

FATWA

INDONESIAN ULEMA COUNCIL

Number: 86 of 2023

Concerning

GLOBAL CLIMATE CHANGE CONTROL LAW

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Fatwa Commission of the Indonesian Ulema Council (*Majelis Ulama Indonesia* - MUI), after:

With due regard

Considering : a. whereas currently humanity is facing a global climate change disaster whose control requires collaboration and participation of every individual in the earth's society;

b. whereas humans were created by Allah, the Most Glorified, the Highest, to be stewards on the earth carrying the mandate and responsibility for maintaining and prospering the earth and everything in it as a reflection of Islam which is *rahmatan lil 'alamin*;

c. whereas the climate crisis is rooted in the interrelation of economic, social, political and cultural factors, as well as belief systems, attitudes and social



perceptions, so values, ethics and law enforcement play a key role in changing millions of unsustainable economic, social and political systems;

- d. whereas therefore humans are obliged to mitigate and adapt to climate change so as not to cause damage (*mafsadah*);
- e. whereas for this reason, the MUI Fatwa Commission considers it necessary to issue a fatwa on the Law for Controlling Global Climate Change to serve as a guideline.

In view of

- : 1. Verses from the Al-Qur'an, including:
 - a. The Word of Allah, the Most Glorified, the Highest, which explains about seeking sustenance without causing damage to the earth:

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ.

"Eat and drink from Allah's sustenance (given) and do not wander around the earth causing mischief".

(Q.S. al-Baqarah: 60).

- b. The Word of Allah, the Most Glorified, the Highest, which



explains the prohibition of causing damage on land and at sea due to human actions:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ.

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so Allah may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." (QS. Al-Rum: 41)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ
قَرِيبٌ مِنَ الْمُحْسِنِينَ.

"And do not cause damage on the face of the earth, after (Allah) has repaired it and pray to Allah with fear (it will not be accepted) and hope (it will be granted). Indeed, Allah's mercy is very close to those who do good." (Q.S. al-A'raf: 56)

c. The Word of Allah, the Most Glorified, the Highest, which



explains the commandments about doing good:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah commands (you) to act justly and do good deeds, to give to your relatives, and Allah forbids evil deeds, evil and enmity. Allah teaches you so that you can learn lessons." (Q.S. al-Nahl: 90)

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ سَوَاءًا تَبْتَغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not cause damage to (the surface) of earth. Indeed, Allah does not like those who do damage." (Q.S. al Qashash [28]:77)

d. The Word of Allah, the Most Glorified, the Highest, explains the



prohibition on following desires which can lead to destruction:

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ.

"If the truth were to obey their desires, the heavens and the earth, and everything in them, would surely perish. In fact, We have brought to them their pride but they turned away from that pride." (Q.S. al-Mu'minun: 71)

- e. The Word of Allah, the Most Glorified, the Highest, which explains the threat to people who commit crimes:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

"And those who do evil (receive) a fitting reward and they are covered with humiliation. There is no protector for them from (the punishment of) Allah, as if their faces were covered with pieces of pitch-black night. They are the



inhabitant's hell; they will abide therein forever.” (Q.S. Yunus: 27)

- f. The Word of Allah, the Most Glorified, the Highest, prohibits committing acts that harm human rights and cause damage:

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ.

“And do not harm humans in their rights and do not run rampant on the face of the earth by causing mischief.” (Q.S. al-Syu'ara':183)

- g. The word of Allah, the Most Glorified, the Highest, explains that the disaster that befell was the result of human actions:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ.

“And whatever misfortune befalls you is caused by the actions of your own hands, and Allah forgives most (of your mistakes).” (Q.S. al-Shura: 30)

- h. The Word of Allah, the Most Glorified, the Highest, which explains the obligation to obey Allah, the Most Glorified, the



Highest, Rasulullah, Peace be upon Him and *Ulil Amri*:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

"O you who believe, obey Allah and obey the Messenger of (Allah), and the *ulil amri* among you. Then if you differ in opinion about something, then return it to Allah (*al-Qur'an*) and the Messenger (*sunnah*), if you truly believe in Allah and the Last Day. That is more important (for you) and the consequences are better." (Q.S. *al-Nisa'*: 59)

2. Hadith of the Prophet Muhammad, Peace be upon Him, including:

a. Hadith from Abu Dawud and Ahmad from Anas ibn Malik:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ قَامَتِ السَّاعَةُ وَبَيَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرَسَهَا فَلْيَفْعَلْ» - رواه أبو داود وأحمد.

