



## Eco-*Maqāṣid* as an Integrative Islamic Response to Climate Change through a Conceptual Synthesis of Indonesian Ulama Council Fatwas

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### Abstract

This article aims to analyze the Indonesian Ulema Council (MUI) Fatwa Number 86 of 2023 concerning the Law on Global Climate Change Control through the integration of two main conceptual frameworks: *maqāṣid al-sharī'ah* as the normative framework of Islamic law and social-ecological systems (SES) as a systemic framework that emphasizes adaptive interactions between humans and the environment. Using a qualitative or a normative-conceptual approach based on literature, this study examines how the values of *maqāṣid* are articulated in the fatwa text and how the fatwa functions as an instrument of adaptive governance in strengthening the socio-ecological resilience of Muslims. The results of the analysis show that the MUI fatwa reflects an eco-*maqāṣid* perspective, namely an ecological reinterpretation of *maqāṣid al-sharī'ah* that positions environmental protection (*ḥifẓ al-bī'ah*) as a contemporary expression of the objectives of classical sharia. This perspective shows that the fatwa plays a role not only as a legal product, but also as a moral and social mechanism that strengthens collective ecological awareness. Unlike previous research that tends to position fatwas as mere normative texts, this article emphasizes the dynamic function of fatwas within social-ecological systems. Theoretically, this research contributes an integrative perspective that enriches the epistemology of *maqāṣid al-sharī'ah* by incorporating an ecological dimension; practically, it offers conceptual guidance for religious-based environmental governance and adaptive responses to the global climate crisis.

**Keywords:** Fatwa of the Indonesian Ulema Council; *Maqāṣid al-Sharī'ah*; Climate Change; Social-Ecological Systems; Eco-*Maqāṣid*.

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## Introduction

Global climate change is one of the major challenges facing modern human civilization and has widespread impacts on ecosystems. According to data from the Copernicus Climate Change Service (C3S) in 2024, the Earth's temperature has increased significantly, reaching 1.5957 degrees Celsius (Permata Indah et al., 2025). This rise in global temperatures raises the risk of extreme droughts in many regions, threatening the livelihoods of millions of people worldwide. These consequences also have socio-economic implications, increasing the risk of displacement, inequality, and political instability (OECD, 2025). Furthermore, climate change is also triggering various hydrometeorological and geological disasters, climate instability, environmental degradation, declining agricultural production, threats to public health, and vulnerabilities to social and economic problems (Robi Amri et al., 2016). To face these challenges, humanity needs to rebuild its perspective on nature, as the ecological crisis truly reflects a 'chaos of meaning and values' within modern civilization.

Contemporary scholars position climate change as a complex issue that opens up debate about how humans understand themselves and their existence amidst a changing world. Mike Hulme explains that the debate over climate change is not primarily about whether climate change is real or whether humans contribute significantly to it, as various scientific evidence clearly demonstrates this. Rather, this debate is increasingly prominent because it touches on aspects of human values, identity, ideology, and even ethical perspectives (Hulme, 2020). In other words, climate change is not merely a technical-scientific issue, but is also interpreted as a "wicked problem" intertwined with human meaning, responsibility, freedom, and the future (Rittel and Webber, 1973).

Religion, especially Islam, in this context, provides an axiological source for morality and spirituality, which are important factors in determining the perspective, behavior, and actions of its adherents in protecting and preserving the environment (*das Sollen*) (Ilyas, 2008; M. Murad, 2010; Zulkifli et al., 2023). Islam presents a view of the creation of the universe, as well as the message in the Qur'an that emphasizes the obligation to protect and prohibit environmental destruction (Hamad, 2017). Islam views that all human activities must be in harmony with the responsibility to maintain environmental balance (*mīzān*), and protect the rights of the community, while ensuring that these activities do not distort the essence of the economic, social, and environmental systems of life in the current or future context (Aburounia & Sexton, 2006). In other words, Islam strongly emphasizes the importance of environmental and natural resource conservation (Bsoul et al., 2022). Therefore, humans are not only part of the ecosystem itself, but also play a vital role as stakeholders (*khalīfah*) responsible for managing the environment in a just and sustainable manner (Al-Ḥamd & Sa'īd Ṣabārīnī, 1978; Fahmi, 2022).

However, at the empirical level (*das Sein*), social reality demonstrates a gap between the normative ideals of sharia and human behavior toward nature. Excessive resource exploitation, widespread environmental damage, and weak ecological awareness across various levels of society reflect that the values of *maqāṣid al-sharī'ah* have not been fully internalized in the behavior of the community or in public policy. This gap between ideals and reality indicates that Islamic law requires recontextualization to substantively respond to contemporary ecological challenges. An adaptive, sustainability-

oriented *maqāṣidiyyah* approach can serve as a conceptual framework to bridge the gap between normative principles and ecological practices of society, particularly Muslims.

The Indonesian Ulema Council (MUI) plays a crucial role in translating Islamic values into contemporary issues through fatwas. One important step in environmental issues is the dissemination of the Indonesian Ulema Council (MUI) Fatwa No. 86 of 2023 concerning the Law on Global Climate Change Control, which affirms that any human action that causes environmental damage is considered *ḥarām* and contrary to the principle of cosmological justice in Islam. This fatwa is not only used as a normative legal guideline but also has a social dimension, by encouraging the formation of a collective Muslim awareness of ecological responsibility. Through this fatwa, the MUI seeks to emphasize that Islam, as a source of environmental ethics, is capable of strengthening sustainable governance at the national and global levels. However, the direction and tendency of studies have focused more on the normative dimension, failing to address its systemic role in shaping socio-ecological awareness and resilience. However, to bridge the gap above, it is important to understand that fatwas are not merely legal texts, but also social and ecological mechanisms that regulate the relationship between humans and nature.

