

THEOLOGICAL AND ETHICAL DIMENSIONS OF GLOBAL WARMING IN MUI FATWA NO. 86 OF 2023

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Abstrak

Pemanasan global tidak hanya merupakan persoalan lingkungan, tetapi juga masalah moral dan teologis yang memerlukan respons dari otoritas keagamaan. Artikel ini bertujuan mengkaji dimensi teologis dan etis pemanasan global sebagaimana tercermin dalam Fatwa Majelis Ulama Indonesia (MUI) No. 86 Tahun 2023. Penelitian ini menggunakan metode analisis isi kualitatif dengan menelaah teks resmi fatwa, serta memperkuatnya dengan rujukan klasik Islam dan literatur ilmiah kontemporer tentang perubahan iklim. Hasil penelitian menunjukkan bahwa Fatwa No. 86/2023 memandang pemanasan global sebagai akibat dari kelalaian manusia dan eksploitasi sumber daya alam yang berlebihan, sehingga termasuk dalam kategori fasad fi al-ardh (kerusakan di bumi) yang dilarang ajaran Islam. Fatwa ini menekankan tiga prinsip teologis utama: manusia sebagai khalifah di bumi, kewajiban menghindari kerusakan (dar' al-mafasid), dan upaya mewujudkan kemaslahatan (masalahah). Secara etis, fatwa memberikan panduan praktis bagi individu, komunitas, dan pemerintah untuk mengurangi emisi karbon, mendorong energi terbarukan, serta memperkuat kesadaran lingkungan sebagai bagian dari kewajiban agama. Artikel ini menegaskan bahwa fatwa ini tidak hanya memperkaya etika lingkungan Islam, tetapi juga menempatkan hukum Islam sebagai kontributor aktif dalam wacana iklim global. Dengan demikian, fatwa ini menjadi kerangka normatif dan praktis yang mengintegrasikan teologi, etika, dan keberlanjutan lingkungan.

Kata Kunci: Pemanasan Global, Fatwa MUI No. 86/2023, Etika Islam, Teologi Lingkungan, Perubahan Iklim

Abstract

Global warming is not only an environmental issue but also a moral and theological concern that demands responses from religious authorities. This article aims to examine the theological and ethical dimensions of global warming as reflected in the Indonesian Ulema Council (MUI) Fatwa No. 86 of 2023. The study employs a qualitative content analysis method by reviewing the official text of the fatwa, supported by relevant classical Islamic sources and contemporary scientific literature on climate change. The findings indicate that Fatwa No. 86/2023 frames global warming as a consequence of human negligence and excessive exploitation of natural resources, thereby constituting a form of fasad fi al-ardh (corruption on earth) prohibited in Islamic teachings. The fatwa emphasizes three main theological principles: human beings as khalifah (stewards of the earth), the obligation to avoid harm (dar' al-mafasid), and the pursuit of public interest (masalahah). Ethically, the fatwa provides practical guidance for individuals, communities, and governments to reduce carbon emissions, promote renewable energy, and strengthen environmental awareness as part of a religious duty. The discussion highlights that this fatwa not only enriches Islamic environmental ethics but also positions Islamic jurisprudence as an active contributor to

global climate discourse. Thus, the fatwa becomes a normative and practical framework that integrates theology, ethics, and environmental sustainability.

Keywords: Global Warming, MUI Fatwa No. 86/2023, Islamic Ethics, Environmental Theology, Climate Change

INTRODUCTION

Global warming has emerged as one of the most pressing global challenges of the 21st century, threatening ecosystems, human health, and socioeconomic stability (IPCC, 2023). Rising global temperatures, unpredictable climate patterns, and the intensification of natural disasters highlight the urgent need for multidimensional responses, not only from scientific and political actors but also from religious institutions. In many Muslim-majority countries, religion continues to play a vital role in shaping public awareness, values, and behavior toward the environment (Khalid, 2019). Within this context, Islamic teachings on stewardship (khalifah), justice ('adl), and the avoidance of harm (dar' al-mafasid) provide a theological and ethical foundation for addressing environmental crises.

In Indonesia, the world's largest Muslim-majority nation, the Indonesian Ulema Council (Majelis Ulama Indonesia—MUI) has issued a series of fatwas on environmental issues, positioning religion as an active agent in sustainability discourse (Abubakar & Ali, 2021). The latest initiative, Fatwa No. 86 of 2023, explicitly addresses global warming by framing it as both an ecological and moral crisis. The fatwa characterizes human negligence, overconsumption, and exploitation of natural resources as manifestations of *fasad fi al-ardh* (corruption on earth), which are strictly prohibited in Islamic jurisprudence. By doing so, it situates climate change not merely as a technical or political problem but also as a theological concern tied to human accountability before God.

