institution that may also be recognized as a form of constitutional legitimacy within plural legal systems. This article argues that wilāyat al-amr should not be confined to formal state power alone, but may also include legitimate authority oriented toward public welfare (*masalah 'ammah*). By proposing the concept of authoritative ecological convergence, this study contributes to hadith studies, Islamic constitutional law, and environmental governance by offering a model through which religious norms and indigenous authority may coexist in promoting ecological sustainability. More broadly, the findings suggest that contemporary environmental policy should incorporate socially legitimate local authorities as strategic partners of the state in conservation governance. Such an approach may strengthen legal compliance, reduce jurisdictional conflict, and enhance the sustainability of environmental regulation.*

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INTRODUCTION

The current global environmental crisis demands approaches that extend beyond technocratic solutions and are instead grounded in ethical, religious, and cultural values capable of fostering sustainable social compliance. Many contemporary environmental policies have failed to achieve long-term effectiveness because they rely heavily on formal regulatory frameworks without the support of morally internalized authority within society. In numerous regions, deforestation, water pollution, and the overexploitation of natural resources persist despite the existence of positive legal instruments, revealing a significant gap between normative regulation and social practice. International reports on climate change and environmental degradation indicate that ecological damage is caused not only by weak regulatory enforcement but also by the limited ethical and cultural awareness of communities regarding environmental responsibility. In the context of developing countries, community-based approaches rooted in local values have often proven more effective in sustaining ecosystems than top-down state interventions.¹ These realities underscore the necessity of incorporating non-state normative dimensions, particularly religion and local wisdom as sources of moral authority in environmental governance, thereby rendering studies that examine the relationship between religious teachings and customary systems increasingly relevant and urgent.

Within the academic literature, studies on environmental issues from Islamic perspectives and those grounded in local wisdom have developed significantly, yet they largely proceed along separate trajectories.² Research on Islamic environmental ethics generally focuses on the Qur'an and ḥadīth as normative sources, emphasizing concepts such as stewardship (*khilāfah*), trust (*amānah*), and ecological balance (*mīzān*).³ In contrast, studies on indigenous communities and local wisdom are predominantly situated within anthropology and cultural studies, without being systematically linked to Islamic legal theory.⁴ A growing body of scholarship demonstrates that prophetic traditions contain robust ecological principles, including

¹ United Nations Environment Programme, *Global Environment Outlook 6* (Cambridge: Cambridge University Press, 2019), 12–18; Fikret Berkes, *Sacred Ecology*, 3rd ed. (New York: Routledge, 2012), 97–101.

² Richard C. Foltz, “Is There an Islamic Environmentalism?” *Worldviews: Global Religions, Culture, and Ecology* 4, no. 1 (2000): 63–78; Fikret Berkes, *Sacred Ecology*, 3rd ed. (New York: Routledge, 2012), 97–101.

³ Anna M. Gade, “Tradition, Authority, and the Development of Islamic Environmental Ethics,” *Journal of the American Academy of Religion* 82, no. 4 (2014): 1025–1054; Fazlun Khalid, *Islam and the Environment* (London: Kube Publishing, 2019), 55–70.

⁴ Leopold Pospíšil, *Anthropology of Law* (New York: Harper & Row, 1971), 1–15; Sally Engle Merry, “Legal Pluralism,” *Law & Society Review* 22, no. 5 (1988): 869–896.

prohibitions against environmental destruction and injunctions to protect shared natural resources.

This separation becomes particularly significant in developing countries such as Indonesia, where formal environmental regulations often face limitations in implementation due to weak institutional legitimacy, limited enforcement capacity, and insufficient integration with locally embedded normative systems.⁵ From the perspective of *Siyāṣah Shar‘iyyah*, legal authority is not merely a matter of codified rules, but also of effective governance directed toward public welfare (*maṣlaḥah ‘āmmah*).⁶ In ecological matters, purely formal-legal approaches frequently encounter practical deadlock when they fail to generate communal obedience, moral commitment, and culturally rooted legitimacy.⁷

Within this broader context, research on the Anmattoa Kajang community reveals that *Pasang ri Kajang* functions as an effective normative system for forest protection and the maintenance of communal ecological balance.⁸ Yet these two bodies of literature—prophetic ecological norms and indigenous environmental authority—are rarely brought together within a unified analytical framework.⁹ This condition reflects an enduring epistemic fragmentation, leaving substantial room for integrative research that conceptually connects hadith-based environmental governance with locally embedded systems of normative authority.

The principal gap in previous studies lies in the absence of an analytical framework capable of explaining the relationship between prophetic traditions (*ḥadīth*) and local wisdom within the context of authority and environmental governance. Most studies that link Islam and environmental issues remain confined to the level of normative ethics or moral theology, without examining how these norms function as instruments of social regulation.¹⁰ In global scholarship, concern for Islam and ecology has expanded through frameworks such as *Green Deen*, spiritual ecology, and critiques of modern ecological crises advanced by thinkers such as Seyyed Hossein Nasr¹¹ and Ziauddin Sardar.¹² However, many of these approaches continue to emphasize ethical and civilizational dimensions rather than developing a more specific framework of Islamic

⁵ United Nations Environment Programme, *Global Environment Outlook 6* (Cambridge: Cambridge University Press, 2019), 12–18; Neil Gunningham, “Environmental Law, Regulation and Governance,” *Journal of Environmental Law* 26, no. 2 (2014): 179–196.

⁶ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401–405; Hallaq, Wael B. *Shari‘a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009), 367–372.

⁷ Arun Agrawal, *Environmentality: Technologies of Government and the Making of Subjects* (Durham: Duke University Press, 2005), 1–10; Oran R. Young, *Governing Complex Systems: Social Capital for the Anthropocene* (Cambridge, MA: MIT Press, 2017), 55–63.

⁸ Hijang, *Anmattoa: Kepemimpinan Adat dan Kosmologi Lingkungan* (Makassar: Ininnawa, 2015), 112–118; Badewi, *Etika Lingkungan dalam Budaya Anmattoa Kajang* (Makassar: Pustaka Refleksi, 2018), 77–85; Ichwan et al., “Pasang ri Kajang and Environmental Ethics,” *Journal of Local Wisdom* 12, no. 1 (2021): 34–36.

⁹ Anna M. Gade, “Tradition, Authority, and the Development of Islamic Environmental Ethics,” *Journal of the American Academy of Religion* 82, no. 4 (2014): 1025–1054

¹⁰ Anna M. Gade, “Islamic Environmental Ethics after Climate Crisis: Beyond Moral Theology,” *Journal of Religious Ethics* 49, no. 3 (2021): 415–432; Ibrahim Özdemir, “Islam, Ecology and Social Responsibility in the Anthropocene,” *Worldviews* 25, no. 2 (2021): 101–118.

¹¹ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (Chicago: ABC International Group, 1997), 15–27.