Studies that focus on fatwas as living social norms, influencing collective behavior and catalyzing changes in society's social-ecological systems, have been limited. Among the notable ones, Anna M. Gade explored the response of Indonesian Muslims to the environmental crisis through the development of Islamic jurisprudence (fatwas) and *da'wah* studies (Gade, 2015). Mangunjaya and Gugah Pratiwi focused on environmental movements within Indonesian Muslim communities and the implementation of MUI fatwas, which contribute to addressing environmental issues and shaping understanding within the Muslim community (Majeri Mangunjaya & Praharawati, 2019). Shazny Ramlan examined the implementation of Islamic environmental law in three Southeast Asian countries, manifested in their constitutions and non-binding legal instruments (fatwas and sermons) (Ramlan, 2020). Harnowo and Hasani Habib discussed Islamic law and environmental issues within MUI fatwas, but did not emphasize the socio-ecological transformation of society (Harnowo & Hasani Habib, 2024). Ansori et al. used a socio-legal framework to explore the responses of local ulama in addressing environmental issues (Ansori et al., 2025). Important works on Islam and the environment were also written by a number of scholars (Efendi et al., 2021; Iskandar & Sofuoğlu, 2025; Jenkins, 2005; Mufid, 2020; Najemi & Rapik, 2024; Salimi Turkamani, 2023; Sobirin & Khasanah, 2023).

An interesting issue arises when fatwas on the law on controlling global climate change are analyzed through the perspective of the social-ecological systems (SES) theory developed by Elinor Ostrom. This theory emphasizes that ecosystem sustainability depends on the adaptive interactions between four main subsystems: resource systems, resource units, governance systems, and users. Within this framework, the MUI fatwa can be understood as part of a governance system that regulates the relationship between humans as social actors and nature as a resource system, through a set of moral norms and religious laws. Thus, the fatwa's position is seen not only as a legal text responsive to environmental issues, but also as an institutional instrument that strengthens socio-ecological resilience in Muslim societies.

At the conceptual level, this study operates at the intersection of three analytical frameworks that are mutually reinforcing. First, *maqāṣid al-sharī'ah*, particularly its

environmental dimension formulated as *ḥifẓ al-bī'ah* (preservation of the natural environment), is not treated here simply as a classical juridical category, but rather as a dynamic normative architecture that orients Islamic law toward the long-term well-being of both human and natural systems. The incorporation of environmental preservation within the higher objectives of Islamic law reflects a teleological rationality that is structurally consonant with sustainability governance: both are directed toward maintaining the conditions under which life, community, and meaning can endure across generations.

Second, Ostrom's SES framework provides the institutional lens through which the fatwa's governance function can be analyzed with greater precision. Rather than viewing the fatwa as a top-down religious product, the SES approach reveals it as a governance instrument embedded within a complex system comprising actors, rules, norms, and ecological feedbacks. Third, and most critically, the fatwa as a governance instrument occupies a distinctive position in Muslim-majority societies: it carries normative authority that is simultaneously legal, ethical, and communal, thereby enabling it to coordinate collective action around shared ecological responsibilities, something that secular regulatory instruments frequently fail to achieve. It is precisely the convergence of these three frameworks, the normative depth of *maqāṣid*, the systemic analysis of Ostrom, and the institutional authority of the fatwa, that constitutes what this study terms the *eco-maqāṣid* synthesis: a model of Islamic environmental governance capable of bridging religious obligation and ecological resilience.

This study aims to analyze the fatwa in depth by integrating two main conceptual frameworks: *maqāṣid al-sharī'ah* as a normative framework and social-ecological systems (SES) theory as a systemic framework. The integration of the two is expected to produce a theoretical synthesis called "*eco-maqāṣid*", an Islamic legal paradigm that places ecological well-being at the core of social and spiritual sustainability. Methodologically, this study uses a qualitative, library-based approach to examine how these two frameworks can be systematically integrated in analyzing the fatwa as a sustainability-oriented instrument of Islamic law.

Thus, this study is expected to enrich the contemporary Islamic legal landscape through an integrative approach that combines value and system dimensions. Academically, this study offers a theoretical contribution to the development of *fiqh al-bī'ah* studies by expanding the scope of *maqāṣid al-sharī'ah* toward an ecological sustainability paradigm. Practically, this study provides a normative basis for religious institutions and policymakers to position fatwas as a strategic instrument in strengthening socio-ecological resilience in the face of the challenges of global climate change.

## **Method**

This study employs a qualitative doctrinal and conceptual legal research approach, combining content analysis with interpretive social-ecological analysis. Epistemologically, this study is grounded in a normative-interpretive paradigm, which treats fatwa texts as legal-doctrinal objects whose meaning is constructed through systematic interpretation of religious arguments and their socio-ecological implications. This approach was chosen because the study focuses on normative and conceptual text analysis, namely, understanding the construction of values and legal arguments in fatwa documents, rather than on empirical field data collection.

The primary data for this study is the Indonesian Ulema Council Fatwa Number 86 of 2023 concerning the Law on Controlling Global Climate Change. Secondary sources include classical and contemporary literature on *maqāṣid al-sharī'ah* and social-ecological theory as developed by Elinor Ostrom.

The primary analytical framework of this study is integrative, systematically combining the concepts of *maqāṣid al-sharī'ah* and social-ecological systems (SES) theory. This framework enables a rigorous examination of how *maqāṣid* values are reflected and operationalized within a systemic framework that captures the adaptive, dynamic, and interconnected relationship between humans and the environment.

In interpreting *maqāṣid al-sharī'ah*, the analysis focuses on the universal objectives of sharia embodied in the five foundational principles (*al-darūriyyāt al-khams*): *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. These principles are interpreted dynamically and in relation to ecological values, giving rise to contemporary constructs such as environmental stewardship (*ḥifẓ al-bī'ah*) as an expression of the public good (*al-maṣlaḥah al-āmmah*). From the SES perspective, fatwas are positioned as a component of the governance system, regulating the interaction between four main subsystems: the resource system (ecosystem), resource units, users (social actors, including religious communities and institutions), and the governance system (governance mechanisms, including religious norms and fatwas). Thus, fatwas are analyzed not merely as normative texts but as adaptive institutional instruments with the potential to strengthen socio-ecological resilience.

Data analysis was conducted through three epistemologically grounded stages. First, doctrinal content analysis was applied to systematically examine the argumentative structure of the fatwa text, including the legal evidence (*dalīl*) employed, the articulation of *maqāṣid* values, and the normative propositions governing ecological practices. This was followed by interpretive social-ecological analysis, which situated the fatwa within the SES governance framework to critically assess its function as an institutional component and its relational dynamics with actors and resource units. Finally, these two analytical layers were brought together through theoretical synthesis, integrating the findings from both prior stages to construct a conceptual model of *eco-maqāṣid*, an Islamic legal framework that positions ecological welfare as the moral and regulatory foundation for ecosystem resilience.