Previous studies on religion and climate change have explored the role of Islamic ethics in promoting environmental awareness (Izzi Dien, 2017; Al-Dubayan, 2020). However, limited attention has been given to fatwas as instruments of environmental governance in Muslim societies. This study fills that gap by examining the theological and ethical dimensions of MUI Fatwa No. 86/2023. Specifically, it aims to analyze how the fatwa integrates Qur'anic principles, Islamic

legal maxims, and ethical considerations into a framework for addressing global warming.

Beyond its theological significance, Fatwa No. 86/2023 also represents a form of religious-based policy intervention that complements state regulations and international climate agreements. While global frameworks such as the Paris Agreement emphasize technical and economic mechanisms, religious rulings provide moral legitimacy and grassroots engagement that can mobilize communities at the local level (Esposito & DeLong-Bas, 2022). In this regard, the fatwa serves as a bridge between global environmental policy and local religious practice, reinforcing the role of Islam in promoting ecological justice and sustainability.

This article contributes to the growing literature on religion and climate change by offering a systematic analysis of how fatwas can function as normative and practical tools for addressing global crises. It highlights the novelty of integrating Islamic theological principles with ethical imperatives to form a religiously grounded framework for climate action. The study not only expands the academic discussion on Islamic environmental ethics but also underscores the potential of fatwas to shape sustainable behavior among Muslim communities.

The article is structured as follows. Section two reviews the literature on Islam and environmental ethics, with a focus on fatwas as religious-legal tools. Section three outlines the research methodology, which employs qualitative content analysis of the fatwa text and supporting references. Section four presents the findings on the theological principles and ethical guidelines embedded in the fatwa. Section five discusses the broader implications for Islamic environmental ethics and global climate discourse. Finally, section six concludes with reflections on the role of fatwas in promoting ecological justice and sustainability.

LITERATURE REVIEW

Classical Islamic Sources on Human Responsibility Toward the Environment

Islamic classical scholarship provides a rich foundation for understanding human responsibility in preserving the natural environment. The Qur'an frequently emphasizes the role of humans as *khalifah fi al-ardh* (stewards on earth), entrusted

with the duty of maintaining balance and avoiding corruption. Classical exegetes, such as Al-Tabari (d. 923 CE) in his *Jami' al-Bayan fi Ta'wil al-Qur'an*, interpret the concept of khalifah as a divine mandate for humans to govern the earth responsibly, aligning social and ecological harmony with God's law. Similarly, Al-Qurtubi (d. 1273 CE) in *Al-Jami' li Ahkam al-Qur'an* stresses that environmental destruction constitutes a direct violation of the principle of justice ('adl) and contradicts the maqashid (objectives) of sharia, particularly the protection of life and resources.

Another significant classical source is Ibn Kathir (d. 1373 CE), whose *Tafsir al-Qur'an al-'Azim* highlights the prohibition of *fasad fi al-ardh* (corruption on earth), which encompasses ecological harm resulting from human greed and negligence. He views environmental corruption as not merely physical degradation but also a moral decline that disrupts the balance (*mizan*) established by God. Meanwhile, Al-Ghazali (d. 1111 CE) in *Ihya' Ulum al-Din* associates ecological ethics with spiritual purification, suggesting that neglecting environmental care reflects excessive materialism and detachment from divine guidance. Together, these classical perspectives affirm that ecological responsibility is an integral part of Islamic theology and ethics.

Thus, the classical tradition provides not only exegetical but also ethical guidance for environmental stewardship. The consistent emphasis on stewardship, justice, and the prohibition of corruption highlights that environmental preservation is inextricably linked to fulfilling religious obligations.

Islamic Legal Maxims and Environmental Protection

Beyond tafsir, Islamic legal thought developed guiding principles (*qawa'id fihiyyah*) that remain relevant to environmental discourse. The maxim "*la darar wa la dirar*" (no harm and no reciprocation of harm), derived from hadith and elaborated by scholars such as Al-Suyuti (d. 1505 CE) in *Al-Ashbah wa al-Nazair*, provides a legal-ethical basis for preventing environmental damage. This principle has been widely applied to contemporary issues such as pollution, deforestation, and climate change, where harm must be avoided even if it brings short-term economic benefit.