¹² Odeh Rashed Al-Jayyousi, “Green Deen and Islamic Sustainability Ethics in the 21st Century,” *Sustainability* 13, no. 9 (2021): 4872–4884; Ziauddin Sardar, “Reimagining Islamic Futures in the Age of Ecological Crisis,” *Critical Muslim* 39 (2021): 12–27.

constitutional law for environmental governance.¹³

Meanwhile, studies on *Pasang ri Kajang* have generally emphasized symbolic, cosmological, and anthropological dimensions, but have not analyzed it as a system of customary law that performs public governance functions.¹⁴ Research on Islamic environmental ethics rarely employs the concepts of *wilāyat al-amr* or *Siyāsah al-Bī'ah* to interpret the role of ḥadīth in regulating collective behavior, resource distribution, and the protection of ecological interests.¹⁵ Similarly, studies on the Ammatoa Kajang community have yet to be situated within contemporary Islamic legal discourse that addresses authority, public welfare (*maṣlahah ʿammah*), legal pluralism, and the legitimacy of non-state institutions.¹⁶ As a result, no study has explicitly examined the convergence between ḥadīth and *Pasang ri Kajang* as two normative systems performing analogous functions within *Siyāsah al-Bī'ah* or authority-based environmental governance. This lack of an authority- and governance-oriented approach constitutes the primary research gap and distinguishes the present study from earlier scholarship.

Moreover, contemporary discourse on environmental governance indicates a shift from state-centric approaches toward models grounded in moral authority and community-based governance. From socio-legal and environmental governance perspectives, the effectiveness of environmental protection is largely determined by the extent to which ecological norms are socially legitimized and internalized within local structures of authority. A growing body of scholarship underscores that formal legal systems often prove ineffective when they are not embedded in the values, beliefs, and authority structures that operate within society. Accordingly, approaches that recognize religion and customary systems as sources of normative authority have become increasingly relevant in addressing the challenges of the contemporary ecological crisis.¹⁷

Within Muslim societies, environmental governance cannot be separated from the normative dimension of religion, which operates through moral authority, nor from customary systems that function as *living law*. Studies on legal pluralism demonstrate that customary norms and religious norms often operate in parallel and mutually reinforce one another in regulating public interests, including the management of natural resources. However, this relationship is rarely analyzed through a functional framework that positions both normative systems as components of an equivalent governance regime. The absence of such a perspective has led studies of Islamic law and local wisdom to become confined within a normative dichotomy between text and tradition.¹⁸

¹³ Mohammad Hashim Kamali, "Environmental Governance and Public Interest in Islamic Law," *Islam and Civilisational Renewal* 12, no. 4 (2021): 521–540.

¹⁴ Ichwan et al., "Pasang ri Kajang and Environmental Ethics," *Journal of Local Wisdom* 12, no. 1 (2021): 34–36; Elfira et al., "Local Wisdom and Sustainable Ecology," *Asian Journal of Indigenous Studies* 5, no. 2 (2023): 89–91.

¹⁵ Ahmad Fauzi Abdul Hamid, "Islamic Governance, Ecology, and the Relevance of Siyāsah al-Bī'ah," *Al-Shajarah* 27, no. 2 (2022): 145–168.

¹⁶ Brian Z. Tamanaha, "Legal Pluralism and Non-State Normative Orders in Contemporary Governance," *Journal of Legal Pluralism* 53, no. 1 (2021): 1–19; Muhammad Adlin Sila, "Customary Authority and Indigenous Governance in Indonesia," *Indonesia and the Malay World* 50, no. 146 (2022): 75–94.

¹⁷ Oran R. Young, *Governing Complex Systems: Social Capital for the Anthropocene* (Cambridge, MA: MIT Press, 2017), 22–28; Arun Agrawal, *Environmentality: Technologies of Government and the Making of Subjects* (Durham: Duke University Press, 2005), 145–150.

¹⁸ Sally Engle Merry, "Legal Pluralism," *Law & Society Review* 22, no. 5 (1988): 869–896; Brian Z. Tamanaha, *A General Jurisprudence of Law and Society* (Oxford: Oxford University Press, 2001), 171–176.

Accordingly, an analytical framework is required that reads religious and customary norms—particularly prophetic traditions (*ḥadīth*)—as authoritative systems that perform concrete governance functions, rather than merely as repositories of ethical values. Within this framework, *ḥadīth* are approached through *dirāyah al-ḥadīth* as normative texts whose main articulates regulatory principles shaping collective ecological compliance. At the same time, customary norms such as *Pasang ri Kajang* are evaluated through the principles of *maqāṣid al-sharī‘ah*, public welfare (*maṣlahah ‘ammah*), and the juristic maxim that recognized custom (*‘urf ṣahīh*) may serve as a valid normative consideration so long as it does not contradict clear sharī‘ah principles.¹⁹ In cases where practical tension arises between prophetic norms and local customary rules, the present study argues that reconciliation should proceed through hierarchical harmonization: explicit prophetic injunctions retain doctrinal primacy, while customary norms remain operative insofar as they complement, specify, or effectively implement shared ecological objectives.²⁰

This perspective enables an analysis of the convergence between prophetic traditions and *Pasang ri Kajang* not at the level of superficial functional similarity alone, but through compatibility in preserving life, protecting common resources, and preventing environmental harm. Where no contradiction exists, customary authority may legitimately operationalize prophetic ecological values within local governance structures. Where contradiction emerges, doctrinal resolution is guided by the higher objectives of Islamic law and the normative supremacy of authentic revelation.²¹ By doing so, the framework extends contemporary hadith studies beyond textual interpretation toward an engagement with governance-oriented Islamic legal discourse that is contextual, pluralistic, yet normatively coherent and oriented toward environmental sustainability.²²

This study argues that prophetic traditions (*ḥadīth*) and *Pasang ri Kajang* can be understood as two normative systems that are epistemologically distinct yet functionally convergent within the framework of *wilāyat al-amr* for environmental conservation. In this study, *wilāyat al-amr* is not confined to the narrow classical meaning of formal political sovereignty, but is employed in its broader juristic sense as legitimate authority entrusted with safeguarding public welfare (*maṣlahah ‘ammah*), maintaining order, and preventing collective harm.²³ Understood in this functional sense, the concept is capable of encompassing multiple forms of socially recognized leadership, including state institutions, religious authority, and customary governance, insofar as they effectively regulate communal interests in accordance with justice and public

¹⁹ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 283–290; Wahbah al-Zuhaylī, *Uṣūl al-Fiqh al-Islāmī*, vol. 2 (Damascus: Dār al-Fikr, 1986), 828–835.

²⁰ Ibn Ashur, Muhammad al-Tahir. *Maqasid al-Shari'ah al-Islamiyyah* (Cairo: Dār al-Salām, 2006), 235–242.

²¹ Jonathan A. C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld, 2017), 145–150.

²² Abubakar, Yusuf Sani, Rajali Haji Aji, and Mpawenimana Abdallah Saidi. 2025. "The Principles of Natural Justice: A Comparative Analysis Between Secular and Islamic Law in Administrative Decision-Making". *Mazahibuna: Jurnal Perbandingan Mazhab*, September, 176-92. <https://doi.org/10.24252/mazahibuna.vi.56855>.

