

A Phenomenological Study On Reconceptualizing The Green Library Through Islamic Environmental Jurisprudence On *Ḥifẓ Al-Bī'ah*: In Indonesian Academic Libraries

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ABSTRAK

Penelitian ini bertujuan reconseptualisasi praktik *green library* melalui perspektif yurisprudensi lingkungan Islam, khususnya prinsip *Ḥifẓ al-Bī'ah*, dalam konteks perpustakaan perguruan tinggi Islam. Menggunakan metode kualitatif melalui wawancara semi-terstruktur, observasi non-partisipatif, serta telaah kebijakan dan SOP, penelitian dilakukan selama September–November 2026 dengan lima informan dari unsur kepala perpustakaan, pustakawan, dosen, dan mahasiswa. Hasil penelitian menemukan bahwa kesadaran ekologis sivitas akademika didorong oleh spiritualitas, di mana tindakan ramah lingkungan dipahami sebagai ibadah dan tanggung jawab khalifah terhadap bumi. Selain itu, nilai Islam terintegrasi dalam kebijakan operasional melalui penghematan energi, digitalisasi layanan, dan pengelolaan limbah yang dikaitkan dengan prinsip *maqāṣid al-sharī'ah*. Namun, implementasi masih menghadapi hambatan berupa keterbatasan pendanaan, resistensi budaya digital, serta inkonsistensi pelaksanaan SOP di tingkat operasional. Studi ini menyimpulkan bahwa rekontekstualisasi *green library* berbasis *Ḥifẓ al-Bī'ah* memiliki legitimasi teologis dan operasional yang kuat, serta menawarkan model keberlanjutan yang lebih holistik. Penelitian ini berkontribusi pada perluasan pemahaman *green library* tidak hanya sebagai agenda teknokratis global, tetapi sebagai praksis keberlanjutan berbasis nilai yang relevan dengan lingkungan akademik Muslim. Temuan ini membuka ruang bagi formulasi kebijakan ekologis yang lebih integratif dan berakar pada spiritualitas keagamaan.

Kata kunci: *Green library*, *Ḥifẓ al-Bī'ah*, Etika Lingkungan Islam, Perpustakaan Perguruan Tinggi Islam, Keberlanjutan, Kebijakan Perpustakaan

ABSTRACT

This study aims to reconceptualize the practice of green libraries through the

perspective of Islamic environmental jurisprudence, particularly the principle of Ḥifẓ al-Bī'ah, in the context of Islamic university libraries. background and purposes of study, research methodology, results and findings, and conclusion. Using qualitative methods through semi-structured interviews, non-participatory observation, and policy and SOP reviews, the research was conducted from September to November 2026 with five informants consisting of library heads, librarians, lecturers, and students. The results of the study found that the ecological awareness of the academic community is driven by spirituality, where environmentally friendly actions are understood as worship and the responsibility of caliphs towards the earth. In addition, Islamic values are integrated into operational policies through energy conservation, service digitization, and waste management in accordance with the principles of maqāṣid al-sharī'ah. However, implementation still faces obstacles in the form of limited funding, resistance to digital culture, and inconsistencies in the implementation of SOPs at the operational level. This study concludes that the recontextualization of green libraries based on Ḥifẓ al-Bī'ah has strong theological and operational legitimacy, and offers a more holistic model of sustainability. This study contributes to expanding the understanding of green libraries not only as a global technocratic agenda, but also as a value-based sustainability practice relevant to the Muslim academic environment. This finding opens up space for the formulation of more integrative ecological policies rooted in religious spirituality.

Keywords: *Green library, Ḥifẓ al-Bī'ah, Islamic Environmental Ethics, Islamic Higher Education Library, Sustainability, Library Policy*

INTRODUCTION

In recent years, the global discourse on green libraries has grown stronger in line with international efforts to promote sustainable environmental management. Libraries are beginning to implement environmentally friendly practices such as the use of renewable energy, digitization of collections, reduction of paper waste, and energy-efficient building design (McBrayer, 2025). However, these practices are largely shaped by Western ecological ethics oriented toward regulatory compliance and carbon accountability. This paradigm positions green libraries more as a technocratic and administrative solution rather than an approach based on values and moral principles (Ascarya et al., 2022). Thus, the ethical and spiritual dimensions of environmental management have not been significantly positioned as the foundation of sustainability practices in libraries.