Another legal maxim, “dar’ al-mafasid muqaddam ‘ala jalb al-masalih” (preventing harm takes precedence over attaining benefit), reinforces proactive measures to address ecological risks (Kamali, 2008). This maxim is particularly relevant in the context of global warming, where preventive actions such as reducing carbon emissions align with the Islamic duty to protect life and resources. Additionally, the principle of *maslahah mursalah* (public interest) as elaborated by Al-Shatibi (d. 1388 CE) in *Al-Muwafaqat fi Usul al-Shariah* legitimizes collective action to safeguard the environment for future generations.

These legal principles underscore the adaptability of Islamic jurisprudence in responding to new environmental challenges, positioning Sharia not as a static but as a dynamic framework capable of addressing global crises, such as climate change.

Contemporary Islamic Perspectives on Climate Change

Modern scholarship has expanded the discussion of Islam and environmental ethics by linking classical principles to contemporary ecological crises. Izzi Dien (2017) argues that the Qur’anic emphasis on balance (*mizan*) and moderation (*wasatiyyah*) provides a holistic framework for sustainable living. Similarly, Foltz (2006) notes that Islamic environmentalism has emerged as a distinct field, bridging theology with ecological activism. These studies show that Islamic ethics can offer both normative guidance and practical tools for addressing global warming.

In the Southeast Asian context, Abubakar and Ali (2021) highlight how MUI fatwas on environmental issues function as instruments of moral persuasion, complementing state law and international agreements. They argue that religious rulings have significant potential in mobilizing grassroots awareness, particularly in rural Muslim communities. Furthermore, Khalid (2019) emphasizes the importance of integrating Islamic teachings with contemporary climate science to foster a comprehensive ecological worldview. These perspectives underscore the significance of Islamic ethical frameworks in contemporary sustainability discourse and highlight the increasing acknowledgment of religion’s role in addressing climate change.

Fatwas as Instruments of Environmental Governance

Fatwas are not only religious-legal opinions but also instruments of social governance that can shape public behavior. Hallaq (2009) explains that fatwas have historically functioned as flexible tools to address evolving social challenges, and in the modern era, they continue to retain authority in guiding Muslim conduct on emerging issues. In the context of environmental governance, fatwas provide normative legitimacy that state policies often lack, particularly in societies where religious authority holds substantial influence.

Studies have shown that fatwas addressing ecological issues can create tangible behavioral change. For instance, Mangunjaya (2011) documents how fatwas issued in Indonesia regarding wildlife protection and forest conservation significantly influenced local communities' attitudes toward biodiversity. Similarly, Ali (2020) observes that fatwas on energy efficiency and waste management provide practical frameworks for Muslims to adopt environmentally friendly lifestyles.

Fatwa No. 86 of 2023 continues this trajectory by explicitly framing global warming as both a sin against God and a violation of ecological balance. Its theological and ethical grounding enhances its potential to mobilize Muslim communities, not merely as environmental actors but as religiously motivated agents of sustainability.

Research Gap and Contribution

Despite the growing body of literature on Islam and environmental ethics, few studies systematically examine fatwas as structured responses to global warming. While existing works highlight Islamic principles such as stewardship and moderation (Izzi Dien, 2017; Khalid, 2019), less attention has been paid to the role of fatwas as normative-legal instruments that combine theology, ethics, and governance. This gap is particularly evident in Southeast Asia, where fatwas are both culturally authoritative and institutionally significant.

By analyzing the theological and ethical dimensions of MUI Fatwa No. 86/2023, this study contributes to filling that gap. It integrates classical Islamic sources, legal maxims, and modern scholarship to demonstrate how fatwas can

serve as religiously grounded frameworks for ecological justice. Moreover, it highlights the novelty of positioning fatwas not only as moral exhortations but also as policy-relevant instruments in the global climate discourse.

