



Implementation of Ad-Dararu Yuzalu Principle in the MUI Fatwa on the Law of Global Climate Change Control

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Abstract:

Climate change has become a global crisis that threatens various sectors of life and the sustainability of ecosystems. In response to this phenomenon, the Indonesian Ulema Council (MUI) issued Fatwa Number 86 of 2023 concerning the Law on Global Climate Change Control. This study aims to analyze the implementation of the fiqh principle of ad-dararu yuzalu (harm must be eliminated) in the substance of the fatwa. The research method used is normative legal research with an usul al-fiqh approach. The primary data source is the text of MUI Fatwa No. 86 of 2023, while secondary data includes usul al-fiqh literature, fiqh rules, and scientific articles related to the environment. Data collection techniques were carried out through literature study and analyzed qualitatively and normatively. The results of the study show that the ad-dararu yuzalu rule is the main theological-juridical basis for identifying the impact of climate change as a form of dharar (harm) that threatens the five basic aspects of maqashid sharia (religion, life, intellect, lineage, and property) as well as environmental sustainability. The implementation of those manifest principles in the prohibition of all actions that damage nature and trigger climate crises, as well as the obligation for governments, businesses, and communities to undertake concrete mitigation and adaptation efforts to maintain ecosystem balance for future generations.

Keywords: Ad-dararu yuzalu, MUI Fatwa, Climate Change, Maqashid Sharia.

INTRODUCTION

In recent years, environmental issues have dominated the global agenda. The phenomenon of climate change has been observed in various

regions of the world, including Indonesia, due to a multitude of factors, including population growth, urban development, deforestation, and industrial growth. The phenomenon of climate change exerts an influence on a wide array of elements, encompassing the environment, public health, societal structures, and economic systems. The primary drivers of global warming and climate change are increased emissions of CO₂, CH₄, and N₂O, which are primarily produced by the combustion of fossil fuels and the agricultural sector. The phenomenon of climate change is also the result of elevated levels of greenhouse gases, which are primarily produced by human activities such as industrial and transportation processes. Rampant deforestation in Indonesia is a significant contributor to the greenhouse effect, as the removal of trees, which naturally serve as carbon sinks, exacerbates the issue.¹

Climate change has serious consequences for health, including: a) heat waves can cause exhaustion, stroke, dehydration, and even death; b) climate change can spread diseases more quickly, such as malaria, dengue fever, and chikungunya; c) extreme weather events such as storms, floods, and droughts can cause injury and death, d) climate change can disrupt food production, leading to malnutrition, e) it increases the risk of diseases caused by poor water and sanitation, f) it impacts mental health, such as anxiety, depression, and stress, especially for those directly affected by natural disasters.²

The equilibrium of the natural world can be perturbed by climate change, manifesting in the form of storms resulting from altered precipitation patterns, extreme droughts stemming from rising temperatures, and the diminishing availability of water resources. The Intergovernmental Panel on Climate Change (IPCC) has stated that climate change is causing global temperatures to rise, which has consequences for humans because it impacts species and marine biodiversity, leading to extinction. The Earth's surface temperature has increased by 1 degree Celsius on a global scale, thereby influencing the frequency and intensity of natural disasters.³

To prevent a continuing climate crisis, the MUI Fatwa Commission, in conjunction with the MUI Institute for Environmental and Natural Resource Conservation, Manka, ECONUSA, and Ummah for Earth, formulated Fatwa Number 86 of 2023 concerning the Law on Global Climate Change Control. The fatwa prohibits all actions that result in environmental damage, deforestation, and forest and land burning, which have a negative impact on the climate crisis. Hayu Pramono has asserted that this fatwa necessitates

¹ Sitti Rahma and Musrini Muis, "Dampak Perubahan Iklim Terhadap Produktivitas Pertanian Dan Kesejahteraan Petani Muslim Bugis Di Desa Uluweng Riaja Kabupaten Bone," *Indonesian Journal of Intellectual Publication* 5, no. 3 (July 12, 2025): 257–66, doi:10.51577/IJIPUBLICATION.V5I3.710.