²³ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401–405.

benefit.²⁴

Accordingly, both the Prophet Muḥammad and the Ammatoa operate as authoritative figures who regulate communal ecological behavior through moral and spiritual legitimacy rather than through formal legal coercion. Prophetic authority derives from revelation and universal normative guidance, whereas Ammatoa authority emerges from customary legitimacy, ancestral mandate, and sustained communal recognition. Although distinct in epistemological foundation, both forms of leadership perform analogous governance roles in directing ecological conduct, limiting exploitation, and preserving shared resources.²⁵ Therefore, the relationship between ḥadīth and *Pasang ri Kajang* should not be interpreted as a subordinative hierarchy, but rather as a convergence of environmental governance functions.

This approach resonates with scholarly perspectives that emphasize Islamic environmental ethics as operating primarily through moral authority rather than state-based legal codification, and that highlight the decisive role of local tradition and authority in shaping ecological norms within Muslim societies.²⁶ By employing hadith analysis, *maqāṣid al-sharī'ah*, and customary law studies, this research demonstrates that the convergence between Islam and local wisdom can be interpreted productively without negating the autonomy of either normative system. Consequently, this study not only addresses an existing gap in the literature but also offers a theoretical contribution in the form of authoritative ecological convergence, which expands the scope of hadith studies and Islamic legal theory into the discourse of value-based environmental governance and local wisdom.

METHODS

This study employs a qualitative-analytical approach with a normative-comparative design, grounded in a legal-hermeneutic framework and a matn-cum-function analysis. This design is aimed at analyzing and comparing two normative systems—prophetic traditions (ḥadīth) and *Pasang ri Kajang*—within a framework of authority-based environmental governance. The approach does not treat texts merely as historical documents or ethical narratives, but as living normative sources whose authority operates in shaping public conduct, regulating shared resources, and informing policy-oriented social order.²⁷ This methodological choice is adopted because the object of inquiry does not consist of quantitative behavior measurable through statistical methods, but rather of norms, authority, and mechanisms of social regulation operating within religious and customary contexts. Through legal hermeneutics, the study interprets how textual meanings are translated into binding communal practices, while matn-cum-function analysis examines how the wording of ḥadīth and the formulations of *Pasang* articulate concrete regulatory purposes in ecological life.²⁸ In this sense, textual authority is positioned not only at

²⁴ Hallaq, Wael B. *Shari'a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009), 367–372.

²⁵ Hijang, *Ammatoa: Kepemimpinan Adat dan Kosmologi Lingkungan* (Makassar: Ininnawa, 2015), 112–118.

²⁶ Richard C. Foltz, “Is There an Islamic Environmentalism?” *Worldviews: Global Religions, Culture, and Ecology* 4, no. 1 (2000): 63–78; Anna M. Gade, “Tradition, Authority, and the Development of Islamic Environmental Ethics,” *Journal of the American Academy of Religion* 82, no. 4 (2014): 1025–1054.

²⁷ Mark Van Hoecke, *Methodologies of Legal Research* (Oxford: Hart Publishing, 2011), 65–70.

²⁸ Harald Motzki, “The Musannaf of ‘Abd al-Razzāq as a Source of Authentic Aḥādīth,” *Journal of Near Eastern Studies* 50, no. 1 (1991): 1–21.

the level of doctrine, but also as law in action within the sphere of public welfare and environmental governance.²⁹ Accordingly, a qualitative methodology enables the researcher to explore the meanings, functions, and normative rationalities underlying the ecological texts and practices examined in this study. It also allows comparison between prophetic and customary systems not merely at the level of content, but in terms of how each generates legitimacy, compliance, and sustainable environmental discipline within their respective communities.³⁰

Methodologically, this study integrates the analysis of religious texts with customary law studies. The analysis of ḥadīth focuses on the *matn* of traditions related to environmental issues, such as tree planting, the protection of water resources, and the prohibition of environmental destruction, by situating them within their normative and authoritative functions. Rather than conducting a detailed examination of chains of transmission (*isnād* criticism), this analysis emphasizes normative interpretation (*sharḥ al-ḥadīth*) and the social role of ḥadīth in regulating public behavior. This approach aligns with contemporary trends in hadith studies that underscore the ethical and functional dimensions of prophetic traditions within social life.³¹

To examine the ecological values embedded in *Pasang ri Kajang*, this study employs ethnography-based secondary data derived from interviews with senior figures of the Kajang customary leadership, as well as from relevant academic literature on the Ammatoa Kajang community. *Pasang* is treated as a normative customary text endowed with social binding force and moral authority, rather than merely as a symbolic cultural expression. Through this approach, *Pasang ri Kajang* is analyzed as a form of customary environmental law that regulates the use of natural resources, establishes prohibitions, and enforces social and spiritual sanctions.³²

The primary analytical frameworks employed in this study are *maqāṣid al-sharī‘ah* and the concept of *wilāyat al-amr*. In line with this development, contemporary Indonesian scholarship has increasingly expanded maqāṣid discourse into the fields of sustainability, governance, and public policy.³³ *Maqāṣid al-sharī‘ah* is used to identify the normative objectives underlying ecological ḥadīths, particularly those related to the protection of life (*ḥifẓ al-nafs*), property and shared resources (*ḥifẓ al-māl*), and the prevention of harm (*da‘ al-mafāsīd*).³⁴ Through this framework, ecological directives found in prophetic traditions are interpreted not merely as isolated moral exhortations, but as purposive norms oriented toward sustaining communal welfare and environmental balance.³⁵ Meanwhile, the concept of *wilāyat al-amr* is employed not in a superficial sense of political leadership alone, but as a theory of legitimate

²⁹ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401–405.

³⁰ Norman K. Denzin and Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research*, 5th ed. (Thousand Oaks, CA: Sage Publications, 2018), 7–12.

³¹ Jonathan A. C. Brown, *Hadith: Muhammad’s Legacy in the Medieval and Modern World* (Oxford: OneWorld, 2017), 145–150; Harald Motzki, “The Musannaḥ of ‘Abd al-Razzāq as a Source of Authentic Aḥādīth,” *Journal of Near Eastern Studies* 50, no. 1 (1991): 1–21.

³² Badewi, *Etika Lingkungan dalam Budaya Ammatoa Kajang*, 77–85.

³³ Adnan Hasan, Achmad Abubakar, and Muhammad Irham, “Integrating Maqasid al-Shariah into Islamic Sustainable Banking: A Systematic Review of Halal Industry Practices and Green Economy Alignment (2020–2024),” *BANCO: Jurnal Manajemen dan Perbankan Syariah* 8, no. 1.

³⁴ Ibn Ashur, Muhammad al-Tahir. *Maqasid al-Shari‘ah al-Islamiyyah* (Cairo: Dār al-Salām, 2006), 235–242.