Table 1. Classical and Modern Literature on Environmental Ethics and Climate Change

No	Subtopic	Key Ideas	Classical Sources	Modern Sources
1	Human as Khalifah (Vicegerent)	Humans are entrusted by Allah to manage and protect the earth, avoiding exploitation and destruction.	Al-Ghazali, <i>Ihya' Ulum al-Din</i> ; Al-Mawardi, <i>Adab al-Dunya wa al-Din</i>	Nasr (1996); Kamali (2010)
2	Environmental Justice in Shariah	Justice includes maintaining balance (<i>mizan</i>) in nature; harming the environment is considered an act of injustice (<i>zulm</i>).	Ibn Taymiyyah, <i>Majmu' Fatawa</i> ; Al-Shatibi, <i>al-Muwafaqat</i>	Khalid (2010); Saniotis (2012)
3	Ihsan and Maslahah in Ecology	Doing good (<i>ihsan</i>) extends to protecting nature; collective welfare (<i>maslahah 'ammah</i>) includes environmental preservation.	Al-Razi, <i>Tafsir al-Kabir</i> ; Al-Juwayni, <i>al-Burhan fi Usul al-Fiqh</i>	Izzi Dien (2000); Foltz (2003)
4	Climate Change and Religious Responsibility	Contemporary fatwas, including MUI No. 86/2023, emphasize moral and religious obligations in reducing carbon emissions.	— (no direct classical fatwa, but inferred from principles)	MUI (2023); Masud (2021)

Source: Compiled from classical texts (*Ihya' Ulum al-Din*, *Adab al-Dunya wa al-Din*, *Majmu' Fatawa*, *al-Muwafaqat*) and modern studies (Nasr, 1996; Kamali, 2010; Khalid, 2010; Izzi Dien, 2000; Foltz, 2003; MUI, 2023).

This table shows the continuity between classical and modern sources in examining Islamic environmental ethics. Classical sources provide theological legitimacy, while modern sources emphasise practical application in the context of global warming.

RESEARCH METHOD

This study employs a qualitative research design with a normative-judicial approach, integrating textual analysis of classical Islamic sources (turath), contemporary literature on Islamic environmental ethics, and the recent MUI Fatwa No. 86/2023 on Global Warming. The choice of this design is based on the assumption that religious fatwas constitute a normative framework that guides the ethical and legal behavior of Muslims in addressing environmental challenges

(Kamali, 2019). The qualitative nature of this research allows for a deeper understanding of how Islamic jurisprudence addresses ecological crises, particularly global warming.

Research Approach

The methodological approach used in this study is library-based research (literature review) combined with documentary analysis. In Islamic studies, normative research emphasizes the authoritative sources of Islamic law, including the Qur'an, Hadith, *ijma'*, *qiyas*, and *ijtihad*, as interpreted by contemporary scholars, which are codified in fatwas (Al-Faruqi, 2018). Thus, the MUI fatwa is analyzed within this epistemological framework. Additionally, documentary research enables a systematic examination of fatwa texts, classical references, and modern environmental scholarship to identify convergences and divergences.

Data Sources

The data consist of primary and secondary sources. Primary Data: Fatwa MUI No. 86 of 2023 concerning Global Warming. Selected classical Islamic texts, such as *al-Muwafaqat* by al-Shatibi, *Ihya' Ulum al-Din* by al-Ghazali, *al-Ahkam al-Sultaniyyah* by al-Mawardi, and *al-Tafsir al-Kabir* by Fakhr al-Din al-Razi. These works provide foundational principles on stewardship (*khilafah*), *maslahah*, and environmental ethics. Secondary Data: Academic articles indexed in Scopus on Islam, fatwa, and environmental ethics (Nasr, 2016; Khalid, 2019). Modern works on Islamic jurisprudence and climate change (Grim & Tucker, 2014; Saniotis, 2012). Reports and environmental policy papers by international institutions, such as the UNEP and IPCC, provide global perspectives.

Data Collection Techniques

Data were collected through document review and textual analysis. Document review refers to the process of systematically identifying, selecting, and reviewing relevant texts that contribute to the research objective (Bowen, 2009). The researcher employed purposive sampling to ensure the inclusion of key classical sources and modern scholarly debates. Additionally, content analysis was conducted to extract themes and arguments from the fatwa and supporting literature.

This aligns with the qualitative content analysis method described by Schreier (2012), which emphasizes thematic categorization and interpretation.

Data Analysis

The data analysis followed Miles and Huberman's (1994) interactive model, which consists of three concurrent flows: data reduction, data display, and conclusion drawing. Data Reduction: Fatwa texts and references were classified according to themes such as stewardship (khilafah), environmental protection, prohibition of israf (wastefulness), and responsibility toward creation.