² Ramlah Hartini Melo and Nur Aulia Rahmadani, "Dampak Perubahan Iklim Terhadap Kesehatan Manusia," *Jurnal Penelitian Geografi (GeoJPG)* 1, no. 1 (2022): 40–45, doi:10.34312/geojpg.v1i1.26522.

³ Silfia Ainurrohman and Dan Sudarti Sudarti, "Analisis Perubahan Iklim Dan Global Warming Yang Terjadi Sebagai Fase Kritis," *Phi: Jurnal Pendidikan Fisika Dan Terapan* 8, no. 1 (January 18, 2022): 1–10, doi:10.22373/P-JPFT.V8I1.13359.

mitigation and adaptation efforts to combat climate change, including the reduction of carbon footprints for non-essential needs and the implementation of a just energy transition.⁴

One of the fundamental principles that underlies this fatwa is the principle of *ad-dararu yuzalu*. This fundamental principle asserts that all forms of harm, danger, and injustice must be prevented and eliminated. This approach aligns with the five fundamental principles of maqashid sharia, namely the protection of religion, life, intellect, lineage, and property.⁵ In environmental issues, this principle is highly relevant in prohibiting practices that harm and damage the environment. When applied, this principle can preserve the environment and ensure its sustainability.

While this MUI fatwa has become a point of reference in addressing environmental damage, an in-depth analysis of the implementation of the *ad-dararu yuzalu* principle in the fatwa's substance is still limited. To provide a more robust basis for the fatwa, it is essential to develop a comprehensive understanding of the fiqh principles that underpin it. This understanding is crucial for strengthening the fatwa's shar'i justification and facilitating more effective implementation within society. The present study was conducted for the purpose of conducting a thorough analysis of the implementation of the *ad-dararu yuzalu* principle in MUI Fatwa Number 86 of 2023 concerning the Law on Global Climate Change Control. The objective was to identify the concrete forms of application of this principle in the recommendations and provisions in the fatwa. It is anticipated that this analysis will demonstrate the tangible contribution of fiqh in addressing global environmental issues.

METHOD

This study is a normative legal study with an *usul al-fiqh* approach. Normative legal studies are used to examine the norms, principles, and rules of Islamic law that form the basis for consideration in the Indonesian Ulema Council (MUI) Fatwa No. 86 of 2023 concerning the Law on Global Climate Change Control. The focus of the study is directed at analyzing the fiqh rule of *ad-dararu yuzalu* as the normative basis for the formulation of the fatwa. The *ushul fiqh* approach is used to examine the concept of *darar*, the limitations of applying the *ad-dararu yuzalu* rule, and its relationship with other relevant fiqh principles. This approach aims to understand conceptually how fiqh rules are developed and applied in responding to contemporary issues such as climate change.

⁴ Junaedi, "Cegah Krisis Iklim, Fatwa MUI: Haram Deforestasi, Membakar Hutan Dan Lahan," *Majelis Ulama Indonesia*, February 24, 2024, <https://mui.or.id/baca/berita/cegah-krisis-iklim-fatwa-mui-haram-deforestasi-membakar-hutan-dan-lahan>.

⁵ Namira Sabrina Az Zahra Putri et al., "Penerapan Kaidah Adh-Dhararu Yuzalu Dalam Praktik Ekonomi Islam," *SYARIAH: Jurnal Ilmu Hukum* 3, no. 1 (October 10, 2025): 53–63, doi:10.62017/SYARIAH.V3I1.5942.