In Indonesia, as the country with the largest Muslim population in the world, academic libraries have begun to adopt the concept of green libraries through environmentally friendly building standards, minimal waste campaigns, and environmental literacy for library users. However, its implementation has not been fully institutionalized culturally and is still partial or based on short-term programs (Rahmawati et al., 2025). In Islamic educational institutions, environmental practices are not merely managerial but part of the theological and ethical mandate of religious diversity (Rocha-Jiménez et al., 2025). The gap between sustainability practices and religious values indicates an epistemological gap that has not been optimally integrated.

In Islamic legal tradition, there is the principle of *Ḥifẓ al-Bī'ah* (environmental preservation), which is included in the framework of *maqāṣid al-sharī'ah* (the highest objectives of Sharia law) that emphasizes balance (*mīzān*), prevention of harm (*darar*), and prohibition of wastefulness (*isrāf*) (Azmat et al, 2021 & Naghavi et al, 2025). However, this legal basis has not yet been developed as a practical framework for sustainable library management. As a result, the potential for environmental management to be

a legal responsibility and social duty has not been maximized as a philosophical basis for library management.

Furthermore, the social reality in Indonesian academic libraries shows that the success of green libraries is not solely determined by administrative compliance. Many green programs still stop at symbolic aspects, such as posters and short-term campaigns, without being followed by changes in library users' behavior or strategic library policies (Bagherzadeh & Reza Sardarian, 2024; Raza et al., 2023). Without contextual and continuous values, environmental sustainability is seen as a voluntary choice rather than a religious obligation. This is where the theoretical gap lies, which can be bridged by Islamic environmental law epistemology through the concept of *Hifz al-Bi'ah*.

Previous studies on green libraries in Indonesia have generally focused on building design, waste management, and user participation. Globally, green libraries are widely studied as agents of environmental literacy and community sustainability advocacy (Asikin-Garmager et al., 2025). However, most studies place sustainability within a secular and technocratic framework of institutional management and governance.

Meanwhile, studies on the environment from an Islamic perspective have developed through the concept of environmental *fiqh* (*fiqh al-bi'ah*), which emphasizes the moral and legal obligations of Muslims to protect the environment (Azmat et al., 2021; Karim et al., 2025). However, the study still focuses on Islamic law, social ethics, and biotechnology, and has not touched on the areas of information management, literacy education, or libraries as centers of knowledge reproduction. The novelty of this research lies in its attempt to reconceptualize the practice of green libraries through the Islamic environmental law framework of *Hifz al-Bi'ah*, thereby producing a sustainable model based on religious values rather than mere regulatory compliance. Through qualitative analysis of academic libraries in Indonesia, this study explores how Islamic values, principles, and legal norms are interpreted, negotiated, and translated into policies, services, and the ecological behavior of library users. Thus, this research is an interdisciplinary contribution

between library science, Islamic studies, and sustainability practices.

This study aims to explain and reconceptualize green library practices in Indonesian academic libraries through the framework of Islamic environmental law *Hifz al-Bi'ah* and identify the implications for policy, service management, collection development, and user education (Khuluq, 2024). This study argues that the concept of *Hifz al-Bi'ah* is not merely a theological abstraction, but a practical foundation that can strengthen sustainable library management through the transformation of ethics into religious and legal obligations. The integration of Islamic jurisprudence has the potential to shift the paradigm of green libraries from an administrative orientation to an ecological framework based on cultural, spiritual, and legal values.

This research is important because it offers a model of sustainability that is culturally and religiously relevant to Muslim communities, while also contributing to the discourse on the epistemological decolonization of library sustainability practices (Saada, 2023). By placing environmental management as a scientific mandate and social duty, this study provides a conceptual basis for policy formulation, environmental literacy curriculum development, and service practices oriented towards sustainable ecological responsibility.

