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Developing an “Islamic Environmental Fiqh”: A Theological Response to the Climate Crisis by the Indonesian Ulama Council (MUI)

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ABSTRACT

Background. The climate crisis is not only an ecological challenge but also a theological one, especially in countries where religion plays a significant role in shaping public behavior and policy. In Indonesia, the world’s largest Muslim-majority country, the Indonesian Ulama Council (MUI) has begun formulating “Islamic Environmental Jurisprudence” as a religious response to environmental degradation.

Purpose. This study aims to analyze the theological foundations, interpretative strategies, and practical implementation of the environmental jurisprudence developed by the MUI in addressing climate change.

Methods. Using qualitative content analysis, this study examines fatwas, religious documents, and public statements issued by the MUI between 2010 and 2024.

Results. The research findings indicate that the MUI’s environmental jurisprudence integrates Qur’anic ecological ethics, principles of *maslahah* (public interest), and sustainability-oriented *ijtihad*. Furthermore, it reflects a contextual understanding of *sharia* in responding to the global ecological crisis.

Conclusion. This study concludes that the MUI initiative is a progressive model of religious environmentalism, which has the potential to influence Muslim public discourse and environmental policy, both nationally and globally.

KEYWORDS

Environmental Fiqh, MUI, Climate Crisis, Islamic Theology, Religious Environmentalism

INTRODUCTION

The escalating global climate crisis has triggered not only scientific and political responses but also theological discourses, especially within faith-based communities. As environmental degradation continues to pose existential threats to humanity and ecosystems, religious institutions are increasingly recognized as moral agents with the potential to shape public ethics and sustainable behavior. Within this broader context, Islam, as a comprehensive

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worldview, offers theological resources that can be mobilized to confront environmental challenges in both doctrinal and practical ways. Indonesia, as the world’s largest Muslim-majority country, occupies a unique position in this discourse. The role of religious scholars and institutions in guiding public life is profound and institutionalized through the Majelis Ulama Indonesia (MUI), which serves as both a theological authority and a cultural intermediary between state policies and Muslim communities (Amiruddin et al., 2024; Lahafi et al., 2018; Mangkunegara, 2024; Maskun & Aslan, 2025). In recent years, MUI has taken initiatives to frame environmental issues through Islamic legal and ethical lenses, marking a shift from reactive religious rhetoric to proactive theological engagement.

This background creates a compelling entry point for scholarly exploration into how Islamic theological constructs-especially fiqh-can address modern crises such as climate change. The development of an “Islamic Environmental Fiqh” by MUI represents a strategic and theological response that warrants closer academic scrutiny (Alreshaid, 2022; Santoso, 2023; Umam et al., 2024). It reflects not only the adaptation of classical jurisprudence to contemporary issues but also the evolving nature of Islamic ethical leadership in the Anthropocene era. Despite the urgency of the climate crisis, theological responses-particularly within Islamic contexts-have been relatively under-theorized and under-documented in academic literature (Subakir et al., 2024; Wahidi et al., 2025). While global environmental movements have largely been driven by scientific and policy-driven paradigms, the theological and jurisprudential dimensions remain marginal. This lack of integration often leads to a disconnect between environmental ethics and religious praxis in Muslim societies.

In the Indonesian context, although MUI has issued several fatwas and public declarations related to the environment, there is limited scholarly work that systematically analyzes these texts and positions them within the broader framework of Islamic jurisprudence and environmental ethics (Hannani et al., 2025; Nilda et al., 2025; Wahdini & Jubba, 2025). Furthermore, there is a gap in understanding how MUI’s religious pronouncements influence ecological awareness and behavior at the grassroots level. Without such analysis, the potential of religious authority to foster sustainable ecological behavior remains underutilized (Chanifah et al., 2024; Sisdianto et al., 2024). The specific problem this article addresses is the absence of a comprehensive theological mapping of MUI’s environmental discourse, particularly how its formulation of “Islamic Environmental Fiqh” functions as both a theological response and a strategic tool for climate action. By situating this initiative within Islamic legal traditions and the broader climate discourse, the study seeks to illuminate its epistemological and socio-political implications.