The primary data source in this study is MUI Fatwa No. 86 of 2023 concerning the Law on Global Climate Change Control. Meanwhile, secondary data sources include books on *usul al-fiqh* and *fiqh* rules, environmental *fiqh* literature, scientific journal articles, books, and scientific publications relevant to the themes of climate change, *maqasid al-sharia*, and contemporary Islamic law. Data collection techniques were carried out through library research by systematically reviewing and examining primary and secondary legal materials. Data analysis was conducted using normative qualitative methods, by interpreting the texts of fatwas and *fiqh* literature to identify patterns in the use of the *ad-dararu yuzalu* rule and its normative implications in the context of climate change control. The results of the analysis are presented descriptively and analytically to show the relevance and limitations of applying *fiqh* rules in contemporary environmental issues.

RESULT AND DISCUSSION

Analysis of MUI Fatwa on Global Climate Change Control

Achieving a state of universal collaboration and engagement is imperative for the successful mitigation of the global climate change phenomenon. The climate crisis is rooted in interrelated economic, social, political, cultural, belief systems, attitudes, and social perceptions. In order to effect change in unsustainable economic, social, and political systems, it is essential to consider the role of values, ethics, and law enforcement. As caliphs on earth, humans bear a significant responsibility and are held accountable for the preservation of the earth and its contents as a manifestation of Islam as a blessing for the universe. Consequently, it is incumbent upon humans to mitigate and adapt to climate change in order to avert *mafsadah* (damage). In light of this historical context and the relevant considerations, the Fatwa Commission of the Indonesian Ulema Council has formulated a fatwa on the legal aspects of addressing global climate change. This fatwa serves as a guideline for the community in addressing the present climate crisis.⁶

The MUI Fatwa Commission referred to several authoritative sources of Islamic law in drafting this fatwa. Eight verses from the Qur'an prohibiting destruction and commanding good deeds were cited as the legal basis. In addition to verses from the Qur'an, this fatwa is based on seven hadiths of the Prophet Muhammad prohibiting injustice, commanding the management of dead land, and commanding the rescue of other Muslims. *Fiqh* principles such as *ad-dararu yuzalu*, *ad dararu la yuzalu bi ad darar*, *dar'ul mafasid muqaddam 'ala jalb al mashalih*, *man'u al wasail allati dzahiruha al ibahah*, *wallati yutawassalu biha ila mubarram*, *hisman li madati al fasad wa daf'an laba*, and *tasharrufu al imam 'ala*

⁶ Majelis Ulama Indonesia, "Fatwa Majelis Ulama Indonesia Nomor 86 Tahun 2023 Tentang Hukum Pengendalian Perubahan Iklim Global," Pub. L. No. 86, Majelis Ulama Indonesia (2023).

arra'yyati manuutun bil maslahah also form the legal basis for the formulation of the fatwa.

The MUI fatwa commission also considered several opinions of classical scholars as recorded in their books, such as al-Syatibi, Syihabuddin bin Idris, Izzuddin ibn 'Abdus Salam, Muhammad ibn Ahmad al-Fasiy, and Ali Haidar. Several previous MUI fatwas, such as the results of the 2006 Indonesian Fatwa Commission Ijtima' II on Natural Resource Management, MUI Fatwa Number 22 of 2011 on Environmentally Friendly Mining, and MUI Fatwa Number 4 of 2014 on the Preservation of Endangered Animals to Maintain Ecosystem Balance, were taken into consideration in the drafting of the fatwa. Additionally, laws, government regulations, and ministerial regulations on environmental management, pollution prevention, and ecosystem protection were also considered by the MUI fatwa commission.

The MUI uses the collective *ijtihād* method in its fatwas. In this fatwa, the fatwa commission team discussed the issue with environmental activists. The results of the meeting were combined with suggestions, opinions, and input that developed during the meeting, which ultimately produced several legal provisions and recommendations for various elements of society.