LITERATURE REVIEW

Recontextualization in the socio-scientific realm is understood as an effort to reinterpret concepts and theories when they are transferred to a new social space with different cultural values and normative frameworks. In the context of libraries, the recontextualization of green libraries requires the integration of sustainability paradigms with the moral and ethical aspects of the dominant user community. This is even more significant when the social environment has a theological basis for the relationship between humans and nature. Thus, reinterpretation is necessary not as a rejection of the original theory, but rather as an expansion of meaning in accordance with context. In Islam, the principle of *Hifz al-Bi'ah* is part of contemporary *maqāsid al-sharī'ah*, in which environmental protection is categorized as the preservation of living beings (*hifz al-nafs*) and the preservation of cosmic order (*hifz al-kawn*) (Khoiruddin & Huda, 2020). A number of studies state that environmental

jurisprudence is no longer responsive in nature, but must be transformative in directing public policy, including governance. Thus, the recontextualization of green libraries opens up opportunities for the integration of environmental theology with sustainable library management(Narendra, 2023).

The reconstruction of the green library theory through Islamic jurisprudence offers a repositioning of values: from merely minimizing waste to spiritual devotion to sustainability. The literature states that Islamic environmental ethics emphasizes the use of resources according to need (*al-iqtishād*), the prohibition of destruction (*fasād*), and collective responsibility as stewards of the earth(Herzallah et al., 2025). This framework provides a stronger moral foundation than mere economic motivation or regulation(Ashraf et al., 2025). A number of recent articles suggest that organizations operating in predominantly Muslim contexts need to emphasize green ethics rooted in Islamic jurisprudence so that sustainability is not viewed as a Western or technocratic agenda(Hamdan et al., 2024). Thus, recontextualization not only responds to the socio-cultural context, but also determines the epistemological direction of sustainability practices based on faith, worship, and ecological stewardship. The literature shows that recontextualizing *Hifz al-Bī'ah* into a green library framework is not only possible but also relevant epistemologically, normatively, and strategically. However, there are still very few studies that develop theoretical reconstruction models for Sharia-based green libraries, especially in the academic library sector(Muniri, 2023).

The Green Library model in the global academic context is generally oriented towards energy conservation, environmentally friendly construction, and the promotion of a culture of sustainability among library users(Azizah & Lolytasari, 2025). In Indonesia, this concept began to be adopted in 2015 through a program developed by the national library and major state universities, particularly in the areas of waste management and service digitization. However, the policy does not yet have binding national standards(Syahrial, 2025). The implementation of green libraries in Indonesia tends to be pragmatic and administrative, with a greater emphasis on

operational efficiency procedures than on pedagogical transformation of the environment(Muniri, 2023). Meanwhile, some libraries have experienced difficulties with integration due to funding constraints, cultural resistance, and a lack of specialized training for librarians on sustainability literacy(Bincy & Vasudevan, 2023).

Other studies show that library users' perceptions of green libraries are positive, but they are still viewed as institutional projects rather than the collective responsibility of the academic community(Rehan et al., 2025). This has become an obstacle in creating sustainable ecological behavioral change on campus. International studies reveal that green libraries are successful when combined with ecological moral education, not merely technical campaigns(Azizah & Lolytasari, 2025). Indonesia, with its religiously-minded society, has a strategic opportunity to integrate environmental education with religious ethics, but there is also a theoretical gap due to the absence of value-based policy models. The study shows that green library practices in Indonesia are still technical and have not touched on the ethical foundations that inspire ecological behavioral change. This is where the urgency of integrating *Hifz al-Bi'ah* as an ethical framework, rather than merely an administrative ritual, lies.

Indonesia is the country with the largest Muslim population in the world, and the higher education sector is a strategic space for shaping a culture of sustainability(Rhama, 2021). Higher education institutions face global demands such as SDGs, net-zero emissions campuses, and UNESCO's Education for Sustainable Development roadmap(Chigbu & Makapela, 2025). This means that libraries, as learning commons, play a vital role in ecological literacy. Literature notes that higher education institutions in Southeast Asia face a dilemma between global demands and local values(McKee & Chatzisyneon, 2022). In Indonesia, religious values are very dominant in shaping public consciousness, but the sustainability education framework has not yet fully integrated formal theological sources.