Data Display: Extracted data were organized in tables and matrices to facilitate comparison between classical sources, fatwa texts, and modern literature. Conclusion Drawing: Interpretations were made to construct a comprehensive framework of Islamic environmental jurisprudence as reflected in the MUI fatwa. This method ensures validity and reliability through triangulation of sources (Denzin, 2012). The triangulation was achieved by cross-referencing classical Islamic sources, contemporary academic works, and the fatwa text itself.

Research Validity and Reliability

In qualitative Islamic research, credibility is ensured through source triangulation and peer debriefing (Lincoln & Guba, 1985). To strengthen validity, this study incorporated both turath-based literature and modern scholarship, providing a multi-dimensional view of the fatwa's relevance. Reliability is enhanced by clearly documenting the selection of texts, coding categories, and interpretative steps, allowing future researchers to replicate or expand this work.

Ethical Considerations

This research adheres to ethical guidelines in two respects. First, all sources are correctly cited according to academic conventions. Second, the study respects the integrity of Islamic scholarship by contextualizing fatwa interpretation within its legal-theological framework rather than reducing it to a purely secular analysis. Following Creswell (2018), ethical considerations also include transparency in methodology and acknowledgment of limitations.

Summary

Overall, this research method combines normative Islamic legal analysis with qualitative content analysis to examine how MUI Fatwa No. 86/2023 constructs a framework for Muslim engagement with global warming. By situating the fatwa within the continuum of classical jurisprudence and modern environmental discourse, the study provides both an authentic and contextualized understanding of Islamic responses to ecological crises.

RESULTS AND ANALYSIS

This section presents the findings derived from the textual analysis of MUI Fatwa No. 86 of 2023 on Global Warming, supported by classical Islamic jurisprudence and contemporary scholarly literature. The findings are categorized into three sub-themes: (1) the theological and ethical foundation of the fatwa, (2) the operational implications of the fatwa for Muslim communities, and (3) challenges and opportunities in implementing the fatwa.

Theological and Ethical Foundation of the Fatwa

The first sub-theme reveals that the MUI Fatwa No. 86/2023 derives its authority from deep theological and ethical principles in Islam, particularly the concepts of khilafah (stewardship) and the prohibition of fasad (corruption) on earth. The Qur'an explicitly warns against israf (wastefulness) in consumption: "Eat and drink, but do not waste. Indeed, He does not like the wasteful" (Qur'an 7:31). Similarly, Qur'an 30:41 affirms: "Corruption has appeared on land and sea because of what people's hands have earned, so He may let them taste part of what they have done, that perhaps they will return."

Scholars have interpreted these verses as a direct theological warning against ecological degradation. Ibn Kathir (1373/2000) in *Tafsir al-Qur'an al-'Azim* explains fasad in this verse not only as moral corruption but also as environmental destruction caused by human excess. Likewise, Al-Tabari (923/2001) interprets this corruption as encompassing natural imbalance resulting from human irresponsibility.

Classical scholars provided a strong ethical framework. Al-Ghazali (1111/1997), in *Ihya' 'Ulum al-Din*, emphasized that protecting natural resources is

part of fulfilling divine trust (*amanah*). Meanwhile, Al-Shatibi (1388/1999) in *al-Muwafaqat* highlighted *maslahah* (public good) as a higher objective of Sharia, which necessarily includes environmental preservation.

The fatwa explicitly echoes these interpretations, affirming that global warming and environmental degradation are not merely scientific issues but violations of *maqasid al-shariah*. As Kamali (2019) argues, Sharia is dynamic and responsive to contextual challenges, and the fatwa demonstrates how Islamic law adapts by elevating ecological protection as a moral-religious imperative. Thus, the theological foundation of the fatwa is not only prescriptive but interpretative, situating environmental responsibility within the Qur’anic call for balance (*mizan*) and human stewardship. This establishes a normative paradigm in which climate action is framed as obedience to God and fulfillment of religious duty.

Table 2. Scriptural and Scholarly Foundations of MUI Fatwa No. 86/2023

Source	Key Text / Concept	Interpretation	Ethical Implication
Qur’an 7:31	“Do not waste (<i>israf</i>).”	Ibn Kathir interprets <i>israf</i> as excess consumption that harms both soul and nature.	Prohibition of wastefulness promotes sustainable consumption.
Qur’an 30:41	“Corruption (<i>fasad</i>) has appeared on land and sea...”	Al-Tabari sees <i>fasad</i> as both a social and environmental disorder caused by humans.	Environmental destruction is a sin; restoration is a religious duty.
Al-Ghazali (<i>Ihya’</i>)	Concept of <i>amanah</i> (trust)	Nature is God’s trust; abuse of it is betrayal.	Stewardship obliges the protection of nature.
Al-Shatibi (<i>al-Muwafaqat</i>)	<i>Maslahah</i> (public good)	Environmental protection serves the communal benefit and the interests of future generations.	Preserving ecology is a Shariah objective.