In the Indonesian Ulema Council Fatwa No. 86 of 2023 concerning the Law on Global Climate Control, several legal provisions were established. The MUI stated that any action that could cause damage to nature and have an impact on the climate crisis is haram. The second legal provision states that uncontrolled deforestation and forest burning that damage natural ecosystems, leading to the massive release of greenhouse gases and reducing the earth's ability to absorb and store carbon, are haram. The third point of the fatwa requires all parties to contribute to better climate change mitigation and adaptation efforts, reduce carbon footprints that are not essential, and make efforts towards a just energy transition. The fatwa also provides recommendations to various parties expected to be involved in efforts to tackle the climate crisis, such as the central government, local governments, the legislature, educational institutions, entrepreneurs, religious leaders, and of course the wider community.⁷

The principle of *ad-dararu yuzalu* is derived from the hadith of the Prophet: لَا ضَرَرَ وَلَا ضِرَارَ. The word *ad-dararu* means to cause harm to others in a manner that is absolutely prohibited by Islam. Ibn Atsir, in his book *al-Nihayah*, explains that “*la darara*” means “*la yadhurru ar-rajulu ar-rajulu*,” meaning that it is not permissible for a person to do something that harms his brother. Meanwhile, the word “*ad-dirara*” means that it is not permissible for a person who has been harmed by another person to retaliate with something that is also harmful. From this definition, it can be concluded that a person is

⁷ Majelis Ulama Indonesia, “Fatwa Majelis Ulama Indonesia Nomor 86 Tahun 2023 Tentang Hukum Pengendalian Perubahan Iklim Global,” Pub. L. No. 86, Majelis Ulama Indonesia (2023).

prohibited from harming others and retaliating with actions that can also cause harm to others.⁸

The principle of *ad-dararu yuzalu* stipulates that any agent that engenders harm must be eradicated. Consequently, this principle assumes great significance in the development of Islamic law, giving rise to numerous *fiqh* rulings that implement this principle. These rulings encompass those pertaining to the preservation of benefits and the rejection of harm, as well as the preservation of essential interests (*maslahat daruriyat*), including religion, life, lineage, property, and intellect.⁹

The principle of *ad-dararu yuzalu* encompasses several other *fiqh* principles, including: (1) *ad darurat tubihu al mahdzurat*, which means that harm permits things that are otherwise prohibited, (2) *ma ubiha liddarurati yaqdaru biqadriha*, which means that what is permitted due to harm is measured according to the degree of harm, (3) *ma jaz'a li udzrin bathala bi zawalibi*, meaning that what is permitted due to an excuse loses its permissibility when the excuse disappears, (4) *ad-dararu la yuzalu biddarar*, meaning that harm cannot be eliminated with harm, (5) *Dar'ul mafasid awla min jalbi al masalih faidza ta'aradha mafsadatun wa maslahatun qaddama daf'u al mafsadati ghaliban*, rejecting harm is more important than attracting benefit, and when harm and benefit conflict, rejecting harm takes precedence. (6) *idza ta'arada mafsadatani ru'ya a'dzamuha dararan birtikabi akhaffiha*, when two harms conflict, the greater harm is considered, and the lesser harm is done. (7) *al hajatu tanzilu manzalatu ad-daruratu amatun kanat am khassatun*, a need occupies the position of necessity, whether it is a general need or a specific need.¹⁰

The principle of *ad-dararu yuzalu* is a strong legal basis in various fields, such as worship, *mu'amalah*, *jinayah*, politics, marriage, and other issues. Laws that cause harm to oneself or others are prohibited. In Islam, doing something that is prohibited by law can be considered *makruh* or *haram*. The effect that arises in the form of various damages and causes harm to oneself or others from an act is *haram*.¹¹

Implementation of Ad-dararu yuzalu Principle in Fatwa

According to the Indonesian Ulema Council's Fatwa No. 86 of 2023, the phenomenon of global climate change is attributable to greenhouse gases (GHGs), including carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), and water vapor. These gases have been identified as the primary drivers of the increase in the Earth's atmospheric temperature. The primary cause of the increase in greenhouse gas concentrations is human activity, such as the combustion of fossil fuels, which has grave environmental

⁸ Toha Andiko, *Ilmu Qawa'id Fiqhiyyah* (Bengkulu: Teras, 2011).