In a Muslim-majority context, the principles of caliphate, trust, and prohibition of environmental destruction are viewed by the public as more

authoritative than technocratic campaigns(Syahrial, 2025). This opens up opportunities to make libraries agents of internalization of Sharia-based environmental ethics(Hidayati et al., 2025). However, there is no standard model for academic library management that integrates SDGs with environmental *fiqh* ethics. Meanwhile, the librarian education curriculum has not yet included environmental *maqāsid al-sharī'ah* as a professional competency(Lahyani et al., 2024). The literature shows great opportunities for integrating sustainability with a religious normative basis, but there is yet to be a green library model based on *Ḥifẓ al-Bī'ah*. This indicates a significant and relevant research gap.

METHODS

This study uses an interpretive qualitative approach with a hermeneutic phenomenological design to explore, understand, and interpret the meaning of stakeholders' experiences related to green library practices and the possibility of their recontextualization through the principles of Islamic environmental jurisprudence, particularly *Ḥifẓ al-Bī'ah*. The hermeneutic phenomenological approach was chosen because it is in line with the research objectives, which seek not only to describe phenomena, but also to interpret the religious values and ethics that underlie human ecological actions(Dallh, 2023). A deep understanding is needed because the application of sustainability in Islamic educational institutions has a spiritual dimension that is not apparent in technocratic or administrative indicators alone, as criticized in studies that ignore religious epistemology(Kistamah & Matsuo, 2024).

The research was conducted in Islamic university libraries in Indonesia as a relevant location because these institutions not only perform educational and information provision functions, but are also attached to the mission of shaping ethical and religious character in managing knowledge, resources, and the environment. In addition, Islamic university libraries have complex religious, social, and academic policies that provide potential space for recontextualizing the values of *maqāsid al-sharī'ah* into sustainability practices(Abd Rahman et al., 2024). The research was conducted over three

months, from September to November 2026, in accordance with the principle of prolonged engagement recommended in qualitative research to ensure depth of interaction and accuracy in interpreting phenomena (Pal et al., 2024).

Information was collected from five key informants selected through purposive sampling based on their competence and direct involvement in sustainability or religious literacy programs. Informants came from the library management, librarians, lecturers, and students. Purposive sampling was used because this study required informants who were able to provide rich and contextual data, rather than statistical representations (Kang et al., 2025). Informants were selected based on criteria of at least one year of experience in library programs or Islamic literacy and environmental development, as well as having a strategic role in decision-making or implementation of green library programs at the campus operational level.

Data was collected through semi-structured interviews, non-participatory observation, and review of policy documents and library SOPs (Moshantaf et al., 2024). Semi-structured interviews were the main instrument because they allowed researchers to explore informants' personal narratives about how the value of *Ḥifẓ al-Bī'ah* was understood and operationalized in the library sustainability program. The observation focused on practices such as waste sorting, energy utilization, space design, and environmental ethics communication in library facilities, in Document analysis was conducted to assess the coherence between the institution's vision, operational regulations, and the actual implementation of the green library in the field including religious symbols that may serve as ecological moral reinforcements.

Data analysis was conducted using Interpretative Phenomenological Analysis (IPA) (Huang et al., 2025). The analysis stages include in-depth reading of interview transcripts, marking important units of meaning, drawing themes, and interpretation based on the green library theory and the principles of *Ḥifẓ al-Bī'ah* as an interpretive framework. This process was carried out iteratively in line with field data collection, following the qualitative principle that meaning is not linear but develops through reflective dialogue

between researchers and informants. Data credibility is maintained through triangulation of sources and techniques, member checking with informants, and audit trails of research process documentation in accordance with Lincoln and Guba's (1985) standards of trustworthiness. This research complies with research ethics by prioritizing voluntary consent, anonymity, and the use of data solely for academic purposes, consistent with the direction of research ethics in a religious setting that is sensitive to values and identity. Thus, this research method is designed to capture the complex relationship between sustainability practices, Islamic spiritual values, and the function of libraries as institutions of science, culture, and ecological ethics in the context of Islamic universities in Indonesia.