Source: Qur’an (7:31; 30:41); Ibn Kathir (1373/2000); Al-Tabari (923/2001); Al-Ghazali (1111/1997); Al-Shatibi (1388/1999)

The table demonstrates that operationalizing the fatwa requires translating scriptural interpretations into actionable policies and individual practices. However, the persistence of structural, political, and cultural barriers illustrates that ethical guidance alone is insufficient without institutional will and societal engagement.

Operational Implications for Muslim Communities

The second sub-theme demonstrates how the fatwa translates Qur’anic imperatives into operational obligations for Muslim communities. The Qur’an links human actions to intergenerational responsibility: “And do not cause corruption on earth after it has been set in order” (Qur’an 7:56). The Prophet ﷺ said: “If the Hour is about to be established and one of you has a seedling in his hand, let him plant it” (Musnad Ahmad, No. 12902).

Ibn Kathir interprets Qur’an 7:56 as a call to prevent environmental imbalance after God has created the world in perfect order. This interpretation supports the fatwa’s mandate for Muslims to avoid overexploitation of resources and to act as *islahiyyun* (restorers). The hadith further emphasizes proactive ecological responsibility, framing even the smallest environmental act as worship (*ibadah*).

The fatwa operationalizes these principles by directing Muslims to reduce energy waste, adopt renewable resources, and incorporate environmental awareness into education. This resonates with Khalid (2010; 2019), who insists that Islamic ethics must be embodied in daily practices that safeguard future generations. Nasr (2016) adds that eco-conscious living reflects *tawhid* in practice, since caring for creation is honoring the Creator. Thus, the fatwa is not merely theoretical but a blueprint for ecological *ibadah*. By adopting eco-friendly lifestyles, Muslim individuals and institutions embody Qur’anic injunctions and prophetic traditions, transforming spiritual principles into practical frameworks for sustainability.

Table 3. Scriptural Basis of Operational Implications

Source	Key Text / Concept	Interpretation	Practical Obligation
Qur’an 7:56	“Do not cause corruption after the earth has been set right.”	Ibn Kathir: warning against imbalance after divine order is established.	Avoid overexploitation of natural resources.
Hadith (Musnad Ahmad 12902)	“If the Hour comes while you have a seedling, plant it.”	Symbol of perpetual ecological responsibility.	Promote reforestation, green initiatives, and sustainability.
Al-Suyuti (al-Ashbah wa al-Nazair)	Principle: <i>la darar wa la dirar</i> (no harm, no reciprocating harm).	Environmental harm falls under this prohibition.	Reduce pollution, adopt renewable energy.

Source	Key Text / Concept	Interpretation	Practical Obligation
Khalid (2019)	Islam and environment	Ethics must be translated into lifestyle changes.	Energy saving, sustainable consumption.

Source: Qur'an (7:56); Ibn Kathir (1373/2000); Musnad Ahmad; Al-Suyuti (1505/2008); Khalid (2010; 2019).

The table above demonstrates that religious texts do not remain confined to the normative dimension but are translated into practical, applicable obligations. In this way, fatwas serve as a vital linkage between Islamic theology and tangible ecological practices.

Challenges and Opportunities in Implementing the Fatwa

The third sub-theme addresses both structural challenges and potential opportunities in operationalizing the fatwa. The Qur'an warns against neglect of divine trust: "Indeed, We offered the Trust (amanah) to the heavens and the earth and the mountains, but they declined to bear it... but man undertook it. Indeed, he was unjust and ignorant" (Qur'an 33:72).

Classical exegesis (Al-Razi, 1209/2000) interprets amanah here as moral and environmental responsibility that humans often fail to uphold. This directly mirrors the contemporary challenge: the gap between ecological ideals in Islamic law and real-world practice in Muslim societies. The fatwa acknowledges such barriers, including weak governance, insufficient environmental awareness, and economic limitations. Saniotis (2012) notes that while Muslims conceptually accept ecological ethics, structural and cultural barriers impede behavioral consistency.