## Result and Discussion

### Fatwas and Islamic Principles in Responding to Climate Change Issues in Indonesia

The environmental crisis in Indonesia reflects the complexity of environmental issues, which are not merely technical or ecological in nature but also fraught with social, economic, and moral dimensions. Deforestation, pollution, and the degradation of natural resources due to overexploitation in the forestry and agricultural sectors demonstrate that human relations with nature are still imbued with a 'utilitarian logic' that ignores the principle of sustainability (G. Wolff, 2009). As a result, environmental damage not only threatens biodiversity and the lives of local communities but also serves as a catalyst for global climate change (Kumar et al., 2025). This reality demonstrates the need for deeper religious reflection, particularly within the framework of Islamic law, to present a normative perspective that can guide human behavior towards nature. In this context, the

role of fatwas and the dynamics of Islamic legal products are crucial to examine as a form of *ijtihād* responsive to the contemporary ecological crisis.

In the tradition of Islamic legal development, there are at least four forms of legal products produced through the process of *ijtihād*: *fiqh* as a scientific construct, fatwa as a normative guide, court decisions as judicial implementation, and laws as formulations of positive law (Atho Mudzhar, n.d., 1993). A *faqīh* produces scientific works in the form of *fiqh* or Islamic jurisprudence, while a *muftī* produces fatwa in response to specific legal issues. The *qāḍī* issues court decisions within the judicial realm, while the *majlis shūra* or legislative body has the authority to create laws and regulations. Among these four forms of legal products, the fatwa has the most dynamic character because it generally arises in response to current issues that require contextual legal explanations and are responsive to social change (Ansori, 2017; Boy ZTF, 2012; Ridwan, 2007). Fatwa plays a central role in the treasury of Islamic law because it represents the *ijtihād* process of *fuqahā'* in interpreting sharia values to address contemporary issues not explicitly regulated in the Qur'an, sunnah, *ijma'*, or the legacy of classical ulama thought. The presence of fatwas is proof that Islamic law is dynamic and capable of dialogue with ever-changing social realities (Erfan Riadi, 2011).

The Indonesian Ulema Council (MUI) is actively working to articulate religious values as the theological basis for Muslim involvement in responding to the increasingly widespread ecological crisis. This role extends beyond moral movement to building collective awareness of spiritual and social responsibility in maintaining environmental balance as a divine mandate. Within this framework, the MUI plays a significant role by issuing fatwas focused on environmental issues, particularly climate change adaptation and mitigation. These fatwas have a broader meaning as the basis for religious ethics, affirming Islam's moral commitment to environmental sustainability. Thus, fatwas can be viewed as a normative framework that makes a significant contribution to addressing contemporary global challenges, including mitigating climate change. At this point, it is important to explore the theological foundations underlying environmental ethics in Islam. Basic principles such as *tawhīd* (the oneness of God), *mizān* (balance), and *khilāfah* (leadership or trust in management) serve as a conceptual framework that emphasizes humanity's interconnectedness with nature and its spiritual responsibility to maintain its balance.

Islamic principles related to climate change are rooted in the Islamic view of the universe. Within the framework of Islamic theology, several key principles form the basis of environmental ethics. The first principle is *tawhīd* (the oneness of God). This concept affirms the oneness and majesty of God as the source of all creation. From this perspective, all elements of the universe are seen as interconnected and rooted in divine will. Awareness of this unity of creation fosters a moral responsibility for humans to preserve and protect the environment as part of their divine mandate. Muslim environmental thinkers interpret *tawhīd* as a principle of ecological unity that affirms the integration between humans and all of God's creation (Koehrsen, 2021). This principle is understood in an inseparable relationship with the concept of *mizān* (balance), which affirms the existence of harmony and order in all of God's creation.

The second principle is balance (*mizān*). Islam emphasizes the importance of living in balance and moderation in every aspect of life, including in treating the environment. Muslims are taught to maintain harmony with nature and avoid over exploitation or actions that cause degradation of natural resources. In the context of climate change, this

principle can be interpreted as global warming and increasing green house gas emissions violating the interconnected balance of God's creation.

The third principle is *khilāfah* (leadership or trust in management). In the Islamic perspective, humans are positioned as *khalīfahs* on earth, guardians and managers entrusted with the responsible maintenance and management of natural resources. This caliphate mandate requires humans to ensure the sustainability and well-being of the earth for future generations. The current environmental crisis can be understood as a human failure to fulfill this caliphate. Nature, from this perspective, functions as a moral barometer, indicating the extent to which a society has fulfilled its responsibility to God as the guardian of His creation (Al-Jayyousi, 2012).

The fourth principle is *amānah* (responsibility or trust). Islam views humans as entrusted with the responsibility to care for the earth and all its resources. This principle emphasizes the value of trust and moral accountability in sustainably managing the environment, while also requiring humans to avoid wastefulness and excessive consumption. Protecting nature means fulfilling the spiritual duty of caring for God's creation. However, the reality of climate change demonstrates that humans have failed to fully fulfill this mandate as guardians of the earth (trustees).

The fifth principle is *maṣlahah* (benefit), which refers to efforts to achieve goodness and well-being for individuals and society. This principle is adaptive and contextual, allowing Islamic law to adapt to changing times and new challenges. In the context of the climate crisis, *maṣlahah* guides humans to think and act globally, considering the sustainability of life and the well-being of future generations as part of their ethical and spiritual responsibility (Koehrsen, 2021). Furthermore, this Sharia principle emphasizes the creation of more inclusive and justice-oriented climate policies (Hussein et al., 2024), while providing protection for those most vulnerable to the impacts of the environmental crisis.