From Anas bin Malik said, the Messenger of Allah said: "If the end of the world occurs, and in the



hands of one of you there are date seeds, then if you are able, don't stand up until he plants them (the date seeds), then do that.” (H.R. Abu Dawud and Ahmad).

b. Muslim History Hadith from Jabir ra.:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

From Jabir bin Abdullah that Rasulullah, Peace be upon Him said: "Stay away from unjust actions because unjust actions will bring darkness on the Day of Judgment, and stay away from stinginess because stinginess destroys/destroys those before you, brings them bloodshed and makes lawful what is forbidden." (H.R. Muslim).

c. Hadith History of Ibn Majah, al-Thabarani and al-Baihaqi from Ibn 'Abbas ra.:



عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا ضَرَرَ وَلَا
ضِرَارَ» - رواه ابن ماجه والطبراني والبيهقي

*From Ibn 'Abbas ra, Rasulallah,
Peace be upon Him said: "You must
not endanger/harm yourself and
others." (H.R. Ibn Majah, al-
Thabarani and al-Baihaqi).*

- d. Hadith History of al-Bukhari and
Muslim from 'Abdullah ibn 'Amr ibn
'Ash

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ
وَيَدِهِ»

*From 'Abdullah bin 'Amru bin 'Ash
said: there was a man who asked
Rasulallah, Peace be upon Him:
"Which Muslim is the best?"
Rasulallah, Peace be upon Him,
answered: "they (Muslims) who save
other Muslims with their tongues and
hands." (H.R. al-Bukhari and Muslim)*

- e. Hadith History of Ahmad from Sa'id
bin Zaid:



عَنِ سَعِيدِ بْنِ زَيْدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "مَنْ ظَلَمَ
مِنَ الْأَرْضِ شَيْئًا فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ أَرْضِينَ"

"From Sa'id bin Zaid said, "I heard
Rasulullah, Peace be upon Him, say:
'Whoever commits injustice on the
earth, even if it is only an inch,
then indeed he will be covered with
seven layers of earth" (H.R. Ahmad)

f. Hadith narrated by Abu Dawud and al-
Tirmidhi from Sa'id bin Zaid:

عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَحْيَا أَرْضًا
مَيِّتَةً فَبِي لَهَا وَلَيْسَ لِعِرْقِي ظَالِمٍ حَقٌّ» رواه أبو داود والترمذي

From Sa'id bin Zaid, the Prophet
Muhammad, Peace be upon Him said:
"Whoever manages dead land, then the
land is his right, and there is no
right to unjust business" (H.R. Abu
Dawud and al-Tirmidhi)

g. Hadith from Jabir bin 'Abdillah:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْيَا
أَرْضًا مَيِّتَةً فَلَهُ بِهَا أَجْرٌ، وَمَا أَكَلَتِ الْعَوَافِي فَلَهُ بِهَا أَجْرٌ» رواه النسائي

Jabir bin 'Abdillah said,
Rasulullah, Peace be upon Him said:

"Whoever manages unused land, he



will get a reward. And whatever wild animals eat from it, he will get a reward" (H.R. al-Nasa'i).

3. Fiqh Principles:

الضَّرَرُ يُزَالُ

"Misfortune must be eliminated"

الضَّرَرُ لَا يُزَالُ بِالضَّرَرِ

"Misfortunes must not be eliminated/
replaced with (other) disadvantages."

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

"Preventing harm takes precedence over
bringing benefit."

منع الوسائل التي ظاهرها الإباحة، والتي يتوصل بها إلى محرم، حسماً لمادة
الفساد، ودفعاً لها

"Forbid means, which are permissible in
nature and can become a means of harm,
to prevent damage and reject it."

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُطٌ بِالْمَصْلَحَةِ

"The imam's (government) policy on
people's affairs is based on benefit."