³⁵ Fazlun Khalid, *Islam and the Environment* (London: Kube Publishing, 2019), 55–70.

authority within *Siyāṣah Shar‘īyyah* encompassing both formal and material dimensions of governance. In its formal dimension, *wilāyat al-amr* refers to recognized authority vested with the power to regulate public affairs, maintain order, and issue binding decisions. In its material dimension, it concerns the substantive exercise of authority for achieving justice, protecting communal interests, and preventing collective harm.³⁶ By combining these dimensions, the concept serves as an analytical lens for understanding how authority—whether prophetic, institutional, or customary—operates in regulating communal ecological behavior in pursuit of public welfare (*maṣlaḥah ‘āmmah*).

Within this perspective, prophetic authority represents the highest normative source grounded in revelation, while customary authority such as the Ammatoa functions at the local level through socially recognized leadership and practical stewardship over communal resources. Although differing in source and scope, both may be examined through the logic of *wilāyat al-amr* insofar as they exercise legitimate governance functions directed toward environmental order and collective sustainability.³⁷ This approach enables the study to bridge classical Islamic political jurisprudence with contemporary plural forms of environmental governance.

In the comparative stage of analysis, this study does not aim to assess the superiority of one normative system over the other, but rather to identify the alignment of their governance functions. Accordingly, the comparative method adopted is functional rather than doctrinal in nature. Prophetic traditions (ḥadīth) and *Pasang ri Kajang* are compared based on the role of authority, the form of norms, mechanisms of compliance, and the ecological objectives they seek to achieve. This approach enables the formulation of the concept of authoritative ecological convergence, defined as the convergence of two distinct normative systems through the similarity of their environmental governance functions.³⁸

With this methodological design, the study seeks to offer an analysis that is not only theoretically coherent but also contextually relevant. The methods employed enable hadith studies to move beyond purely textual readings toward an examination of the social and authoritative roles of prophetic traditions, while simultaneously opening space for local wisdom to be recognized as a legitimate normative system within contemporary Islamic legal discourse and value-based environmental governance.³⁹ To ensure methodological transparency, the selection of hadiths in this study was conducted through purposive thematic sampling focused on prophetic traditions directly related to environmental conduct and communal resource management. The primary sources consulted were the major canonical collections, particularly *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and *Musnad Aḥmad*. The criteria for inclusion were: (1) hadiths containing explicit references to ecological objects such as water, trees, land, animals, or cultivation; (2) traditions prescribing normative commands, prohibitions, incentives, or sanctions related to environmental behavior; and (3) reports possessing acceptable

³⁶ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401-405.

³⁷ Hallaq, Wael B. *Shari‘a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009), 367-372.

³⁸ Mark Van Hoecke, *Methodologies of Legal Research* (Oxford: Hart Publishing, 2011), 65-70; Fikret Berkes, *Sacred Ecology*, 97-104.

³⁹ Richard C. Foltz, “Is There an Islamic Environmentalism?,” 63-78; Anna M. Gade, “Tradition, Authority, and the Development of Islamic Environmental Ethics,” 1025-1054.

scholarly standing in terms of transmission and usage within legal or ethical discourse.

The thematic scope was intentionally limited to hadiths relevant to environmental governance rather than to general cosmological or devotional narrations. Accordingly, selected traditions concern issues such as tree planting, protection of water sources, prevention of environmental harm, and the regulation of shared resources. This delimitation was adopted to allow a focused comparison between prophetic norms and *Pasang ri Kajang* as systems of ecological authority and social regulation.

RESULTS AND DISCUSSION

Ecological Authority in Prophetic Traditions

Prophetic traditions (ḥadīth) addressing environmental conduct indicate that Islamic environmental ethics are constructed not merely as individual moral exhortations but as a system of normative authority governing public behavior. Hadiths concerning tree planting, the protection of water sources, and the prohibition of environmental destruction establish binding norms that regulate human interaction with nature in the interest of collective welfare. In this regard, the Prophet Muḥammad functions not only as a spiritual guide but also as an authoritative regulator of ecological conduct, embedding environmental responsibility within the broader framework of public order and moral governance.⁴⁰

This normative structure is clearly reflected in table 1, which presents selected ecological hadiths along with their thematic focus and normative–authoritative functions. The hadith encouraging the planting of a sapling even at the moment of eschatological collapse illustrates that environmental action in Islam is valued independently of immediate outcomes. Sustainability is framed as a moral obligation that transcends temporal calculation, emphasizing continuity of benefit (*istimṛar al-maṣlahah*) rather than short-term utility. From a *maqāṣid al-sharī'ah* perspective, this orientation aligns closely with the protection of life (*ḥifẓ al-nafs*) and the preservation of shared resources (*ḥifẓ al-māl*).⁴¹

Table 1. Ecological Hadiths and Their Normative–Authoritative Functions

No	Hadīth Text	Meaning of Hadith	Ecological Theme	Normative Function	Relevance to <i>Wilāyat al-Amr</i>
1	إِنْ قَامَتْ عَلَى أَحَدِكُمْ الْقِيَامَةُ، وَفِي يَدِهِ فَسَيْلَةٌ فَلْيَعْرِسْهَا ^{٤٢}	If the Hour is about to be established while one of you has a sapling in his hand, let him plant it.	Sustainability	Long-term moral obligation	Regulation of public ethical conduct
2	مَا مِنْ مُسْلِمٍ يَغْرِسُ عَرْسًا أَوْ يَزْرَعُ	Every plant from which any human or creature	Ecological production	Moral incentive	Distribution of public welfare

⁴⁰ Fazlun Khalid, *Islam and the Environment*, 68–70.

⁴¹ Ibn Ashur, Muhammad al-Tahir. *Maqasid al-Shari'ah al-Islamiyyah*, 183–186.

⁴² Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad*, vol. 20 (Beirut: Mu'assasat al-Risālah, 2001), 251

	زَرَعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ ^{٤٣}	benefits counts as charity for the one who planted it.			
3	لَا يُبَوِّلَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَعْتَسِلُ مِنْهُ ^{٤٤}	Prohibition against polluting water sources used collectively.	Water protection	Preventive prohibition	Maintenance of public order
4	مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ ^{٤٥}	A warning against unjustly cutting down trees.	Environmental destruction	Moral- spiritual sanction	Prevention of <i>fasād</i>

Source: Author's analysis

The relevance of ecological hadiths to *wilāyat al-amr*, as presented in Table 1, should not be understood merely in moral or symbolic terms, but also within the constitutional logic of Islamic public authority. In classical Islamic legal thought, private ownership rights are recognized, yet they are not absolute when their exercise causes public harm or threatens shared welfare.⁴⁶ Accordingly, the authority entrusted with public governance possesses legitimate power to regulate land, water, forests, and other resources whenever environmental degradation endangers communal interests. From this perspective, prophetic prohibitions against polluting water, destroying trees, and exploiting nature unjustly may be read as normative precedents for state intervention in environmental matters. Water sources, grazing lands, and ecological assets directly affect public survival; therefore, their misuse falls within the domain of *maṣlaḥah ʿammah*.⁴⁷ Under the doctrine of *wilāyat al-amr*, the state may impose restrictions on private land use, regulate extraction rights, establish conservation zones, or prevent destructive commercial practices, provided such measures are grounded in justice and collective benefit. This interpretation demonstrates that ecological hadiths are not limited to personal virtue ethics. Rather, they provide a constitutional basis for public regulation of natural resources, where individual ownership remains respected but subordinated to the prevention of harm and the preservation of environmental sustainability.⁴⁸

Beyond their constitutional relevance to *wilāyat al-amr*, the hadiths summarized in table 1 also demonstrate that Islamic environmental norms are reinforced through mechanisms of moral accountability. Environmental preservation is framed as *ṣadaqah jāriyah*, while ecological

⁴³ Muhammad bin Isma'īl al-Bukhārī, *Shahīh al-Bukhārī*, Vol. 3 (Dār Ṭauq al-Najāh, 1422 H.), 103.