RESULTS

Based on semi-structured interviews, field observations, and a review of library policies and SOPs, three main findings were obtained regarding the recontextualization of green library practices through the *Ḥifẓ al-Bī'ah* framework in Islamic university libraries. The first finding shows that spirituality-based ecological awareness has become a strong internal driver in shaping the attitudes and participation of the academic community in environmentally friendly library practices. Interviews with the library director and two librarians revealed that adherence to the principle of *Ḥifẓ al-Bī'ah* is not understood merely as a moral recommendation, but as a form of worship and a manifestation of the caliph's responsibility on earth. The students who served as informants also stated that simple activities such as sorting trash, bringing water bottles from home, and turning off lights and air conditioners after use were done out of religious awareness, not merely to follow campus rules. The researcher's observations reinforce this finding, as evidenced by posters quoting verses and hadiths about protecting the earth in strategic locations throughout the library, such as the lobby, reading room, and co-working area. This spiritual interpretation shows that the orientation towards sustainability in Islamic academic libraries does not arise solely from policy pressures, but also from a vibrant religious culture that shapes collective behavior.

The second finding shows that there's a process of integrating Islamic values into the library's operational policies, which isn't just normative but also implemented administratively. From a review of SOP documents and internal policies, it was found that paper usage has been reduced through the digitization of circulation services, online repositories, and electronic correspondence. Several clauses in the SOP also explicitly mention the efficient use of energy as part of the implementation of the principles of *islah* and *la darar wa la dirar*, and refer to *Ḥifẓ al-Bī'ah* as the basis for library waste management procedures. The lecturer informant emphasized that libraries become spaces for teaching values when regulations are rooted in theology, not just technicalities. This is reflected in environmental literacy activities

packaged in thematic halaqah, scientific studies, and campaigns that connect the concept of environmental fiqh with daily practices in utilizing library facilities.

The third finding identifies a number of obstacles in implementing green library practices based on *Hifẓ al-Bī'ah*, most of which stem from structural factors and the digital culture of users. From interviews with librarians, it was found that budget constraints were a major obstacle, particularly in relation to the provision of waste sorting facilities, solar panels, and energy-efficient technology. In addition, some students still consider digitization to be a burden due to limited internet access and their familiarity with physical documents. The researchers observed that although the SOPs were well-designed, their implementation was not consistent across units and depended on individual commitment. On the other hand, resistance from some users to behavioral change shows that the transformation towards a green library ecosystem based on *maqāsid al-sharī'ah* requires continuous education, user involvement, and institutional commitment.

Tabel 1. Research Findings and Their Implications

Findings	Description of Field Findings	Data Sources	Forms of Implementation in the Library	Implications
Spirituality-Based Ecological Awareness	Environmental awareness is understood as an act of worship and a responsibility of humans as khalifah (stewards of the Earth). Ecological behavior emerges from	Interviews with the Head Librarian, Librarians, and Students; Observation of facilities and value-based posters.	Reduction of personal waste, turning off electricity when not in use, bringing reusable water bottles, campaigns using Qur'anic verses and hadiths, and the provision of educational	Spirituality strengthens users' ecological commitment and serves as social capital for sustainable library practices.

	religious motivation rather than merely institutional regulations.		posters.	
Integration of Islamic Values into Operational Policies	Islamic values are explicitly embedded in SOPs, digitalization is framed as part of the principles of <i>islāh</i> (improvement) and <i>Hifẓ al-Bī'ah</i> , environmental literacy activities are contextualized within Islamic teachings.	Analysis of SOPs and policy documents, Interviews with lecturers and librarians.	Digital library services, online repositories, Islamic-based environmental literacy programs, and energy-saving regulations.	Islamic values function as an institutional foundation influencing service orientation and user education.
Implementation Barriers	Implementation is constrained by limited funding, inadequate infrastructure, resistance to digital culture, and inconsistency in SOP enforcement across units.	Interviews with librarians and lecturers; Field observations, Document review.	Green facilities are not fully optimized, uneven adoption of digital applications, and inconsistent SOP implementation.	Transformation requires sustainable funding, improved digital literacy, and strong collaborative institutional commitment.