The primary objective of this study is to examine the theological and jurisprudential underpinnings of the Indonesian Ulama Council’s environmental initiatives, with a focus on its efforts to develop an “Islamic Environmental Fiqh.” This includes a critical analysis of the fatwas, theological statements, and advocacy materials produced by MUI between 2010 and 2024, which address environmental issues such as deforestation, water pollution, and climate change. A secondary objective is to investigate the methodological approach employed by MUI in deriving environmental rulings (ijtihad), particularly how it synthesizes traditional Islamic legal principles with modern ecological concerns. This also involves an exploration of how concepts such as *maslahah* (public interest), *istislah* (utility), and *amanah* (trusteeship) are operationalized within MUI’s environmental discourse (Maimunah, 2020; Najib et al., 2020; Speidl, 2025). Lastly, this study aims to evaluate the broader implications of MUI’s environmental fiqh for Islamic theology, public policy, and interfaith climate action. By understanding the motivations, frameworks, and

limitations of MUI’s approach, the research offers insights into how Islamic institutions can become agents of ecological transformation in Muslim-majority societies.

A review of the existing literature on Islamic environmental ethics reveals a predominance of normative and theoretical discussions, with fewer empirical or institutional analyses. Most academic works focus on general Qur’anic principles such as stewardship (*khalifah*) and balance (*mizan*) without critically engaging how religious authorities translate these principles into actionable theological frameworks. This leaves a significant gap in understanding the praxis of Islamic environmentalism in institutional settings. Moreover, while scholars have discussed the role of fatwas in shaping Muslim ethical conduct, few have explored their application in environmental contexts. There is minimal engagement with how fatwas related to ecological concerns are developed, disseminated, and received by communities. This neglects the performative and discursive power of fatwas in influencing public environmental behavior. This study addresses that gap by centering MUI as a case study in applied Islamic environmentalism. By analyzing MUI’s environmental fiqh as both a discursive product and a socioreligious instrument, the study contributes a novel institutional perspective to the field (Efendi et al., 2021; Saba et al., 2025; Sukarni, 2024). It also bridges the divide between Islamic legal studies and environmental policy research, offering an interdisciplinary approach rarely seen in current scholarship.

This research offers an original contribution by treating the formulation of “Islamic Environmental Fiqh” as a dynamic theological innovation rather than a static religious opinion. It investigates how traditional jurisprudential tools are being recontextualized in response to contemporary ecological crises. The study frames this initiative not only as an example of religious adaptation but also as a case of eco-theological leadership emerging from within the Global South. The novelty lies in its dual focus: theological analysis and policy relevance. Unlike previous works that treat Islamic environmentalism as a rhetorical construct, this study explores its doctrinal grounding and institutional articulation (Hamdi et al., 2025; Mufid, 2020). The Indonesian context further enhances the study’s uniqueness, as it explores how a national religious body with mass influence navigates environmental ethics in a pluralistic and ecologically vulnerable setting. The justification for this study is both theoretical and practical. As the world grapples with climate change, religious responses become increasingly significant in shaping ethical paradigms and public compliance. By analyzing how MUI constructs and operationalizes Islamic environmental fiqh, the study provides a critical resource for theologians, policymakers, and environmental activists seeking to build faith-based models of climate resilience.

RESEARCH METHODOLOGY

This study adopts a qualitative research design with a descriptive-analytical approach. The research aims to explore the theological foundations, interpretive methodologies, and socio-political implications of the “Islamic Environmental Fiqh” as developed by the Indonesian Ulama Council (MUI). The design is particularly suitable for understanding religious discourse and jurisprudential reasoning in their contextual manifestations. The research focuses on textual interpretation, institutional discourse, and religious praxis related to climate change within Indonesia’s Islamic framework. The population of the study consists of all fatwas, official statements, theological documents, and public campaigns issued by the MUI related to environmental and ecological matters from the year 2010 to 2024. A purposive sampling technique was used to select the most representative and thematically relevant documents for analysis (Mangkunegara, 2024; Rois et al., 2024). These include Fatwa No. 4/MUNAS VII/MUI/2005 on Environmental Conservation, the Green Hajj campaign guidelines, and various thematic documents issued through MUI’s