The sixth principle is *fiṭrah* (basic instinct or natural disposition). Islam teaches that every human being has an innate tendency (*fiṭrah*) to recognize, admire, and be grateful for the signs of God's greatness reflected in the universe. Islam itself is seen as *dīn al-fiṭrah*, a religion that seeks to revive human nature so that it is in harmony with the natural laws established by God. In this view, humans are endowed with reason and free will that can direct them towards goodness, but also have the potential to deviate from natural order. Therefore, Islam places *sunnatullāh* as the natural law that regulates the balance and sustainability of life, as well as a guideline for humans to maintain harmony with the rest of God's creation (Ramlan, 2019). Islam sees itself as *dīn al-fiṭrah*, a religion that seeks to revive the primordial nature of humans so that they remain in harmony with the nature of their creation. Humans, although endowed with reason and free will, have the potential to deviate from the natural order that has been established by God. Therefore, natural order is understood as part of the divine law of nature (*sunnatullāh*) which regulates the balance (*mīzān*) and the sustainability of creation. This principle encourages Muslims to contemplate and appreciate the beauty and harmony of nature as a manifestation of God's greatness, thus growing a sense of reverence and moral responsibility to take care of the environment.

From these principles it can be concluded that all creations are complex and limited, but must function in an integrated and harmonious manner. Humans and nature are an integral part of the order of creation that has the potential of goodness to do good deeds and prosper the earth. As beings who are blessed with reason and moral values, humans

should not oppose God's will in maintaining the continuity of life on earth. On the other hand, they are required to fulfill their role as guardians of the balance of nature and preservers of God's created order (Khalid, 2010).

### **Socio-Ecological Context and Significance of Fatwa on Global Climate Change Control**

The Indonesian Ulema Council (MUI) Fatwa on the Law on Controlling Global Climate Change emerged amidst a historical and ecological situation marked by an escalating environmental crisis and a growing global collective awareness of the destructive impacts of climate change. This fatwa represents Islam's moral and normative response to the urgency of a paradigm shift in how humans treat the universe. Empirically, Indonesia is highly vulnerable to the impacts of climate change, both geographically and socio-ecologically. This is evident in the increasing frequency and intensity of hydrometeorological disasters, such as extreme floods and droughts, accompanied by rising sea levels that threaten coastal areas and small islands (Nitami Ahmady & Rahman, 2025; Rachmatika Dewi Andayani et al., 2022). Furthermore, the ongoing degradation of tropical forests has accelerated biodiversity loss and exacerbated ecosystem imbalances (Damiti et al., 2025; Rafii Nur Fauzan et al., 2025). These conditions also pose serious risks to food security, public health, and the sustainability of social life.

This situation demonstrates a normative-practical gap between the ideal values of sustainability, as enshrined in Islamic teachings and the framework of the *maqāṣid al-sharī'ah* (the principles of Islamic law), and the socio-ecological realities faced by modern society, a dichotomy between *das Sollen* (what should be) and *das Sein* (what actually is). This gap indicates that Islamic environmental ethics have not been fully internalized in the collective behavior of the Muslim community and public policies concerning natural resource management.

This fatwa explicitly asserts that various human activities that cause ecological damage, such as forest fires, air and water pollution, and excessive exploitation of natural resources, are actions that violate Sharia principles. This fatwa not only contains religious legal norms but also contains moral, spiritual, and social dimensions that bind Muslims to actively participate in efforts to mitigate and adapt to climate change. Thus, environmental protection is positioned not merely as a legal obligation but also as a religious mandate that demands the internalization of ethical values and spiritual awareness in the social life of the community.

The argumentative structure and considerations underlying the fatwa demonstrate a comprehensive process of collective *ijtihād*, integrating the Qur'anic verses prohibiting all forms of destructive actions (*fasād*) against the earth and emphasizing the human obligation to maintain the balance and harmony of the natural ecosystem, as well as the Prophet's hadith emphasizing that preserving the environment, planting trees, and protecting all living creatures are integral parts of Islamic ecological ethics, reflecting the spiritual and moral dimensions of the duties of human caliphate on earth. In addition, scholars such as Muḥammad al-Fāsī and 'Alī Ḥaydar emphasized that any form of environmental damage, whether intentional or not, still gives rise to legal responsibility in the form of an obligation to compensate (*damān*). The extent of this responsibility is determined by the degree of intent of the perpetrator and the underlying causal factors, so

that the principles of justice and proportionality are maintained in the application of Islamic law to ecological violations (Al-Fāsī, 2011; Ḥaydar, 1991).

Sociologically, this fatwa functions as a socio-regulatory mechanism, namely a means of shaping the behavior of the community through the power of moral norms and religious authority. In the context of environmental governance, the fatwa serves as a soft governance instrument, complementing the limitations of positive state legal instruments in encouraging ecological compliance. The religious legitimacy of the MUI provides symbolic and normative power to drive collective behavioral change, foster faith-based ecological awareness, and facilitate collaboration between communities, religious institutions, and the state in sustainable natural resource management.

This fatwa affirms Indonesia's strategic position in the global discourse on religious environmental governance (Abumoghli, 2024; Saha, 2024; Testriono et al., 2024). Through this fatwa, the MUI presents Islam as a relevant and progressive normative source in addressing the global climate crisis, while strengthening the role of religion in international discourses on environmental ethics, climate justice, and mitigation policies. Thus, this fatwa not only has implications for the national context but also represents Islam's epistemological contribution to the global conversation on sustainability and ecological responsibility. From a methodological perspective, this fatwa provides significant primary data for analysis using the *maqāṣid al-sharī'ah* approach and social-ecological systems (SES) theory. From this perspective, the fatwa is not understood simply as a normative text, but as an adaptive instrument that operationalizes *maqāṣid* values within the framework of Islamic socio-ecological governance.

### **Analysis of *Maqāṣid al-Sharī'ah* on Fatwas on Global Climate Change Control**

The Indonesian Ulema Council (MUI) fatwa on global climate change control essentially views the climate crisis as a *sharī'ah* issue directly related to *maqāṣid* at the primary level. This is because its impacts significantly threaten the protection of life, property, or livelihoods, the health of the mind through a clean and healthy environment, the sustainability of human generations, and to a certain extent also impacts the welfare of religion through maintaining socio-ecological stability that allows for the continuous implementation of worship. Normatively, this fatwa stipulates that preserving the environment and striving to prevent the impacts of climate change are obligatory, while actions that damage the environment and accelerate climate change are prohibited. This provision firmly directs the law towards efforts to protect the five main objectives of sharia, based on the principle of “*dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ*” (preventing damage is prioritized over achieving benefits) (Al-Zarqā, 1989; Sudirman Abbas, 2004).