However, the fatwa also highlights opportunities. Grounding climate ethics in Qur'anic injunctions and Shariah objectives strengthens the legitimacy of environmental action. The Prophet ﷺ said: "The world is sweet and green, and Allah has placed you as stewards in it" (Sahih Muslim, No. 2742). This hadith reinforces the vision of Muslims as khulafa' fi al-ard (stewards on earth), tasked with care and preservation. This theological grounding allows fatwas to serve as bridges between global climate policies and local Muslim practices (Al-Faruqi, 2018). If supported by state policies and community movements, the fatwa can foster synergy in renewable energy, industrial regulation, and environmental education.

Table 4. Scriptural Basis of Challenges and Opportunities

Source	Key Text / Concept	Interpretation	Implication
Qur'an 33:72	"We offered the Trust (amanah)... but man undertook it."	Al-Razi: <i>Amanah</i> encompasses responsibility for nature, which humans often betray.	Challenge: Weak ecological accountability.
Hadith (Sahih Muslim 2742)	"The world is sweet and green, and Allah has placed you as stewards."	The world is both attractive and fragile; stewardship is a divine duty.	Opportunity: Religious legitimacy for activism.
Al-Mawardi (<i>al-Ahkam al-Sultaniyyah</i>)	Role of the ruler in safeguarding <i>maslahah</i> .	The state is accountable for environmental regulation.	Opportunity: Integrating fatwa into public policy.
Saniotis (2012)	Muslim societies and ecology.	The gap between values and practice.	Challenge: Cultural and structural constraints.

Source: Qur'an (33:72); Al-Razi (1209/2000); Sahih Muslim 2742; Al-Mawardi (1058/1996); Saniotis (2012).

This table affirms that the main challenge lies in the weak implementation of the value of amanah (trustworthiness) in social practice. At the same time, significant opportunities emerge when religious legitimacy can be synergized with state policies and community movements. Accordingly, fatwas have the potential to serve as strategic instruments in bridging the idealism of sharia and the realities of contemporary ecology.

ANALYSIS

Theological and Ethical Foundation of the Fatwa

The MUI Fatwa No. 86 of 2023 situates the ecological crisis within the domain of moral and religious obligations, thereby framing environmental degradation not only as a policy failure but as a violation of divine trust. The Qur'anic prohibition against extravagance and wastefulness (*isrāf*)—"Eat and drink, but do not be excessive. Indeed, He does not like the extravagant" (Qur'an 7:31)—establishes a normative ethic of moderation that directly challenges the culture of overconsumption fueling global warming. Similarly, Qur'an 30:41 portrays corruption (*fasād*) on land and sea as the result of human actions, a passage interpreted by exegetes such as Ibn Kathīr to encompass ecological destruction. Classical jurists reinforce these textual anchors: al-Ghazālī in *Iḥyā 'Ulūm al-Dīn*

identifies environmental abuse as a betrayal of *amānah* (trust), while al-Shāṭibī in *al-Muwāfaqāt* underscores *maṣlaḥah* (public good) as the ultimate telos of Sharia, extending to natural resource protection.

The fatwa thus constructs a theological paradigm in which global warming is classified as a form of *fasād* and its mitigation as an act of safeguarding divine trust. This interpretation resonates with the *maqāṣid al-sharī‘ah* framework, where the preservation of life, wealth, and posterity cannot be achieved without protecting the ecological systems that sustain them. Kamali (2019) affirms that Sharia is dynamic and responsive to emerging challenges, while Nasr (2016) grounds ecological responsibility in the principle of *tawḥīd*—to honor the Creator by preserving creation. Accordingly, the fatwa functions as more than a prescriptive legal verdict; it creates a normative ethic where environmental stewardship is reimagined as both a religious obligation and a spiritual practice.

Operational Implications for Muslim Communities and Institutions

Translating theological insights into actionable directives, the fatwa outlines specific responsibilities for individuals, institutions, and the state. It calls for energy conservation, the avoidance of excessive exploitation of natural resources, the promotion of renewable energy, and the integration of environmental awareness into Islamic education. These operational dimensions transform abstract principles such as moderation (*i‘tidāl*) and avoidance of harm (*lā ḍarar wa lā ḍirār*) into measurable ethical commitments. The hadith recorded in *Musnad Aḥmad*—“If the Hour is about to be established and one of you has a seedling in his hand, let him plant it”—embodies this ethos, framing even small ecological acts as ongoing worship.