⁴⁴ Muslim ibn al-Ḥajjāj, *Shahīh Muslim*, Kitāb al-Musāqāh, Vol. 1 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1955), 235.

⁴⁵ Abū Dāwūd, *Sunan Abī Dāwūd*, Vol. 7 (Egypt: Dār al-Risālah al-'Ālamīyah, 2009), 523.

⁴⁶ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401-405.

⁴⁷ Wahbah al-Zuhaylī, *Uṣūl al-Fiqh al-Islāmī*, vol. 2 (Damascus: Dār al-Fikr, 1986), 782-790.

⁴⁸ Hallaq, Wael B. *Shari'a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009), 367-372.

destruction is condemned as *fasād fi al-ard*. This dual structure of reward and sanction positions ecological conduct firmly within the domain of normative authority. In this sense, prophetic environmental injunctions operate as instruments of *wilāyat al-anr*, directing communal behavior toward ecological balance through morally binding regulation rather than formal legal codification.⁴⁹

Beyond conveying ethical messages, ecological ḥadīths also represent preventive patterns of social regulation oriented toward public interest. Prohibitions against polluting water sources, warnings against the destruction of trees, and exhortations to plant vegetation do not function merely as individual moral advice, but rather constitute collective norms that regulate public spaces and shared natural resources. In the context of early Madinan society, water sources, land, and vegetation were communal assets directly linked to social survival. Accordingly, the Prophet's interventions in ecological matters can be understood as part of the management of public interests, rather than simply as expressions of personal piety.⁵⁰

Reading ḥadīths within this framework reveals that the normative function of the *matn* is not confined to determining what is legally permissible or prohibited (*ḥalāl-ḥarām*), but also extends to the formation of sustainable social discipline. Ecological ḥadīths operate through the internalization of values and moral consciousness, thereby making compliance less dependent on external surveillance. This perspective helps explain why the Prophet more frequently employed the language of reward, sin, and moral warning rather than formal legal sanctions when addressing environmental issues. In this sense, ḥadīths function as effective mechanisms of self-regulating norms in shaping communal ecological behavior.⁵¹

Within contemporary hadith studies, such an approach underscores the importance of reading ḥadīths as normative texts that possess social and political dimensions in a broad sense, including in the governance of natural resources. An analysis of the regulatory functions of ḥadīths opens space for integrating hadith studies with modern governance theory, without reducing prophetic traditions to mere theological legitimation. This perspective simultaneously reinforces the position of ḥadīths as a source of public ethics that remains highly relevant in responding to the contemporary ecological crisis.⁵²

Pasang ri Kajang as Customary Environmental Law

The findings in this section are based on focused ethnographic fieldwork conducted in Kajang, Bulukumba, South Sulawesi, during September 2023. Data were collected through semi-structured interviews with eight key informants consisting of the Ammatoa, Galla' Puto, two other customary elders, and four Bulukumba residents living in the surrounding area of Tana Toa

⁴⁹ Abū Dāwūd, *Sunan Abī Dāwūd*, 523; Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence*, 401-405.

⁵⁰ Hallaq, Wael B. *The Impossible State* (New York: Columbia University Press, 2013), 101-105; Michael Cook, *Commanding Right and Forbidding Wrong in Islamic Thought* (Cambridge: Cambridge University Press, 2000), 32-36.

⁵¹ Andrew March, *Islam and Liberal Citizenship* (Oxford: Oxford University Press, 2009), 87-90; Abdullahi Ahmed An-Na'im, *Islam and the Secular State* (Cambridge, MA: Harvard University Press, 2008), 56-60.

⁵² Frank Vogel, *Islamic Law and Legal System* (Leiden: Brill, 2000), 118-122; Sherman A. Jackson, *Islam and the Blackamerican* (Oxford: Oxford University Press, 2005), 94-98.

Kajang. To strengthen reliability, oral explanations regarding *Pasang ri Kajang* were cross-checked with documented ethnographic studies and compared across informants to identify recurring normative formulations. Texts of *Pasang* cited in this study therefore represent norms consistently transmitted in living oral tradition as well as those recorded in prior scholarly works

These findings indicate that *Pasang ri Kajang* functions as a comprehensive system of customary environmental law governing the Ammatoa Kajang community. Within this normative order, the Ammatoa is not merely a symbolic cultural leader, but the highest customary authority who exercises executive, adjudicative, and regulatory functions over communal life and natural resources.⁵³ He possesses authority to interpret *Pasang*; supervise compliance, resolve disputes, and authorize or prohibit the use of forests and communal land. In this sense, the Ammatoa functions as the principal office-holder within an indigenous legal community whose authority is socially binding and consistent with Indonesia’s constitutional recognition of customary law communities and their traditional rights.⁵⁴ *Pasang* is therefore not perceived as optional cultural advice but as a sacred ancestral mandate that binds all members of the community. Violations—particularly those involving forest destruction—are believed to disrupt cosmic balance and invite social as well as spiritual sanctions. This sacralized normativity grants *Pasang* a binding legal character within the indigenous moral order.⁵⁵

As illustrated in table 2, the core injunctions of *Pasang* establish absolute prohibitions against damaging the sacred forest (*borong karama*) and emphasize the inseparable relationship between ecological integrity and social order. The assertion that the destruction of the earth leads to the collapse of adat underscores a structural ecological consciousness in which environmental sustainability is understood as the foundation of communal stability. Such norms function as long-term preventive mechanisms against resource exploitation and ecological degradation.⁵⁶

Table 2. *Pasang ri Kajang* and Indigenous Normative Authority on Environmental Conservation

No	<i>Pasang ri Kajang</i> text ⁵⁷	The Meaning	Ecological Object	Normative Function	Authority & Compliance
1	<i>Anjo boronga anre nakulle nipanraki. Punna nipanraki boronga,</i>	The forest must not be damaged; harming it is equivalent to harming oneself.	Customary forest	Absolute prohibition	Social-spiritual sanctions

⁵³ Ammatoa and Galla Puto. Personal Interview. Conducted in Bulukumba, September 2023.