Overall, analysis of these three findings indicates that recontextualizing green library practices through the *Ḥifẓ al-Bī'ah* approach has substantive relevance in the context of Islamic academic libraries. Spirituality has proven to be a social capital that can transcend conventional technocratic approaches in changing users' ecological behavior. However, the success of transformation does not depend solely on institutionalized normative values, but requires a support system in the form of measurable policies, sustainable funding, and digital literacy that is adaptive to changing times. Thus, it can be concluded that Islamic values have the potential to become an epistemic resource in redefining the direction of library sustainability, but only if they are integrated structurally, operationally, and culturally into the overall academic ecosystem.

DISCUSSION

The findings of this study reveal three central aspects related to the recontextualization of green library practices through the principle of *Ḥifẓ al-Bī'ah* in Islamic academic libraries. First, the emergence of spiritual-based ecological awareness manifested through energy-saving behavior, waste reduction, and the use of digital facilities understood as a form of worship and religious mandate. Second, the integration of Islamic values into operational policies is reflected in the formulation of SOPs based on *maqāṣid al-sharī'ah*, as well as environmental literacy activities that link ecological issues with religious arguments. Third, there are implementation barriers in the form of limited funding, resistance to digital culture, and inconsistency in policy implementation. Overall, the data shows that the recontextualization of green libraries through an Islamic value framework has been accepted and practiced, but its implementation remains partial and requires structural, technical, and cultural reinforcement.

Given the depth of these findings, it is understandable that spirituality plays a key role in encouraging the academic community to engage in ecological behavior. Awareness that grows from religious commitment tends to be more stable than awareness based on administrative attributes, because it stems from internal beliefs and moral orientation. Library users who

understand environmentally friendly actions as a form of worship tend to show compliance without having to be closely monitored. Meanwhile, the integration of Islamic values into policy was created due to the institutional need to harmonize global demands for sustainability with the Islamic scientific identity inherent in higher education. Implementation barriers arise because normative values are not always aligned with structural readiness. In other words, a paradigm shift has occurred at the level of awareness, but it is not yet fully supported by the institutional ecosystem.

Interpretation of this phenomenon leads to the understanding that the recontextualization of the green library through *Ḥifẓ al-Bī'ah* has a strategic impact on the transformation of governance and academic culture. The integration of religious values has been shown to create moral legitimacy for environmental policies and expand the role of libraries as agents of values education. If libraries were previously understood as mere providers of information services, the implementation of the *maqāṣid* principle has transformed them into spaces for the internalization of ecological ethics, which not only shape information literacy, but also environmental literacy and spirituality. The long-term impact is a more holistic sustainability paradigm shift, combining technology, ethics, and sociocultural aspects. However, without administrative support that is adaptive to digital dynamics, the risk of imbalance between spiritual commitment and implementation achievements remains open.

From a comparative perspective, these findings have interesting similarities and differences with previous studies. Research by Antonelli (2020) and Bartlett (2021) emphasizes that the success of green libraries is determined by policy and user participation, but does not mention spirituality as an instrument of cultural transformation. Research by Nasri and Hassan (2021) and Abdul Karim (2022) states that the Islamic perspective has an ethical basis for environmental preservation, but these studies have not yet linked it operationally to academic library policy. This study fills that gap by showing how the principle of *Ḥifẓ al-Bī'ah* can be implemented in SOPs, literacy programs, and service management. The difference lies in the

discovery that spirituality is not only an abstract theological device, but also a driver of behavior and policy legitimacy. Thus, this study offers a theoretical contribution in the form of a religious value-based sustainability model that has rarely been explored in international green library literature. The spiritual perspective rooted in the principles of *khilafah*, *amanah*, and *lā ḍarara wa lā dirār* not only serves as a moral framework, but also as social capital that mobilizes more profound ecological behavioral change.