First, *ḥifẓ al-nafs* (protection of the soul). Rising global temperatures, air pollution from forest and land fires, and increasing hydrometeorological disasters significantly increase the risk of death and disease. Therefore, prohibiting (*taḥrīm*) destructive practices such as forest burning and the obligation to reduce emissions are forms of *sadd al-dharā'i* (closing the path to destruction) to protect the soul. This formulation is in line with the fiqh principle of “*al-darar yuzāl*” (harm must be eliminated) (Al-Nadwī, 1986; Al-Suyūṭī, 1996), and the principle of “*lā ḍarar wa lā ḍirār*” (not to cause reciprocal harm

or loss), which within the framework of *maqāṣid al-sharī'ah* are placed as fundamental goals because they are directly related to human survival.

Second, *ḥifẓ al-nasl* (protection of descendants). The climate crisis has intergenerational impacts on food security, water availability, and reproductive health, necessitating collective responsibility for adaptation and mitigation, such as preserving forests, land, and water sources, and implementing environmentally friendly technologies. These steps represent the concrete realization of protecting descendants and the sustainability of life. Thus, the fatwa shifts responsibility from mere moral exhortations to *taklīf shar'ī* (Islamic legal obligations) that bind all parties, including businesses, the government, and society.

Third, *ḥifẓ al-māl* (protection of property). The negative impacts of emissions and land burning cause economic losses such as crop failure, loss of assets, and increased healthcare costs. This fatwa emphasizes the principle of *ḍamān* (accountability) for all forms of destruction. Scholars such as Muḥammad al-Fāsī and 'Alī Ḥaydar emphasize that anyone who causes damage (*man aḥṣada*) is obligated to compensate for it, either by replacing it with an equivalent (*bi-mithlih*) or by its economic value (*bi-qīmatih*). Direct damage gives rise to liability even without intent, while indirect damage is determined by the degree of negligence or intent. This principle emphasizes the relationship between the *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-māl*, and the principle of "*al-ghurm bi al-ghunm*" (risk is proportional to benefit) in economic and environmental governance.

Fourth, *ḥifẓ al-'aql* (protection of reason). Environmental pollution and the climate crisis have serious impacts on physical and mental health, such as exposure to smoke or heat stress, which, from the perspective of *maqāṣid al-sharī'ah*, are considered essential prerequisites for the continuation of knowledge, education, and worship. The fatwa's recommendation to educational institutions to integrate climate change issues into the curriculum is a form of *taḥsīniyyah* (moral and ethical refinement), which in the context of increasing risks can rise to the status of *ḥājīyyah* (urgent need) or even *ḍarūriyyah* (primary need) because it is related to the preservation of human reason.

Fifth, *ḥifẓ al-dīn* (protection of religion). This fatwa is based on the prohibition against *fasād* (destruction) and the command to maintain *mīzān* (balance). Efforts to protect the natural carrying capacity are a prerequisite for the continued implementation of religious obligations, because a healthy, safe, and ecologically resilient community is the foundation for a sustainable religious life. This construction reflects the understanding of *maqāṣidī*, which views the primary goal of sharia as realizing justice, compassion, welfare, and wisdom for all of God's creation. In the context of the climate crisis, this principle is translated into binding legal norms, both in the form of obligations (*wājib*) to protect the environment and prohibitions (*ḥarām*) against actions that accelerate ecological damage (Al-Shāṭibī, n.d.).

**Table 1.** Matrix of *Maqāṣid al-Sharī'ah* (*Ḍarūriyyāt*) and the Fatwa's Response to the Climate Crisis

| <i>Maqāṣid (Ḍarūriyyāt)</i>                 | Climate Change Threat                                                     | Fatwa's Legal Response                                         | Fiqh Principle Applied                                                    | Fatwa Mechanism                                |
|---------------------------------------------|---------------------------------------------------------------------------|----------------------------------------------------------------|---------------------------------------------------------------------------|------------------------------------------------|
| <i>Ḥifẓ al-Nafs</i><br>(Protection of Life) | Rising temperatures, air pollution from forest fires, hydrometeorological | Prohibition ( <i>taḥrīm</i> ) of forest burning; obligation to | <i>Al-ḍarar yuzāl</i><br>(harm must be eliminated);<br><i>Lā ḍarar wa</i> | <i>Sadd al-dharā'i</i><br>(closing the path to |

|                                             |                                                                                                                             |                                                                                                                                                                   |                                                                                                              |                                                                                                          |
|---------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
|                                             | disasters → increased mortality and disease risk                                                                            | reduce emissions                                                                                                                                                  | <i>lā ǧirār</i> (no harm, no reciprocal harm)                                                                | destruction)                                                                                             |
| <i>Ḥifẓ al-Nasl</i> (Protection of Progeny) | Intergenerational impacts on food security, water availability, and reproductive health                                     | Collective obligation to preserve forests, land, water sources, and adopt eco-friendly technologies                                                               | <i>Taklīf sharʿī</i> (Islamic legal obligation) binding on businesses, government, and society               | Shifts moral exhortation into binding juridical obligation                                               |
| <i>Ḥifẓ al-Māl</i> (Protection of Property) | Crop failure, loss of assets, increased healthcare costs due to emissions and land burning                                  | Affirmation of <i>ḍamān</i> (accountability) for environmental destruction; obligation to compensate equivalent damage ( <i>bi-mithlih</i> or <i>bi-qīmatih</i> ) | <i>Al-ghurm bi al-ghunm</i> (risk is proportional to benefit); liability without intent for direct damage    | Environmental accountability norm ( <i>ḍamān al-bīʿah</i> )                                              |
| <i>Ḥifẓ al-ʿAql</i> (Protection of Reason)  | Smoke exposure, heat stress → physical and mental health impacts threatening capacity for knowledge, education, and worship | Recommendation to integrate climate change into educational curricula                                                                                             | <i>Tahsīniyyah</i> → escalates to <i>ḥājiyyah</i> or even <i>ḍarūriyyah</i> given increasing ecological risk | Curriculum integration as institutional environmental obligation                                         |
| <i>Ḥifẓ al-Dīn</i> (Protection of Religion) | Ecological degradation undermines conditions necessary for sustainable religious practice                                   | Prohibition of <i>fasād</i> (destruction); obligation to maintain <i>mīzān</i> (ecological balance)                                                               | <i>Maqāṣidī</i> understanding: sharia aims at justice, compassion, and welfare for all creation              | Binding norms: <i>wājib</i> (environmental protection) and <i>ḥarām</i> (accelerating ecological damage) |