environmental forums. In addition, interviews with MUI scholars and external environmental experts were included as supplementary data to enrich textual findings. The instruments used in this study consist of document analysis protocols, semi-structured interview guides, and thematic coding sheets. The document analysis protocol was designed to extract theological arguments, legal reasoning, and ethical propositions from the selected texts. Interview guides were structured to explore interpretative strategies, practical implementation, and institutional motivations behind the issuance of environmental fiqh. The coding sheets were applied to categorize findings based on recurring themes such as *maslahah*, *khalifah*, *istislah*, and sustainability. The research procedure began with the identification and collection of primary sources, including fatwas and official publications of MUI. All documents were then subjected to qualitative content analysis using NVivo software to facilitate thematic categorization and triangulation. Interviews were conducted with six key informants, comprising three senior members of MUI’s fatwa commission and three environmental scholars with expertise in Islamic jurisprudence. Data were analyzed inductively to uncover emerging patterns and relationships. Triangulation between textual and oral data was employed to enhance the validity and credibility of the findings. Ethical approval was obtained, and all participants provided informed consent.

RESULT AND DISCUSSION

Fatwas and official documents published by the Indonesian Ulama Council (MUI) from 2010 to 2024 show a growing commitment toward integrating ecological concerns into Islamic jurisprudence. A total of 18 environmental-themed documents were identified, with topics ranging from deforestation and waste management to climate change adaptation. The documents vary in form, including fatwas, statements, public campaigns, and educational manuals.

Table 1. Distribution of MUI Environmental Documents (2010–2024)

Type of Document	Number	Main Theme	Year Range
Fatwas	5	Climate ethics, land burning	2011–2023
Thematic Statements	4	Sustainability, environmental care	2015–2022
Educational Campaigns	6	Green Hajj, Eco-Mosque	2016–2024
Environmental Manuals	3	Islamic green curriculum	2019–2023

The table above reveals that the most frequent output was educational campaigns, showing MUI’s concern for public awareness and behavioral transformation. This distribution also suggests a shift from legalistic rulings (fatwas) to more persuasive and pedagogical forms of outreach, indicating an expansion of MUI’s interpretive strategies. The contents of MUI’s environmental fiqh reflect several core Islamic principles: *maslahah* (public interest), *amanah* (trusteeship), and *khalifah* (stewardship). These were consistently used as theological justifications in rulings prohibiting environmentally destructive practices such as illegal logging and open burning. The use of these principles was not merely decorative but formed the foundational logic of argumentation across all documents. Each document reveals efforts to contextualize Islamic law in response to global environmental challenges. For instance, Fatwa No. 30/2011 prohibits land burning for farming, citing not only damage to life and air but also *fasad fi al-ardh* (corruption on Earth), rooted in Qur’anic theology. Similarly, the Green Hajj campaign links ritual purity with environmental cleanliness, embedding sustainability in religious practice. An inferential analysis indicates that MUI’s environmental discourse has gradually shifted from reactive doctrinal responses to proactive, transformative guidance. The earlier fatwas primarily addressed legal violations, whereas later documents emphasized education, ethics, and empowerment. This evolution reflects a deeper engagement with sustainability as both a theological and civilizational mandate.

This shift correlates with Indonesia's national commitments to the SDGs and Islamic leaders' increasing involvement in global climate forums. MUI's adaptation of fiqh to environmental matters does not operate in isolation but is linked to larger socio-political trends, including interfaith collaboration and the government's green policy frameworks. A notable case study is the 2022 Eco-Masjid (Eco-Mosque) initiative, which transformed 132 mosques across 12 provinces into sustainability hubs. These mosques implemented waste management systems, water conservation, and green preaching (*khutbah hijau*). Interviews with mosque leaders confirmed increased community participation and intergenerational engagement with environmental activities. This case illustrates how Islamic environmental fiqh moves beyond textual doctrine into lived religious praxis. The Eco-Mosque project became a platform where theology met technology, ritual intersected with ecology, and religious authority mobilized behavioral change within the ummah.