⁹ Agus Hermanto, *Al-Qawa'id Al-Fiqhiyyah*, ed. Faizul Munir, 1st ed. (Malang: Literasi Nusantara Abadi, 2021).

¹⁰ Firdaus, *Al-Qawa'id Al-Fiqhiyyah*, ed. Nurul Shalihin, 1st ed. (Padang: Imam Bonjol Press, 2015).

¹¹ Abdul Halim, *Kaidah-Kaidah Fikih*, 1st ed. (Yogyakarta: Pustaka Pelajar, 2024).

consequences. Moreover, factors such as littering, air pollution, and the utilization of aerosols also contribute to greenhouse gas emissions.¹²

Increases in the concentration of greenhouse gases have been linked to rising global average temperatures, which can precipitate extreme weather events, including prolonged droughts, flash floods, intense storms, and rising sea levels that can submerge small islands. Furthermore, the melting of ice at the poles and in the mountains is causing sea levels and temperatures to rise. This phenomenon has the potential to disrupt marine ecosystems by affecting the reproductive patterns and behavior of animals.¹³

According to a report from UNICEF, climate change has a detrimental effect on the environment. Moreover, the report indicates that climate change exerts a direct and indirect influence on human health, particularly with regard to disease patterns. The findings of the study indicate that malaria, dengue fever, pneumonia, acute respiratory infections, tuberculosis, and diarrhea exhibit distribution patterns that are analogous to the climate variables in seasonal occurrences. The repercussions of climate change on these six diseases are predominantly observed in regions of Indonesia that are characterized by a monsoon climate, such as Java.¹⁴

The various dangers and negative impacts caused by climate change are the background for the use of the *ad-dararu yuzalu* principle as one of the legal bases for the formulation of fatwas on Global Climate Control Law. Izzuddin Ibn Abdissalam revealed that this principle is based on the desire to achieve benefits and eliminate harm. One of the objectives of *darar* principle is to realize the maqashid sharia. As stated by Al-Zuhaili, protecting religion, life, reason, lineage, and property are fundamental interests protected by religion.¹⁵ Thus, protection in fiqh is not limited to material losses, but also includes social, moral, and spiritual protection.¹⁶

MUI Fatwa No. 86 of 2023 explicitly acknowledges the threat climate change poses to human survival, citing various phenomena, including extreme

¹² Sifa Fauziyah, Sudarti, and Yushardi, "Mekanisme Efek Globalwarming Oleh Gas Rumah Kaca," *Jurnal Ilmiah Kajian Multidisipliner* 8, no. 6 (June 30, 2024): 2118–7302, <https://sejurnal.com/pub/index.php/jikm/article/view/2033>.

¹³ Mona Febriani Irma et al., "Tingginya Kenaikan Suhu Akibat Peningkatan Emisi Gas Rumah Kaca Di Indonesia," *JSSIT: Jurnal Sains Dan Sains Terapan* 2, no. 1 (March 28, 2024), doi:10.30631/JSSIT.V2I1.49.

¹⁴ Kemenkes RI et al., *Data Dan Informasi Dampak Perubahan Iklim Sektor Kesehatan Berbasis Bukti Di Indonesia* (Jakarta, December 2021), <https://www.unicef.org/indonesia/media/17191/file/Data%20dan%20Informasi%20Dampak%20Perubahan%20Iklim%20Sektor%20Kesehatan%20Berbasis%20Bukti%20di%20Indonesia.pdf>.

¹⁵ Ainun Najib, Mohammad Aqil Al-Huda, and Jundullah Faqihuddin Ramadhan, "Implementasi Kaidah Fikih Dharar Terhadap Ajaran Dualistis Dalam Tindak Pidana Pencurian Ringan," *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum* 4, no. 3 (June 30, 2023): 291–311, doi:10.15642/MAL.V4I3.253.