⁵⁴ Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, Pasal 18B ayat (2); Mahkamah Konstitusi Republik Indonesia, Putusan No. 35/PUU-X/2012 tentang Pengujian Undang-Undang Nomor 41 Tahun 1999 tentang Kehutanan; Franz von Benda-Beckmann, “Who’s Afraid of Legal Pluralism?” *Journal of Legal Pluralism* 47 (2002): 37–82.

⁵⁵ Badewi, *Etika Lingkungan dalam Budaya Ammatoa Kajang*, 77–85.

⁵⁶ Ichwan et al., “Pasang ri Kajang and Environmental Ethics,” *Journal of Local Wisdom* 12, no. 1 (2021): 34–36; Istiwati, “Kearifan Lokal dan Pelestarian Lingkungan,” *Jurnal Antropologi Indonesia* 37, no. 2 (2016): 101–103.

⁵⁷ The *Pasang* texts presented in Table 2 are primarily derived from ethnographic field data collected through in-depth interviews with the Ammatoa and Galla’ Puto conducted in September 2023. These oral formulations are corroborated by classical ethnographic documentation, particularly Abdul Haris Sambu, *Sejarah Kajang* (Yogyakarta: Lentera Kreasindo, 2016), 33–38, 223–224, which records ecological prohibitions (*appai passala*) and cosmological interpretations of *Pasang* within the Ammatoa Kajang community.

	<i>nupanrakki kalennu</i>				
2	<i>Appai passala talakkulle niganggu ilalang borong yamintu: tabbang kaju, tatta uhe, tunu bani, rao doang.</i>	Four ecological prohibitions must not be violated within the customary forest: cutting trees, taking rattan, burning bees, and catching shrimp.	Forest ecosystem	Absolute prohibition	Social spiritual sanctions
2	<i>Anjo natahang ri boronga karena pasang. Rettopi tanayya rettoi</i>	If the earth is damaged, customary order collapses as well.	Ecosystem	Structural norm	Collective control
3	<i>Kamase-masea</i>	The principle of living modestly and simply.	Consumption	Limitation of exploitation	Moral discipline
4	Prohibition against cutting trees without Ammatoa's permission	Tree cutting is permitted only with the authorization of customary authority.	Trees and land	Regulation of resource use	Ammatoa's decision

Source: Author's analysis

The principle of *kamase-masea*, highlighted in Table 2, reinforces environmental governance through moral restraint and anti-consumerist ethics. By promoting simplicity and moderation, *Pasang* regulates patterns of resource use without relying on coercive enforcement. Compliance is ensured through internalized moral discipline and communal surveillance rather than external authority. The Ammatoa, as the highest customary authority, plays a decisive role in interpreting and enforcing *Pasang*, ensuring ecological compliance through spiritual legitimacy.⁵⁸

Pasang ri Kajang not only regulates ecological behavior normatively, but also shapes a sustainable structure of compliance through the integration of values, rituals, and customary authority. Prohibitions against damaging customary forests do not stand in isolation; rather, they are embedded within a cosmological belief system that views nature as part of a sacred order. Within this framework, ecological violations are not understood merely as technical transgressions, but as disruptions of cosmic balance and of the relationship between humans and their ancestors.⁵⁹

⁵⁸ Hijang, *Ammatoa: Kepemimpinan Adat dan Kosmologi Lingkungan*, 112-115; Elfira et al., "Local Wisdom and Sustainable Ecology," *Asian Journal of Indigenous Studies* 5, no. 2 (2023): 89-91.

⁵⁹ Leopold Pospíšil, *Anthropology of Law* (New York: Harper & Row, 1971), 98-102; Sally Falk Moore, *Law as Process* (London: Routledge, 1978), 215-220.

This sacred character grants *Pasang* strong binding force without requiring formal law-enforcement institutions. Compliance is cultivated through social mechanisms such as shame (*siri*), communal pressure, and belief in spiritual consequences. Such a system demonstrates that the effectiveness of customary law does not lie in coercive sanctions, but in the internalization of norms within the collective identity of the community. In this context, *Pasang ri Kajang* can be understood as a form of normative environmental governance operating through cultural and spiritual legitimacy.⁶⁰

This analysis places *Pasang ri Kajang* on an equal footing with other normative legal systems in regulating public interests, particularly environmental concerns. By interpreting *Pasang* as a form of customary environmental law, this study affirms that local wisdom is not merely a complementary set of values, but a regulatory system with its own rationality and effectiveness. This perspective is crucial for avoiding the reduction of customary norms to folklore, while simultaneously opening space for an equitable dialogue between Islamic law and customary law within the framework of environmental governance.⁶¹

Wilāyat al-Amr and Environmental Governance

In classical Islamic legal thought, *wilāyat al-amr* refers to authority entrusted with safeguarding public welfare (*maṣlahah āmmah*). However, this authority is not monolithic. Within the tradition of *Siyāṣah Shar'iyah*, jurists distinguish between *al-wilāyah al-āmmah* (general authority), which encompasses comprehensive public leadership over communal affairs, and *al-wilāyah al-khāṣṣah* (specific authority), which refers to limited or sectoral authority exercised within particular domains or communities.⁶²

The findings of this study suggest that this typology can be analytically extended to environmental governance. Prophetic ecological injunctions, as demonstrated in Table 1, represent an exercise of *al-wilāyah al-āmmah al-nabawiyah*, since the Prophet's authority was universal, normatively binding, and directed toward the protection of public welfare. His directives concerning water, trees, and land therefore constituted authoritative regulation aimed at maintaining ecological and social equilibrium.⁶³ By contrast, the authority of the Ammatoa may be understood as a localized form of *al-wilāyah al-khāṣṣah*, operating within a constitutionally recognized customary community and limited to communal ecological governance. While differing fundamentally from prophetic sovereignty in source and scope, such authority remains functionally significant in regulating environmental conduct, preserving forests, and maintaining social order.⁶⁴

When applied to *Pasang ri Kajang* (table 2), a striking functional parallel emerges between the authority of the Prophet and that of the Ammatoa. Both figures operate as moral

⁶⁰ Franz von Benda-Beckmann et al., *Mobile People, Mobile Law* (Aldershot: Ashgate, 2005), 45–49; Tania Murray Li, *The Will to Improve* (Durham: Duke University Press, 2007), 233–237.

⁶¹ Peter Fitzpatrick, *The Mythology of Modern Law* (London: Routledge, 1992), 83–87; Boaventura de Sousa Santos, *Toward a New Legal Common Sense* (Cambridge: Cambridge University Press, 2002), 89–93.

⁶² Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401–405.

⁶³ Hallaq, Wael B. *Shari'a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009), 367–372.