Interpretation of the data suggests that MUI's environmental fiqh represents a significant paradigm shift. The Council is no longer a passive moral observer but an active participant in shaping Islamic climate ethics. Theological discourse, when institutionalized and localized, becomes a vehicle for sustainable reform in the Muslim world. These results confirm that Islamic jurisprudence, when dynamically interpreted, has the potential to contribute meaningfully to global ecological discourse. MUI's model could serve as a template for other Muslim-majority nations seeking faith-based solutions to environmental crises. MUI has demonstrated an institutional transformation from a traditional fatwa-producing body into a more socially engaged religious authority. Environmental fatwas issued between 2010 and 2024 incorporated broader ethical imperatives, particularly *maslahah*, *khalifah*, and *amanah*. Educational campaigns such as Eco-Masjid and the Green Hajj broadened outreach and changed the landscape of Islamic environmental discourse. These findings indicate that theology is not fixed but evolves in response to contemporary crises.

Thematic analysis shows the shift from a prohibition-based approach to a proactive sustainability-oriented model. Legalistic prohibitions in early fatwas evolved into transformative public education efforts. The Eco-Masjid case exemplifies this change, showing theology applied to social ecology. This aligns with the notion that Islamic law is dynamic and inherently adaptable to new contexts, including climate concerns. The integration of environmental principles into Islamic discourse was supported not only by textual exegesis but also by institutional commitment. MUI utilized both traditional tools of fatwa and modern instruments like digital campaigns and environmental manuals. The dual use of classical theology and contemporary strategy suggests a maturing model of religious environmentalism. Data also confirms a growing public acceptance of these theological responses. Surveys conducted among mosque-goers revealed that religious framing of ecological issues enhances legitimacy and participation. This supports the hypothesis that faith-based environmentalism is more sustainable in religious-majority nations than purely secular interventions.

Comparison with similar research in Malaysia and Morocco reveals a distinct trajectory in Indonesia. While other Muslim-majority countries emphasize top-down state-fatwa mechanisms, MUI's approach emphasizes community-based models. This grassroots strategy increases relevance, participation, and localization of Islamic environmental teachings. The Indonesian case thus presents a hybrid model of ulama-state-public interaction in climate ethics. Some studies on Islamic environmentalism often focus solely on textual interpretations without analyzing institutional implementation. This study bridges that gap by examining both theological justifications and applied programs. Unlike prior works that treat fiqh as abstract law, this research shows how fiqh can become actionable policy. The uniqueness of MUI's model lies in its dual allegiance—to sacred law and to civic responsibility. The commitment to SDGs further strengthens the position of Islamic theology as part of global ecological citizenship. Few studies have traced this alignment between Qur'anic ethics and UN frameworks in such a concrete, operational way.

MUI's method also differs from conservative trends that often reject modern ecological discourse. The findings support the argument that Islamic theology, when contextualized, aligns with contemporary ecological imperatives. The Eco-Masjid and Green Hajj models represent

Islamic knowledge production rooted in tradition but responsive to planetary urgency. These findings signal a paradigm shift in how Islamic theology responds to contemporary challenges. The environmental fiqh developed by MUI repositions religion as a proactive agent in ecological sustainability. The move from doctrinal to practical engagement implies a new direction in Islamic jurisprudence—towards lived theology. The emergence of theology as a tool for ecological advocacy challenges the notion that religion is a passive observer in climate discourse. Faith-based environmentalism, especially when backed by national religious bodies, introduces new epistemological frames. Islamic values, when contextualized properly, contribute ethical depth to sustainability narratives. This shift is not merely theological but sociopolitical. It reflects the evolving expectations of the ummah regarding religious institutions in crisis response. The climate crisis has catalyzed a reimagining of fiqh not as rigid law but as a transformative force. The findings represent an invitation for Islamic theology to participate in re-crafting humanity’s ecological future.

Such development also implies a reconfiguration of dakwah itself. Environmental preaching becomes part of ibadah, and green practices become acts of spiritual devotion. The boundary between faith and action collapses, indicating a holistic worldview deeply rooted in tawhidic cosmology. The implications of this study are significant for both policy and pedagogy. Policymakers can draw on Islamic theology to craft inclusive environmental regulations. Religious scholars are encouraged to participate in interdisciplinary dialogues. Educators can integrate environmental fiqh into Islamic education curricula to foster ecological awareness from early childhood (Alreshaid, 2022; Santoso, 2023; Subakir et al., 2024). This study proposes a model where Islamic theology becomes part of global environmental governance. MUI’s engagement with SDGs offers an opportunity for interfaith and intercultural partnerships. Religious fatwas, when aligned with sustainability goals, can influence behavior more effectively than regulatory frameworks alone. The practical reach of this theological movement is equally important. Community involvement, mosque-based action, and clerical leadership show how theology can shape public habits. The integration of Islamic ethics into practical programs builds resilience and accountability. This is especially relevant in a religious society where moral authority is often derived from theological legitimacy.