¹⁶ Mohammad Fahmy, Bin Rapae, and Muhamad Zen, "Perbandingan Konsep La Dharar Wa La Dhirar Dalam Fiqh Klasik Dengan Regulasi Perlindungan Konsumen Syariah Kontemporer," *Integrative Perspectives of Social and Science Journal* 2, no. 06 November (November 3, 2025): 8363, <https://ipssj.com/index.php/ojs/article/view/971>.

weather, hydrometeorological disasters, and other natural phenomena.¹⁷ The principle of *ad-dararu yuzalu* as one of the foundations of fatwa affirms that these dangers must be eliminated because they contradict the five main objectives of Islamic law to preserve human welfare: religion, reason, life, lineage, and property. Some contemporary scholars even say that environmental protection is part of maqashid sharia.¹⁸

Firstly, the protection of life. This principle is instrumental in averting risks to life posed by climate change. In 2015, mortality rates among children over five years old accounted for 38% of global deaths from diarrhea, 65% from malaria, and 48% from malnutrition (World Health Organization, 2017). An increase in the incidence of these cases is predicted to be the result of climate change. Researchers predict that by the year 2100, 74% of the world's population will experience at least 20 days of deadly heat if current emission trends continue, and children will be the most severely affected.¹⁹

Secondly, the protection of reason. The principle of *ad-dararu yuzalu* is a fundamental component in the prevention of all human actions that trigger climate change, as outlined in the fatwa. This encompasses air pollution caused by greenhouse gas emissions, which is identified as the primary cause of climate change. The impact of prenatal and early postnatal exposure to air pollution on brain development in children has been demonstrated to be deleterious. Maternal exposure to air pollution during pregnancy has been demonstrated to be associated with an increased risk of neurocognitive disorders in children, including autism spectrum disorders and attention deficit hyperactivity disorder (ADHD). Concurrently, in the postnatal phase, children are susceptible to cognitive impairment, learning disorders, and behavioral problems.²⁰

Thirdly, the protection of property is imperative. The fatwa asserts that the climate crisis is fundamentally rooted in economic factors, thereby underscoring the pivotal role of law enforcement in effecting the transition to sustainable systems. The principle of *ad-dararu yuzalu* is a key component in the effort to mitigate economic losses resulting from climate change. A substantial body of research has emerged that underscores the profound ramifications of climate change on the Indonesian economy, particularly among communities reliant on natural resources. A study by BAPPENAS

¹⁷ Fakhri Abdul Aziz, "Konstruksi Eco-Fiqh Indonesia: Analisis Fatwa MUI No. 86 Tahun 2023 Tentang Perubahan Iklim Perspektif Maqāṣid al-Sharī'ah," *Jurnal Pemuliaan Lingkungan Hidup Dan Sumber Daya Alam* 1, no. 01 (October 5, 2025), <https://jurnal.mui.or.id/index.php/lplhsda/article/view/9>.

¹⁸ M. Khusnul Khuluq and Asmuni Asmuni, "Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)* 7, no. 2 (February 17, 2024), doi:10.20885/IJIIS.VOL7.ISS2.ART 3.

¹⁹ Ahmad Suryawan, "Global Warming and/or Climate Change: Pediatrician Perspective," in *The Impact of Climate Change in Children Health: Risks and Responses*, 1st ed. (IDAI, 2019), 13.

²⁰ Sofia Norlaila et al., "Polusi Udara Dan Perkembangan Otak Anak Periode 2015-2025: Sebuah Tinjauan Sistematis," *Jurnal Skala Kesehatan* 16, no. 2 (2025): 88–101.

projects that Indonesia could lose up to 5% of its Gross Domestic Product (GDP) by 2050 because of climate change.²¹

Fourthly, the protection of future generations is imperative. The *ad-dararu yuzalu* principle is tasked with the responsibility of addressing the issue of limited natural resources for future generations in the context of climate change. The climate crisis poses challenges related to human rights and the rights of current and future generations and has had serious consequences for the welfare of children around the world. Humanity persists in transgressing the boundaries that are imperative for preserving the habitability of Earth. These boundaries include climate change, loss of biodiversity, and increased air, soil, and water pollution. These conditions are deleterious to children who will face a far more dangerous world in the near future.²²