From the perspective of the gradation of needs within the *maqāṣid al-sharīʿah* (*ḍarūriyyāh*, *ḥājiyyāh*, and *tahsīniyyāh*), this fatwa places climate action within the category of *ḍarūriyyāh*, as it is oriented toward protecting life, progeny, and economic sustainability. However, the fatwa also opens up space for fulfilling the *ḥājiyyāh* dimension through facilitating the energy transition and providing incentives for a green economy, as well as the *tahsīniyyāh* aspect through mainstreaming education and cultivating Islamic environmental ethics.

The affirmation of the prohibition (*tahrīm*) against acts of destruction and the obligation (*wujūb*) to preserve the environment demonstrates the application of the concept of *maṣlaḥah mursalah*, namely benefits not explicitly mentioned in the texts but

in line with the spirit of sharia, and the principle of *sadd al-dharāʿi*, namely the prevention of potential large-scale ecological damage.

The link between *maqāṣid* and the fatwa is strengthened through their synergy with the positive legal system, such as Law Number 41 of 1999 concerning Forestry and Law Number 32 of 2009 concerning Environmental Protection and Management, as well as the continuity of *fiqh al-bīʿah* in previous MUI fatwas, including Fatwa Number 22 of 2011 concerning Environmentally Friendly Mining and Fatwa Number 04 of 2014 concerning the Conservation of Endangered Wildlife. This integration represents a form of *tadākhul al-maqāṣid* (complementary interaction between sharia objectives) between sharia norms and public policy, so that the implementation of fatwas has a strong theological foundation as well as operational juridical legitimacy.

Furthermore, the fatwa's orientation toward collective responsibility, encompassing the roles of the government (through adaptation and mitigation policies, law enforcement, and energy transition), business actors (through decarbonization and environmental compliance), and civil society (through reforestation, waste management, and environmental education), reflects the application of *maqāṣid* as a paradigm for Islamic jurisprudence policy. Thus, the environmental discourse in this fatwa shifts from merely ethical to public legal (*siyāsah sharʿiyyah*) levels, where policies are assessed based on their ability to prevent harm and realize intergenerational benefits. Ultimately, the accountability dimension of *sharʿī* is emphasized through the application of the principle of *ḍamān* (accountability) to perpetrators of environmental destruction.

From a theoretical perspective, the values of *maqāṣid al-sharīʿah* articulated in this fatwa serve as the foundation for the development of the eco-*maqāṣid* conceptual model. This model positions environmental protection as an integral part of sharia objectives, where every ecological policy or action must be oriented toward moral values, social justice, and intergenerational sustainability. By integrating spiritual, social, and ecological dimensions, the eco-*maqāṣid* concept transforms the MUI fatwa from a mere normative legal text into a dynamic instrument that supports the socio-ecological resilience of Muslims.

Thus, this analysis confirms that the MUI fatwa on controlling global climate change successfully actualizes *maqāṣid al-sharīʿah* in the contemporary context. The fatwa expands the scope of *maqāṣid* from the realm of classical objectives to an ecological and social orientation, while strengthening Islam's position as a relevant environmental ethical paradigm in addressing the global climate crisis. This demonstrates that Islamic law, through the fatwa mechanism, has transformative potential in encouraging adaptive, just, and sustainable socio-ecological behavioral changes.

### **Fatwa as an Instrument of Adaptive Governance within the SES Framework**

Within the framework of the social-ecological systems (SES) theory developed by Elinor Ostrom, the sustainability of a social and ecological system is determined by the dynamic interactions between four main subsystems: resource system, resource units, users, and the governance system (Ostrom, 2009). These four components interact with each other in a complex biophysical, social, and institutional context, forming adaptive mechanisms to environmental change and external pressures. The success of a social-ecological system depends on the extent to which the applicable rules (rules-in-use) match the characteristics of the resources being managed, as well as on the community's

capacity for self-organization and adaptation to unpredictable dynamics of change (A. Janssen, 2002; Dietz et al., 2003; Norberg & Cumming, 2008).

According to Elinor Ostrom, every social-ecological system that is able to survive in the long term has a mechanism of adaptive governance, namely the ability of society to adjust rules, practices, and social values according to changing environmental conditions. One of the main prerequisites for this adaptive governance is the ability to organize itself (self-organization), namely the capacity of the community to manage resources independently without complete dependence on external authorities (Ostrom, 2009; Ostrom et al., 1994; Wade, 1989). In the Islamic context, especially in Indonesia, fatwas have significant potential to play a role as an instrument of adaptive governance, because they contain three main characteristics that align with Ostrom's theoretical framework: normativity, legitimacy, and collective adaptive capacity (Ostrom, 2009).

First, in terms of normativity, the MUI fatwa on controlling global climate change contains a set of moral values and rules that guide human relations with nature based on the principles of *maqāṣid al-sharī'ah* such as *ḥifẓ al-naḥs* (protecting life), *ḥifẓ al-nasl* (protecting descendants), *ḥifẓ al-māl* (protecting property), and *ḥifẓ al-bī'ah* (protecting the environment). These values are substantively in line with the design principles formulated by Elinor Ostrom for the management of common-pool resources, including clear boundaries, the fit between rules and local conditions, and the existence of social sanction mechanisms. For example, the fatwa asserts that environmental destruction, such as forest burning, illegal mining, and water pollution, constitutes a violation of the values of justice and public welfare (*al-maṣlahah al-'āmmah*). Within the framework of social-ecological systems (SES), such fatwas function as rules-in-use, a set of operational regulations internalized by social actors through the religious and cultural norms of the community.