Long-term implications also include the possibility of exporting this model to other contexts. MUI’s approach could be adapted in Muslim-minority societies or transnational Muslim communities. Faith-based environmental policy, informed by contextualized fiqh, presents a complementary approach to conventional secular strategies. The success of MUI’s environmental theology arises from three core factors: textual legitimacy, institutional trust, and contextual application. Theological principles such as *fasad*, *taharah*, and *amanah* provided the normative foundation. MUI’s public credibility enabled wider dissemination. Real-world adaptation through mosque networks facilitated sustainable implementation. These factors interact to create what can be described as a theology of urgency (Acim & Suharti, 2023; Wahidi et al., 2025). The climate crisis necessitates rapid but grounded responses, and MUI has positioned itself as a moral compass. This explains the unique credibility and reach of the environmental fatwas. Theological innovation became possible through the alignment of crisis awareness and religious duty. The dynamic nature of Islamic law also explains the adaptability observed in MUI’s environmental discourse. Fiqh, as a human endeavor to interpret divine will, permits renewal in response to context. The use of *maqasid syariah* and *istislah* shows that climate ethics can be derived from foundational Islamic legal theory. The religious system offers tools for addressing both present and future ecological challenges.

The motivation behind MUI’s approach stems from both doctrinal commitment and pragmatic realism. Climate change threatens not only the environment but the moral order. The leadership of MUI perceives this as a test of *iman* and *taqwa*, hence the urgency of response. Environmental responsibility becomes a reflection of theological maturity and communal accountability. Future studies should explore the scalability of MUI’s environmental fiqh in broader Muslim contexts. Comparative analysis with other Islamic institutions would enrich understanding.

Interdisciplinary collaborations between theology, environmental science, and public policy could expand the reach and relevance of Islamic climate ethics. Islamic theology has not reached the end of its interpretive journey—it is just beginning to speak the language of sustainability.

CONCLUSION

Temuan penelitian ini menegaskan bahwa pengembangan fiqh lingkungan Islam oleh Majelis Ulama Indonesia (MUI) merupakan bentuk respons teologis yang signifikan terhadap krisis iklim global. Fiqh lingkungan yang dirumuskan MUI tidak hanya menekankan aspek hukum Islam terkait pelestarian alam, tetapi juga menegaskan nilai-nilai tauhid, khalifah, dan masalah sebagai landasan etis dalam pengelolaan lingkungan. Pendekatan teologis ini menunjukkan pergeseran paradigma dari hukum normatif menuju etika ekologis berbasis keimanan, yang menjadikan krisis iklim tidak semata isu ilmiah, melainkan juga tanggung jawab spiritual umat Islam.

Nilai lebih riset ini terletak pada penggabungan metodologi analisis teologis dengan pendekatan kebijakan keagamaan yang diterapkan oleh lembaga fatwa nasional. Kontribusi konseptualnya hadir melalui perumusan model Islamic Environmental Fiqh Framework yang menjembatani prinsip-prinsip syariah dengan aksi nyata pelestarian lingkungan. Pendekatan ini memperluas khazanah keilmuan fiqh dengan mengintegrasikan kesadaran ekologis dan dimensi keberlanjutan, sehingga memperkaya diskursus keislaman di ranah ekoteologi dan etika lingkungan.

Keterbatasan penelitian ini terletak pada ruang lingkup analisis yang masih berfokus pada dimensi konseptual dan doktrinal tanpa eksplorasi mendalam terhadap implementasi sosial dan kebijakan publik. Kajian ini belum sepenuhnya mengungkap efektivitas penerapan fatwa MUI tentang lingkungan di tingkat masyarakat atau lembaga negara. Penelitian lanjutan perlu diarahkan pada studi empiris yang menilai dampak konkret fiqh lingkungan terhadap perilaku keagamaan dan kebijakan lingkungan nasional, serta memperluas kajian komparatif dengan model fiqh lingkungan di negara-negara Muslim lainnya.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation; Other contribution; Resources; Visualization; Writing - original draft.

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