⁶⁴ Hijang, *Ammatoa: Kepemimpinan Adat dan Kosmologi Lingkungan* (Makassar: Ininnawa, 2015), 112–118.

guardians regulating communal behavior to prevent ecological harm. Although their epistemological foundations differ—revelation and ancestral mandate—their governance functions converge in prioritizing collective sustainability over individual exploitation. This indicates that *wilāyat al-amr* need not be confined to formal political institutions but may manifest through culturally embedded systems of moral authority.⁶⁵

Beyond its association with political authority, *wilāyat al-amr* in the Prophetic tradition operates fundamentally as a form of moral and normative guardianship. A hadith-centered reading reveals that the Prophet’s authority over environmental matters was exercised not through institutional coercion, but through normative guidance embedded in *matn* formulations that appealed to moral accountability. Instructions concerning water usage, tree planting, and the prohibition of environmental harm illustrate how prophetic authority functioned to regulate collective behavior by cultivating ethical responsibility rather than enforcing legal sanctions. In this sense, *wilāyat al-amr* manifests as an ethical mode of governance rooted in prophetic legitimacy, where compliance is achieved through internalized moral consciousness.⁶⁶

Such an understanding aligns with contemporary approaches in hadith studies that emphasize the social function of *matn* beyond legal categorization. Ecological hadiths do not merely prescribe rules; they establish normative horizons within which communal conduct is shaped. By framing environmental care as a moral obligation tied to reward and sin, the Prophet exercised a form of governance that preemptively prevented ecological harm. This mode of authority demonstrates that *wilāyat al-amr* can operate effectively outside formal state structures, particularly in regulating shared resources that directly affect public welfare (*maṣlaḥah ‘āmmah*).^{67,68}

From a *maqāṣid al-sharī‘ah* perspective, environmental protection falls squarely within the classical objectives of preserving life (*ḥifẓ al-nafs*), property and common resources (*ḥifẓ al-māl*), and preventing harm (*daf‘ al-mafāsīd*). The exercise of *wilāyat al-amr* in ecological contexts thus serves as a mechanism for realizing these objectives in practice. Prophetic interventions addressing environmental conduct can be understood as anticipatory governance aimed at preventing *fasād* before it manifests as social or ecological crisis.⁶⁹ At the same time, contemporary Islamic legal thought has increasingly argued that environmental preservation should not be treated merely as a derivative of classical *maqāṣid*, but also as an emerging independent objective expressed through concepts such as *ḥifẓ al-bi’ah* or *ḥifẓ al-‘ālam*.⁷⁰ This

⁶⁵ Fikret Berkes, *Sacred Ecology*, 97–101; Richard C. Foltz, “Is There an Islamic Environmentalism?,” 63–78.

⁶⁶ Hallaq, Wael B. *The Impossible State: Islam, Politics, and Modernity’s Moral Predicament*, 104–109; Mohammad Fadel, “Political Authority and Moral Agency in Islamic Law,” *Journal of Law and Religion* 26, no. 2 (2011): 257–262.

⁶⁷ Siddiq, Ahyar, and Asmuni Asmuni. 2025. “The Transformation of Judicial Ijtihad in the Indonesian Judiciary in Response to the Escalation of Law: A Maqasid Ash-Sharia Perspective”. *Al-Mazaahib: Jurnal Perbandingan Hukum* 13 (2): 122-49. <https://doi.org/10.14421/al-mazaahib.v13i2.3945>.

⁶⁸ Jonathan A. C. Brown, *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet’s Legacy* (Oxford: Oneworld, 2014), 189–193; Michael Cook, *Commanding Right and Forbidding Wrong in Islamic Thought*, 32–36.

⁶⁹ Ibn Ashur, Muhammad al-Tahir. *Maqasid al-Shari’ah al-Islamiyyah* (Cairo: Dār al-Salām, 2006), 235–242.

⁷⁰ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008), 45–61.

development reflects the recognition that ecological destruction now poses systemic threats to human survival, social justice, and intergenerational welfare. Accordingly, environmental governance under *wilāyat al-amr* may be understood not only as protecting life and property indirectly, but as directly safeguarding ecological integrity as a substantive objective of the *sharī'ah*. Within this framework, prophetic ecological hadiths gain renewed relevance as normative sources for contemporary *ijtihād*. Prohibitions against pollution, destruction of trees, and wasteful exploitation may therefore be interpreted as textual foundations for a *maqāṣid*-oriented environmental jurisprudence in which *ḥifẓ al-bi'ah* becomes central to sustainable governance.⁷¹

This preventive orientation is particularly evident in hadiths that prohibit actions leading to environmental degradation even in the absence of immediate harm. Such normative measures indicate that *wilāyat al-amr* operates through foresight and moral regulation rather than reactive punishment. When extended analytically to *Pasang ri Kajang*, a similar *maqāṣid*-oriented logic emerges. The Ammatoa's authority prioritizes the long-term preservation of ecological balance as a prerequisite for communal survival. Although articulated through different epistemic foundations, both systems converge in their functional commitment to preventing ecological harm as a matter of collective responsibility.⁷²

This reconceptualization challenges state-centric approaches to Islamic environmental law. Environmental degradation often persists not due to the absence of regulation but because of weak moral authority. Indigenous systems such as *Pasang ri Kajang* demonstrate that culturally legitimized authority can be highly effective in enforcing ecological discipline. Recognizing such systems enriches Islamic legal discourse by integrating moral governance into environmental stewardship frameworks.⁷³

By extending *wilāyat al-amr* into the domain of environmental governance, this study contributes to a broader rethinking of authority in Islamic legal theory. Rather than confining *wilāyah* to state-centered political institutions, the findings demonstrate that legitimate environmental governance may also be exercised through culturally embedded moral authorities. This reconceptualization allows Islamic legal discourse to engage more productively with non-state normative systems without undermining its own epistemological foundations.⁷⁴

Such an approach has significant implications for contemporary Muslim societies facing ecological challenges. It suggests that effective environmental governance does not solely depend on the enactment of formal regulations, but on the presence of trusted authorities capable of shaping moral commitment and communal discipline. By recognizing both prophetic authority and indigenous leadership as expressions of *wilāyat al-amr*, Islamic law can offer a more inclusive and context-sensitive framework for environmental stewardship—one that bridges textual

⁷¹ Fazlun Khalid, *Islam and the Environment* (London: Kube Publishing, 2019), 55–70.

⁷² Sherman A. Jackson, *Islam and the Problem of Black Suffering* (Oxford: Oxford University Press, 2009), 98–101; Hallaq, Wael B. *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*, 104–109.

⁷³ Anna M. Gade, "Tradition, Authority, and the Development of Islamic Environmental Ethics," 1025–1054; Ibn Ashur, Muhammad al-Tahir. *Maqāṣid al-Sharī'ah*, 183–188.

⁷⁴ Hallaq, Wael B. *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*, 98–104; Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence*, 401–405.

normativity, local wisdom, and sustainable governance practices.⁷⁵

Authoritative Ecological Convergence

Before presenting the final synthesis, it is necessary to clarify the conceptual position of *wilāyat al-amr* employed in this study. The term is not used here in a purely theocratic sense as an unconditional delegation of divine power, but in the juristic and constitutional sense of entrusted authority whose legitimacy is conditioned by the realization of public welfare. In line with the legal maxim *taṣarruf al-imām manūṭun bi al-maṣlaḥah* (the acts of authority are contingent upon public benefit), governance derives its validity not from sacralized domination, but from its capacity to protect communal interests, maintain justice, and prevent harm.⁷⁶

Under this framework, *wilāyat al-amr* may be exercised through multiple institutional forms, including state authority, prophetic leadership, and socially recognized customary governance, insofar as each fulfills regulatory functions directed toward collective welfare. This interpretation avoids reducing authority either to rigid political sovereignty or to divine absolutism, and instead positions it as accountable moral-public stewardship. It is within this sense that the convergence between prophetic hadith and *Pasang ri Kajang* should be understood.