Overall, the results of this study reinforce the argument that recontextualizing green library practices through the *Ḥifẓ al-Bī'ah* approach has substantive relevance for the development of Islamic academic libraries. Unlike conventional technocratic approaches that often treat sustainability as an administrative and procedural agenda, spiritual value-based approaches provide stronger internal motivation and ethical awareness, so that user participation is not merely a matter of following regulations, but is driven by religious beliefs and commitment. In the context of Islamic higher education, libraries have the potential to become educational spaces that shape collective ecological awareness if these values are brought to life through practices, symbols, and institutional policies.

However, this study also confirms that institutionalized spirituality is not necessarily the only factor determining the success of transformation. The practice of green libraries still requires structural support in the form of measurable policies, sustainable funding systems, and technological and human resource readiness to consistently adopt a digital culture. Without strong institutional support, normative values have the potential to remain at the level of discourse and symbolism, without producing substantial changes in governance and behavior. In this case, recontextualizing the library space as a space of value must be balanced with modernizing management and logistics of the sustainability agenda so that its implementation runs smoothly, adaptively, and measurably.

Based on this analysis, substantial recommendations are needed to strengthen green library practices based on *Ḥifẓ al-Bī'ah*. At the academic conceptual level, future research needs to develop an epistemic framework of

“Islamic sustainability literacy” that integrates information literacy, digital literacy, and ecological literacy into a single integrative approach. Methodologically, further studies are recommended to use mixed methods to quantitatively measure the relationship between spirituality and environmental behavior. At the practical policy level, institutions need to design sustainable funding, human resource development based on religious and technological training, and more measurable SOP evaluation mechanisms. Thus, the recontextualization of the green library does not stop at normative discourse, but becomes an operational framework rooted in policy, academic culture, and a long-term orientation toward sustainability.

CONCLUSION

This study confirms that recontextualizing green library practices through the *Ḥifẓ al-Bī'ah* framework has strong epistemic and social relevance in the management of Islamic academic libraries. Spirituality-based ecological awareness becomes a cultural asset that drives deeper ecological behavioral change in academic communities than a purely technocratic approach. The integration of Islamic values into policy documents, operational SOPs, and institutional narratives also indicates a paradigm shift from merely technical programs to efforts to interpret sustainability as a religious mandate and part of scientific ethics. However, the findings also confirm that normative orientation does not automatically correlate with implementation effectiveness, especially when structural support, adequate funding, and digital literacy infrastructure are not yet running in parallel.

Furthermore, this study confirms that *Ḥifẓ al-Bī'ah* not only has a normative legitimizing function, but can also be transformed into an epistemic resource that defines the direction, values, and standards of library sustainability in a Muslim-majority context. Sharia values regarding environmental conservation emphasize the urgency of sustainability ethics that are not only anticipatory in nature, but also moral in nature, connecting ecology with the dimensions of worship, public interest (*maṣlaḥah*), and generational responsibility (*amanah khalifah fil-ard*). Thus, reinterpreting green libraries through the lens of Islamic jurisprudence has the potential to transform libraries into significant agents of social and religious change in this era of digital ecological transition.

Recommendations can be made regarding the need for more synergistic integration between normative values, operational policies, and a sustainable support ecosystem as a unified system. Islamic universities need to develop a long-term sustainability roadmap based on sharia values, followed by increasing the capacity of librarian human resources, strengthening digital-based environmental literacy, and cross-faculty research collaboration to expand the epistemic basis of *Ḥifẓ al-Bī'ah* in institutional practice. Further research is recommended to expand the context to various types of libraries,

conduct comparative approaches between regions, and use mixed methods to obtain a more holistic picture of the perceptions, influences, and effectiveness of Islamic value-based policies in green library practices. With these steps, Islamic academic libraries can play a strategic role as ecological learning spaces that connect faith, knowledge, and future sustainability.

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