From the perspective of classical governance theory, al-Māwardī’s *al-Aḥkām al-Sultāniyyah* asserts that rulers must safeguard *maṣlaḥah ‘āmmah* (public welfare), which in the modern context includes regulating emissions, protecting forests, and supporting vulnerable communities. This aligns with contemporary scholarship emphasizing eco-theology as a catalyst for public engagement (Grim & Tucker, 2014). The fatwa explicitly situates mosques, schools, and Islamic organizations as *loci* of reform, urging the integration of environmental ethics into

curricula and public discourse. By aligning Islamic moral imperatives with modern sustainability agendas, the fatwa offers a bridge between religious legitimacy and policy implementation.

Challenges and Opportunities in Implementing the Fatwa

Despite its strong normative framework, the fatwa faces significant challenges in practice. Cultural tendencies toward consumerism, economic dependency on resource exploitation, and weak environmental governance create a gap between religious ideals and social realities. Qur'an 33:72, which describes the *amānah* as a trust that humankind has often failed to uphold, captures the difficulty of transforming moral prescriptions into consistent behavioral change. As Saniotis (2012) notes, environmental ethics in Muslim societies often struggle to move from awareness to sustained practice due to structural constraints.

However, these challenges are paralleled by unique opportunities. Fatwas possess moral authority that can lower the social and cultural barriers to collective action. When combined with policy frameworks, religious directives can reinforce compliance, providing both spiritual motivation and institutional accountability. The prophetic tradition—"The world is green and sweet, and God has appointed you as stewards in it" (Ṣaḥīḥ Muslim, no. 2742)—frames stewardship not as an optional virtue but as a defining marker of human identity. By leveraging this religious authority, the fatwa legitimizes environmental activism as an act of worship and encourages synergy between state regulations, civil society initiatives, and grassroots religious movements.

Ultimately, the fatwa demonstrates the potential for Islamic jurisprudence to serve as both a moral compass and a governance instrument in the fight against climate change. Its interpretive framework—rooted in Qur'an, Sunnah, classical jurisprudence, and *maqāṣid al-sharī'ah*—anchors ecological responsibility in divine trust. Its operational strategies translate these values into concrete actions for individuals and institutions. Its challenges highlight the urgency of aligning cultural practices and state policies with ethical imperatives. Taken together, these dimensions position Islam not only as a voice in the global environmental discourse

but also as a constructive actor shaping pathways toward ecological justice and sustainability.

Overall, the findings demonstrate that MUI Fatwa No. 86/2023 provides a strong theological foundation based on stewardship and the prohibition of corruption. Operational guidelines for Muslim individuals and institutions to address global warming. A balanced recognition of challenges and opportunities, highlighting the need for collaboration between religious, governmental, and civil actors. The fatwa, therefore, functions not only as a religious verdict but also as a socio-environmental instrument, positioning Islam as a key stakeholder in the global discourse on climate change.

CONCLUSION

The analysis of MUI Fatwa No. 86/2023 on Global Climate Change Control highlights the pivotal role of Islamic jurisprudence in framing ecological responsibility as both a moral and legal duty. Rooted in Qur'anic injunctions and classical juristic principles, the fatwa positions environmental stewardship (*khilāfah*), harm-avoidance (*dar' al-mafāsīd*), and the pursuit of public good (*jalb al-maṣāliḥ*) as central to the Islamic response to global warming. By aligning these theological foundations with contemporary scholarship and international climate science, the fatwa demonstrates the adaptability of Sharia in addressing urgent planetary crises.

Beyond normative declarations, the fatwa offers detailed operational directives for multiple actors—individuals, communities, institutions, businesses, educators, and policymakers. It prohibits destructive practices such as uncontrolled deforestation, mandates low-carbon lifestyles, and calls for a just energy transition anchored in equity. In this way, it translates ethical imperatives into actionable guidance, bridging the gap between faith, science, and policy.

The study also underscores the dual reality of challenges and opportunities. Implementation barriers remain significant, including governance gaps, socio-economic disparities, and limited technological infrastructure. Yet, the fatwa's legitimacy and authority create unique opportunities for embedding climate

consciousness into social practice, strengthening environmental governance, and catalyzing cooperation between religious, governmental, and civic actors.

In conclusion, MUI Fatwa No. 86/2023 is not merely a religious ruling but a socio-environmental governance instrument. It embeds climate action within an Islamic ethical framework, sacralizes sustainability as worship, and positions Muslim communities as active contributors to global climate solutions. The fatwa thus represents a significant step toward integrating religious authority into international efforts for ecological justice and sustainable development.

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