With due regard : 1. Al-Syathibi's opinion in *al-Muwafaqat fi Ushul al-Syari'ah*, Volume II, pages 198-199:

المفهوم من وضع الشارع أن الطاعة أو المعصية تغضم بحسب عظم المصلحة أو المفسدة الناشئة عنها، وقد علم من الشريعة أن أعظم المصالح جريان الأمور الضرورية الخمسة المعتبرة في كل ملة، وأن أعظم المفاسد ما يكر بالإخلال علمها.

Meaning: *Understanding the meaning of Shari' (Allah, the Most Glorified, the Highest), that the amount of obedience or disobedience depends on the amount of benefit or evil that it causes. It can be seen from Islamic Sharia that the greatest benefit is the creation of the five dharuri things that are recognized in every rule, and that the greatest benefit is the thing that hinders it.*

2. Opinion of Syihabuddin ibn Idris ibn 'Abdur Rahman, in *al-Furuq*, Volume III, page 94:

فإن الشرع خصص المرتبة العليا من المصالح بالوجوب وحث عليها بالزواجر صوناً لتلك المصلحة عن الضياع كما خصص المفاسد العظيمة بالزجر والوعيد حسماً لمادة الفساد عن الدخول في الوجود.



Meaning: *In fact, Islamic law upholds various benefits as an obligation, and controls them with several prohibitions so that they are maintained. Likewise, Islamic law pays great attention to various major crimes as prohibitions and threats so that they can be prevented and do not occur.*

3. Opinion of 'Izzuddln ibn 'Abdus Salam in *Qawa'id al Ahkam fi Mashalih al-Anam*, Volume I, page 127:

وَكُلَّمَا قَوِيَتْ الْوَسِيلَةُ فِي الْأَدَاءِ إِلَى الْمَفْسَدَةِ كَانَ إِثْمُهَا أَكْبَرَ مِنْ إِثْمِ مَا نَقَصَ عَنْهَا.

Meaning: *When the cause that brings evil is strong, then the sin becomes greater than the sin resulting from a light cause.*

4. Muhammad ibn Ahmad al-Fasiy's opinion, in *al-Itqân wa al-Ihkâm*, Volume II, page 105:

أَنَّ كُلَّ مَنْ أَتْلَفَ شَيْئًا فَوَجَبَ عَلَيْهِ ضَمَانُهُ بِإِتْلَافِهِ فَإِنَّهُ مُطَالَبٌ بِإِخْلَافِهِ فَإِنْ كَانَ الْمُتْلَفُ (بِالْفَتْحِ) مِنْ ذَوَاتِ الْأَمْثَالِ فَيَضْمَنُ مِثْلَهُ، وَإِنْ كَانَ مِنْ ذَوَاتِ الْقِيَمِ ضَمِنَ قِيَمَتَهُ.

Meaning: *In fact, anyone who commits damage is obliged to bear it and is*



required to compensate for it. If something that is damaged is something that is similar, then he replaces it with the same object. And if something that is damaged is an object whose price value can only be known, then he replaces it with its price value.

5. 'Âli Haidar's opinion in *Durar al-Hukkam*, Volume II, page 597:

الإِتْلَافُ مُبَاشِرَةٌ يُوجِبُ الضَّمَانَ عَلَى كُلِّ حَالٍ. وَلَا يُشْتَرَطُ فِيهِ وُجُودُ التَّعَدِّيِّ
وَالتَّعَمُّدِ. أَمَّا الإِتْلَافُ تَسْبُبًا فَهُوَ مُوجِبٌ لِلضَّمَانِ إِذَا كَانَ تَعَدِّيًّا أَوْ تَعَمُّدًا وَإِلَّا
فَلَا.

Meaning: Direct damage under any circumstances requires liability for damage even if it is done carelessly or unintentionally. As for damage caused by a cause, you are obliged to bear it if the causing factor is done carelessly or intentionally. And if it is done carelessly and unintentionally, then there is no obligation to bear it.