Second, from the aspect of legitimacy, the MUI fatwa has social authority derived from moral and spiritual strength, not from formal legal coercion. Compliance with the fatwa is self-enforced, resulting in relatively low enforcement costs. As Ostrom explains, one indicator of successful adaptive governance is low monitoring and enforcement costs resulting from the internalization of norms by the community. In this context, the fatwa functions as a form of governance innovation that bridges positive state law with socio-religious values. For example, a fatwa calling for carbon emissions is obeyed not only because of government policy, but also because of a moral awareness to prevent damage to the earth. Thus, the fatwa serves as a soft regulatory instrument that complements state policy with ethical, spiritual, and cultural dimensions beyond the reach of the positive legal system alone.

Third, from the perspective of collective adaptability, fatwas open up opportunities for the formation of polycentric governance, where various actors, such as the state, civil society, Islamic educational institutions, and local communities, can collaborate within a shared value framework. Ostrom argues that a polycentric system is more effective because decisions are made close to the source of the problem and tailored to the local context. In this context, the MUI fatwa serves as a value-based policy node, encouraging cross-institutional coordination in climate change adaptation and mitigation efforts. Its implementation can be realized through social movements such as eco-mosques, green Islamic boarding schools, and environmental awareness-based religious education. Through such mechanisms, the fatwa can strengthen socio-ecological networks by

increasing the adaptive capacity of communities to respond to climate pressures independently and collectively.

From the perspective of the *maqāṣid al-sharī'ah* (the principles of law), this mechanism aligns with the principle of *jalb al-maṣlaḥah wa dar' al-mafāṣid* (the principle of achieving benefit and preventing harm), namely, efforts to achieve benefit and repel harm. Fatwas become a platform for operationalizing *maqāṣid* values within complex social systems, expanding the scope of benefit from the individual to the broader ecosystem. Thus, the principle of *ḥifẓ al-bī'ah* (environmental protection) is no longer understood merely as an act of physically preserving nature, but also as a form of maintaining the sustainability of life systems that support other *maqāṣid* principles. This can be called a form of ecological *maqāṣid* (eco-*maqāṣid*), which emphasizes that environmental sustainability is an ontological prerequisite for the continuation of Islamic law itself.

Theoretically, the position of fatwas within the framework of social-ecological systems represents a form of epistemic hybridization between modern social science and Islamic legal epistemology. Fatwas function as an epistemic bridge that unites two value systems: the rule-based system (formal rules) and the value-based system (moral and spiritual values). In this space, fatwas fill a gap often inaccessible to positive law: the moral, cultural, and spiritual dimensions of society. Therefore, fatwas are not merely a “moral voice” in addressing the climate crisis but also act as an alternative governance mechanism, one grounded in religious values and strengthening the socio-ecological resilience of the community.

As Ostrom emphasized, the sustainability of a system cannot be maintained solely through centralized policies but requires collective action that grows from the bottom up, driven by the values and social beliefs that exist within the community. In this context, MUI fatwas play a crucial role in fostering the adaptive capacity of Muslim communities through the internalization of ecologically oriented religious values. Thus, the fatwa functions as a catalyst in the transformation of Islamic legal culture towards a form of adaptive governance that is responsive to global ecological changes, while simultaneously strengthening socio-ecological resilience as the main objective of the SES system.

### **Conceptual Synthesis: An Integrative Eco-Maqāṣid Model for Global Climate Change Resilience**

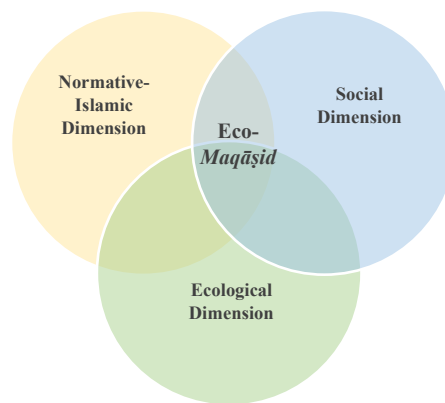
Based on the results of the analysis described previously, it can be concluded that the Indonesian Ulema Council (MUI) Fatwa Number 86 of 2023 represents a form of conceptual integration between the values of *maqāṣid al-sharī'ah* and the principles of adaptive governance within the framework of social-ecological systems (SES). This integration has given rise to a model of thought that can be called the eco-*maqāṣid* model, an Islamic legal paradigm that positions environmental protection (*ḥifẓ al-bī'ah*) as the contemporary actualization of *maqāṣid*, while simultaneously upholding the classical objectives of sharia, such as *ḥifẓ al-naḥs* (protection of life), *ḥifẓ al-māl* (protection of property), *ḥifẓ al-nasl* (protection of progeny), *ḥifẓ al-'aql* (protection of reason), and *ḥifẓ al-dīn* (protection of religion).

In this configuration, fatwas serve as a key element of the governance system, directing the collective behavior of Muslims and local communities in interacting with resource systems and resource units. Fatwas operate as both moral norms and regulatory

tools that guide social action toward equitable and sustainable climate change mitigation and adaptation. Thus, a fatwa is not just a legal text, but also an adaptive instrument that harmonizes ecological, social, and spiritual interests in a unified value system.

This eco-*maqāṣid* model can be explained through three main interrelated dimensions. The first is the normative-Islamic dimension, which encompasses the principles of *maqāṣid al-sharī‘ah* (obligatory principles of Islamic law), the values of *al-maṣlaḥah al-‘āmmah* (obligatory rights of Allah), and the moral responsibility of Muslims towards the preservation of God’s creation. The second is the social dimension, which highlights the process of internalizing moral values through fatwas as a form of soft governance, namely governance based on awareness, participation, and social coordination at the community level. The third is the ecological dimension, which focuses on adaptive and resilient natural resource management, where fatwas mediate the relationship between humans and nature through the principles of balance (*mīzān*) and sustainability.

**Figure 1.** The Three Interrelated Dimensions of the Eco-Maqāṣid Model



These three dimensions interact synergistically to form socio-ecological resilience, namely the ability of social and environmental systems to withstand, adapt, and transform in the face of climate change pressures. In this context, fatwas serve as a meeting point between law and morality, between Islamic theological principles and the systemic mechanisms of adaptive governance. They serve as a bridge linking spiritual values with the practice of ecological sustainability.