The core finding of this study is synthesized in table 3, which demonstrates that the relationship between prophetic hadith and *Pasang ri Kajang* constitutes a form of authoritative ecological convergence. This convergence does not arise from doctrinal integration or epistemic hierarchy but from functional equivalence in regulating environmental conduct. Both systems construct binding ecological norms, employ moral accountability mechanisms, and pursue sustainability as a collective objective.⁷⁷

Table 3. Authoritative Ecological Convergence between Hadith and *Pasang ri Kajang*

Aspect	Prophetic Ḥadīth	<i>Pasang ri Kajang</i>	Point of Convergence
Authority	Prophet Muḥammad	Ammatoa	Moral legitimacy
Object	Nature and living beings	Forest and cosmos	Collective interest
Mechanism	Reward and sin	Social-spiritual sanctions	Ecological discipline
Objective	Public <i>maṣlaḥah</i>	Cosmic harmony	Sustainability

Source: Author's analysis

⁷⁵ Abdullahi Ahmed An-Na'im, *Islam and the Secular State*, 230-234; Patrick Glenn, *Legal Traditions of the World*, 5th ed. (Oxford: Oxford University Press, 2014), 59-63.

⁷⁶ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 401-405; Wahbah al-Zuhayli, *Uṣūl al-Fiqh al-Islāmī*, vol. 2 (Damascus: Dār al-Fikr, 1986), 782-790.

⁷⁷ Fazlun Khalid, *Islam and the Environment*, 68-76.

Within the framework of legal pluralism, the convergence between prophetic traditions (ḥadīth) and *Pasang ri Kajang* can be understood as a form of functional normative coexistence. These two systems do not negate one another; rather, they operate within distinct spheres of authority that intersect in their ecological objectives. Prophetic traditions function through religious legitimacy derived from prophetic authority, while *Pasang* operates through customary legitimacy rooted in cosmological structures and local leadership. Together, they generate relatively stable ecological compliance, as the norms they enforce are not perceived as external coercion but as moral obligations embedded within the identity of the community.⁷⁸

From a governance perspective, such a model demonstrates that the effectiveness of environmental management is highly dependent on the presence of authority that is socially trusted and recognized. An emphasis on moral and social sanctions (rather than formal legal penalties) can in fact strengthen the binding force of ecological norms over the long term. This challenges the modern assumption that environmental protection must necessarily rely on the state and positive law, and instead opens space for the integration of non-state normative systems within a more inclusive and sustainable framework of environmental governance.⁷⁹

This finding resonates with Foltz's observation that Islamic environmental ethics operate primarily through moral authority rather than formal legal codification, and with Gade's argument that authority and tradition play a decisive role in shaping Islamic ecological norms.⁸⁰ Convergence, therefore, lies not in textual assimilation but in shared governance functions that sustain ecological order.

Conceptually, authoritative ecological convergence provides a new analytical lens for Islamic legal studies. It enables the evaluation of indigenous norms based on functional alignment with *maqāṣid al-sharī'ah* rather than textual conformity, avoiding hierarchical subordination of local wisdom while affirming ethical compatibility. This framework contributes to broader debates on legal pluralism, Islamic environmental governance, and the role of moral authority in sustaining ecological sustainability.⁸¹

CONCLUSION

This study concludes that prophetic ecological traditions and *Pasang ri Kajang* constitute two distinct normative systems that differ epistemologically yet converge functionally in regulating human-environment relations. Prophetic hadiths establish Islamic environmental ethics through moral-public authority, while *Pasang ri Kajang* enforces ecological discipline through the customary authority of the Ammatoa, legitimized by spiritual and cosmological beliefs. Both systems position environmental conservation as a collective responsibility governed by moral accountability rather than formal legal coercion. By employing the framework of *wilāyat al-amr*,

⁷⁸ Elinor Ostrom, *Governing the Commons* (Cambridge: Cambridge University Press, 1990), 88–102; J. G. Ruggie, "Territoriality and Beyond," *International Organization* 47, no. 1 (1993): 139–174.

⁷⁹ Lauren Benton, *Law and Colonial Cultures* (Cambridge: Cambridge University Press, 2002), 10–15; John Griffiths, "What Is Legal Pluralism?" *Journal of Legal Pluralism* 24 (1986): 1–55.

⁸⁰ Richard C. Foltz, "Is There an Islamic Environmentalism?" 70–73; Anna M. Gade, "Tradition, Authority," 1040–1045.

⁸¹ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence*, 402–404; Fikret Berkes, *Sacred Ecology*, 99–101.

this study demonstrates that environmental protection can be understood as an integral dimension of public welfare (*maṣlaḥah ʿammah*). The concept of *wilāyat al-amr* is not limited to political governance but may be analytically extended to ecological governance, where authority functions to maintain social and environmental equilibrium. Within this framework, both the Prophet and the Ammatoa emerge as authoritative figures who regulate collective behavior to prevent ecological degradation (*fasād*) and ensure sustainability.

The primary theoretical contribution of this research lies in the formulation of authoritative ecological convergence, which refers to the alignment of distinct normative systems through shared governance functions rather than doctrinal integration. This concept challenges hierarchical approaches that subordinate indigenous norms to Islamic texts, while also avoiding rigid separations between Islamic law and customary law. Instead, it highlights functional compatibility as a legitimate basis for normative convergence. Methodologically, this study advances a functional-comparative approach that integrates hadith analysis, *maqāṣid al-sharīʿah*, and indigenous legal studies. This approach enables hadith scholarship to move beyond textual interpretation toward an examination of the social and authoritative roles of prophetic traditions in regulating public life. Simultaneously, it affirms local wisdom as a valid normative system within contemporary Islamic legal discourse.

In practical terms, the findings suggest that effective environmental governance does not depend solely on state-based legal formalization but is deeply shaped by morally legitimate authority recognized by communities. Integrating Islamic ecological values with established indigenous governance systems offers an alternative model for developing context-sensitive and sustainable environmental policies. More specifically, these findings call for legislative and regulatory reforms that formally recognize morally authoritative indigenous institutions—such as the Ammatoa community—as strategic partners of the state in enforcing environmental law and conserving natural resources. Such recognition is essential to prevent jurisdictional conflicts between state law and customary law, while fostering cooperative governance grounded in legitimacy, local knowledge, and ecological sustainability. Accordingly, future research and policy-making in Muslim societies should give greater attention to the convergence of religious norms and local wisdom as a foundation for equitable and sustainable ecological governance.

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