6. Results of the Ijtima' Ulama of the Indonesian Fatwa Commission II of 2006 concerning Natural Resource Management.



7. Fatwa of MUI Number 22 of 2011 concerning Environmentally Friendly Mining.
8. Fatwa of MUI Number 04 of 2014 concerning Preserving Endangered Animals to Maintain Ecosystem Balance.
9. Law Number 41 of 1999 concerning Forestry, Law Number 32 of 2009 concerning Environmental Protection and Management, Law Number 39 of 2014 concerning Plantations, Government Regulation Number 45 of 2004 concerning Forest Protection, Government Regulation Number 71 2014 concerning Protection and Management of Peat Ecosystems, Regulation of the Minister of Environment and Forestry Number P.32/MenLHK/Setjen/Kum.1/3/2016 concerning Control of Forest and Land Fires, Regulation of the Minister of Environment Number 10 of 2010 concerning Pollution Prevention Mechanisms and/or Environmental Damage related to Forest and/or Land Fires.
10. Results of discussions and field visits by the Fatwa Commission Team with



environmental activists from 9 June to 3 September 2023.

11. Opinions, suggestions, and input from meeting participants that developed at the meeting of Fatwa Commission of MUI on 30 September 2023.

12. Opinions, suggestions, and input developed at the Fatwa Commission Plenary Meeting on 10 November 2023 M./26 Rabi'ul Akhir 1445 H.

By placing your trust in Allah *subhanahu wa ta'ala*.

DECIDED

To stipulate : FATWA ON GLOBAL CLIMATE CHANGE CONTROL LAW

First : General Requirements

In this fatwa:

1. Global climate change is a long-term change in the global climate caused by an increase in global temperatures which causes local weather changes in each region on earth to become extreme in the form of changes in rainfall patterns, increased sea levels, and other changes that have a negative impact on the



ecosystem that supports life on earth. Climate change is largely caused by human activities, especially greenhouse gas emissions resulting from deforestation, forest fires, use of fossil fuels, waste, agriculture, and industrial activities.

2. Climate crisis is a term that describes an emergency situation resulting from global warming and climate change which is detrimental to the earth's ecosystem.
3. Green House Gases (GHG) are gases in the atmosphere that can absorb and emit thermal radiation which contributes to the greenhouse effect. This effect causes an increase in the temperature of the Earth's atmosphere, creating conditions that support pan life. These gases, such as carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), and water vapor, capture heat energy from the sun which is emitted back from the earth's surface. Increased concentrations of greenhouse gases, especially due to human activities such as burning fossil fuels, can cause



global climate change and serious environmental impacts.

4. Controlling climate change is all mitigation and adaptation efforts, as well as sustainable solutions that involve the active involvement of all stakeholders including the central government, regional governments, educational institutions, the business world, non-governmental organizations and the wider community to reduce greenhouse gas emissions.

5. Emissions are the release of greenhouse gases such as carbon dioxide (CO₂), methane (CH₄), and nitrous oxide (N₂O), creating a greenhouse effect which results in an increase in global temperatures and climate change.

6. Deforestation is the removal or reduction of the area of forest that naturally grows. The act of deforestation takes the form of large-scale cutting down of trees to obtain wood, expand agricultural land, or obtain other economic benefits.

Deforestation makes a significant



contribution to climate change because felled trees can no longer absorb carbon dioxide (CO₂) from the atmosphere efficiently. As a result, the concentration of CO₂ in the atmosphere increases, causing an increase in the earth's temperature and climate change.

7. Mitigation is an effort to reduce or stop sources of greenhouse gas emissions in order to reduce the impact of climate change. Mitigation efforts include absorbing and storing greenhouse gases, maintaining sustainable forests, planting trees, reducing the use of fossil fuels, developing renewable energy, increasing energy efficiency, reforestation, and improving environmentally friendly technology.

8. Adaptation is efforts and actions taken to reduce vulnerability and prepare to face the impacts of climate change that have occurred or will come. Adaptation encompasses a range of strategies and practices designed to help societies, communities, and ecological systems adapt to changing climate conditions,



including through the development of infrastructure that is resilient to extreme weather, adaptive spatial planning, early warning systems, and increasing food security.

9. A just energy transition is a transition towards a clean, non-carbon energy system by considering the justice side which includes social aspects in the process and implementation, and ensures that society can be sovereign over its energy sources.

Second : Rule of law

1. All actions that can cause damage to nature and have an impact on the climate crisis are haram.
2. Uncontrolled deforestation and forest burning which destroys natural ecosystems, causing large releases of greenhouse gases, as well as reducing the earth's ability to absorb and store carbon is haram.
3. All parties are obliged to:



- a. contributes to better mitigation and adaptation efforts to climate change.
- b. reduces the carbon footprint which is not a basic need.
- c. carries out efforts for a just energy transition.