The excellence of the eco-*maqāṣid* model lies in its capacity to align classical *maqāṣid* values with contemporary challenges, particularly the environmental crisis and global climate change, while also serving as both a normative and adaptive instrument in socio-ecological governance. Beyond that, it offers a conceptual contribution to the development of Islamic environmental law and climate governance based on spiritual values and ecological justice

Thus, the eco-*maqāṣid* framework not only broadens the horizons of contemporary Islamic legal studies but also presents a transformative paradigm relevant for Islamic scholars, academics, policymakers, and environmental communities in building climate change resilience. This model affirms that *maqāṣid al-sharī‘ah*, through the authority of

fatwa, has both normative power and practical capacity to address global ecological challenges in an integrative, adaptive, and sustainable manner.

### **Theoretical and Epistemological Implications of the Eco-*Maqāṣid* Model for Socio-Ecological Resilience**

An analysis of the Indonesian Ulema Council (MUI) Fatwa Number 86 of 2023 reveals several novel elements that distinguish this research from previous studies on environmental fatwas. First, while Gade (2015) and Mangunjaya (2019) focus primarily on the sociological dimensions of Islamic environmentalism and the eco-pesantren movement, and Ramlan (2022) examines the normative content of environmental fatwas without integrating broader governance theory, this study advances the discourse by explicitly integrating *maqāṣid al-sharī'ah* (objectives of Islamic law), both in their classical and contemporary senses, with social-ecological systems (SES) theory, thus generating a new conceptual framework called the eco-*maqāṣid* model. This model represents an intellectual breakthrough never before formulated in ecological Islamic legal literature, either at the national or global level.

Second, whereas prior studies such as Gade (2015) tend to position religious texts as cultural artifacts or mobilizing symbols, this research positions the fatwa not merely as a normative text but as an instrument of adaptive governance, functioning to regulate and strengthen socio-ecological resilience in Muslim societies. Third, in contrast to Mangunjaya (2019) and Ramlan (2022), whose analyses remain largely confined to domestic Islamic discourse, this research emphasizes the global-local dimension by demonstrating how Islamic principles play an active role in addressing the challenges of transboundary climate change, both in the realm of normative ethics and social practice.

In terms of theoretical implications, this research enriches the epistemology of Islamic law by expanding the scope of *maqāṣid al-sharī'ah* to include the ecological dimension. Through the eco-*maqāṣid* framework, this research offers an integrative paradigm that bridges sharia values, social ethics, and ecosystem sustainability. This approach contributes to the development of contemporary Islamic legal theory, the study of ecological fatwas, and interdisciplinary research examining the relationship between religion, governance, and the environment (religion-environment governance).

Meanwhile, in terms of practical implications, this research confirms that the MUI fatwa has the potential to function as an instrument for religious-based environmental governance. Fatwas can guide the collective behavior of Muslims in mitigating and adapting to climate change, strengthening the capacity of local communities in natural resource management, and complementing formal government policies. With their moral and spiritual legitimacy, fatwas can foster awareness-based compliance, build a collective ecological ethic, and encourage active community participation in the sustainability agenda.

Conceptually, the novelty of this research lies in its ability to integrate three main dimensions: First, the normative-religious dimension, which emphasizes the *maqāṣid al-sharī'ah* (objectives of the law) as the moral and legal foundation; second, the socio-adaptive dimension, which positions fatwas as a form of adaptive governance within the socio-ecological system; third, the ecological-systemic dimension, which connects the

principles of sustainability and ecosystem resilience with the social and spiritual behavior of the community.

By combining these three dimensions, this research not only broadens the academic horizon of ecological fatwas and contemporary Islamic law, but also presents a globally adaptable conceptual model, contributing to the development of Islamic legal climatology, religious-perspective environmental governance, and strengthening socio-ecological resilience based on spiritual values.

## Conclusion

This research demonstrates that the Indonesian Ulema Council (MUI) Fatwa Number 86 of 2023 concerning Climate Change Control is a strategic instrument for building socio-ecological resilience in Indonesia. This fatwa integrates the values of *maqāṣid al-sharī'ah*, both classical and contemporary, with the principles of adaptive governance, understood through the social-ecological systems (SES) framework. The analysis shows that the MUI fatwa is not merely a normative text but also serves as moral-legal guidance that encourages pro-ecological behavior, protects natural resources, and strengthens the social resilience of Muslims to the impacts of climate change. The conceptual model of eco-*maqāṣid* developed in this research offers an ecological reinterpretation of *maqāṣid al-sharī'ah* that emphasizes the synergistic relationship between *maqāṣid*, social actors, and ecological systems, thus contributing an integrative perspective relevant to global environmental challenges.

Theoretically, the implications of this research enrich the epistemology of Islamic law by incorporating ecological dimensions into the *maqāṣid al-sharī'ah* (objectives of Islamic law), establishing an eco-*maqāṣid* framework that connects moral-religious values with social and ecological sustainability. This framework serves as a conceptual reference for contemporary Islamic legal studies, ecological fatwa studies, and multidisciplinary research on religion-environment governance. Practically, the implications of the MUI fatwa can be used as an instrument for religious-based environmental governance, increasing the ecological awareness of Muslims, guiding collective action in climate mitigation and adaptation, and complementing formal government policies. The moral and religious legitimacy of the fatwa encourages voluntary compliance, strengthens socio-ecological coordination, and builds the capacity of local communities to sustainably address the challenges of climate change.

This research has several limitations. First, the data analyzed is primarily documentary, so interpretation is limited to the fatwa text and supporting literature, without empirical verification through interviews or field observations. Second, the analysis remains conceptual and has not been quantitatively tested against the implementation of the fatwa in socio-ecological practices. Third, the research focus is limited to MUI Fatwa Number 86 of 2023, so generalizations to other environmental fatwas in Indonesia or other Islamic countries require caution. Future research is therefore encouraged to conduct field-based empirical studies, such as interviews or ethnographic observations, to verify how this fatwa is actually implemented in Muslim communities, as well as comparative studies examining environmental fatwas across different Islamic institutional contexts in Indonesia or other Muslim-majority countries.

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