Third : Recommendation:

1. Central Government:

- a. Must make every effort to achieve climate change mitigation targets that have been agreed nationally and internationally
- b. Formulate a road map for a just green economy.
- c. Together with entrepreneurs, we must take steps that can reduce and/or stop the rate of Climate Change.
- d. must make improvements to the regulations on emissions and other exhaust gases, both in terms of regulations and activities.
- e. Must make efforts to increase capacity and empower communities in adapting to climate change.



- f. In granting permits for exhaust gas production in production activities, it must prevent and pay attention to the impact on surrounding communities affected by pollution and exhaust gas disposal standards.
- g. Accelerate the formation of regulations directly related to climate change and must consider climate change factors in every legal product and/or policy that is established.
- h. Must pay attention to environmental and climate impacts in accepting investment.
- i. Carry out regular guidance to state officials who are responsible for environmental supervision.
- j. Must launch a national strategic program for energy transition from fossil energy to renewable energy that is environmentally friendly and fair.
- k. Allocate sufficient funding for implementing climate change mitigation and adaptation actions.



2. Regional Government

- a. Must pay attention to and prevent the impact of environmental damage and the climate crisis in accepting investment.
- b. Must provide climate change awareness education to all levels of society in the region.
- c. Carrying out spatial planning that takes into account the carrying capacity and capacity of the environment.

3. Legislative

- a. In order to accelerate the formation of laws that are related to climate change by containing the principles and principles of climate justice
- b. To always consider climate change factors in every law that is being and/or will be discussed.

4. Educational Institutions

- a. Develop programs and/or curricula that teach theory and practice about climate change and its impacts.



- b. Include actions to protect the environment and climate as part of Citizenship Education.
- c. Providing space for the development of community-based technology to support climate change mitigation and adaptation measures.

5. Entrepreneur

- a. must comply with licensing provisions correctly, including Environmental Impact Analysis (AMDAL) provisions.
- b. must adopt sustainable business practices.
- c. To empower workers and communities in efforts to mitigate and adapt to climate change.
- d. Encourage entrepreneurs to invest more in innovation and green technology.
- e. Increase transparency and reporting to all parties.

6. Religious Figures

- a. Develop understanding and practice of religion in aspects of environmental protection and



management and climate justice to create benefits.

- b. Providing religious guidance to create public awareness in preserving the environment and realizing climate justice.
- c. Actively participate in providing education and awareness of Climate Change to the community.
- d. Take an active role in encouraging climate change mitigation and adaptation practices in their respective places of worship.

7. Wide Community

Take an active role in controlling climate change, by;

- a. Save energy.
- b. Reducing excessive consumption.
- c. Choose environmentally friendly household products and tools.
- d. Carry out waste management and recycling.
- e. Efforts to divert the use of fossil energy sources to new and renewable energy sources.



Fourt

: Closing:

1. This fatwa comes into force from the date it is stipulated, with the provision that if in the future it turns out there are errors, they will be corrected and perfected as appropriate.
2. So that every Muslim and those who need it can know, we urge all parties to disseminate this fatwa.



Stipulated in Jakarta

On 26 Rabi'ul Akhir 1445 H. / 10 November 2023 AD.

INDONESIAN ULEMA COUNCIL

FATWA COMMISSION

Chairman,

[Signed]

KH. JUNAIDI

Secretary

[Signed]

MIFTAHUL HUDA, LC.

Acknowledged by,

Leadership Council

INDONESIAN ULEMA COUNCIL

Chairman,

[Signed]

PROF. DR. KH. M. ASRORUN NIAM

SHOLEH, MA.

General Secretary

[Signed]

DR. H. AMIRSYAH TAMBUNAN, MA.

Fatwa Commission of Indonesian Ulema Council.

AFFIDAVIT

I, SOESILO, a Sworn Translator in the Republic of Indonesia, pursuant to the prevailing laws and regulations in the Republic Indonesia, hereby certify and declare, in accordance with my oath of office, that this document is a true, faithful, and complete translation from Indonesian to English.
Jakarta, February 12, 2024



SOESILO

Decree of the Minister of Law and Human Rights R.I.
No. AHU-40 AH.03.07.2022
email:madanijayabuana@gmail.com