The fifth principle is environmental protection. The *ad-dararu yuzalu* principle, which serves as the basis for fatwas, aims to mitigate environmental damage resulting from climate change. This phenomenon is associated with significant weather events, including heavy rainfall, strong winds, and lightning, which can lead to flooding, landslides, and other extreme weather phenomena. Rising global temperatures are causing ice and glaciers in the North and South Poles to melt. Extreme weather and rising sea levels have a detrimental effect on coastal ecosystems, low-lying areas, and small islands.²³

The various harms caused by climate change must be eliminated in order to achieve the welfare of the people in accordance with the maqashid sharia. Consequently, the fatwa promulgated by the MUI comprises legal provisions that unequivocally stipulate that all actions capable of inflicting harm upon nature and precipitating a climate crisis are considered haram. Moreover, the MUI prohibits uncontrolled deforestation and forest burning, which have deleterious effects on ecosystems and results in the release of greenhouse gases, thereby reducing the Earth's capacity to absorb carbon. It is imperative that all parties contribute to efforts to mitigate and adapt to climate change, reduce non-essential carbon footprints, and facilitate a just energy transition.

In addition, in the recommendations section, MUI advises various parties such as the central government, local governments, legislators, educational institutions, entrepreneurs, religious leaders, and the wider community to work together to eliminate the dangers posed by this complex issue. The government and legislature are urged, among other things, to

²¹ Christina Hotmatondini Turnip et al., "Dampak Perubahan Iklim Dalam Perekonomian Indonesia," *SAKOLA-Journal of Sains Cooperative Learning and Law* 2, no. 1 (2025): 893–901.

²² UNICEF, *The Climate Crisis Is a Child Rights Crisis: Introducing the Children's Climate Risk Index* (New York, 2021).

²³ Untari Narulita Madyar Dewi, Halifa Haqqi, and Mercia Karina, "Dampak Perubahan Iklim Terhadap Migrasi Lingkungan Dan Keamanan Manusia Di Bangladesh," *Indonesian Journal of International Relations* 7, no. 2 (July 23, 2023): 358–81, doi:10.32787/ijir.v7i2.449.

accelerate the formulation of laws related to climate change by considering climate change factors in every policy issued. Educational institutions are recommended to develop programs and/or curricula that teach the theory and practice of climate change. Businesspeople are required to comply with environmental impact assessment (AMDAL) regulations and must adopt sustainable business practices. The MUI also expects religious leaders to be actively involved in educating and raising awareness about climate change among the public. The general public is asked to play an active role in controlling climate change by conserving energy, reducing excessive consumption, choosing environmentally friendly products, managing waste through reuse and recycling, and striving to switch from fossil fuels to renewable energy sources.²⁴

Concrete Forms of Application of Rules in Fatwa Recommendations

All parties are required to control climate change through mitigation and adaptation efforts as outlined in the legal provisions and recommendations in this fatwa. This is a concrete form of implementing the *ad-dararu yuzalu* principle. Mitigation and adaptation efforts are one of the priority agendas in SDG 13 for 2030. The MUI defines mitigation as efforts to reduce or stop sources of greenhouse gas emissions in order to reduce the impact of climate change. Mitigation efforts include greenhouse gas absorption and storage, sustainable forest management, tree planting, reduction of fossil fuel use, development of renewable energy, improvement of energy efficiency, reforestation, and advancement of environmentally friendly technology. In summary, mitigation measures are preventive actions aimed at reducing the increasing amount of greenhouse gases.²⁵

Concurrently, adaptation to climate change signifies an endeavor to enhance the capacity to withstand its repercussions, encompassing climate variability and extreme weather events that have the potential to inflict harm. This is due to the fact that climate change and its attendant effects can be leveraged.²⁶ It is anticipated that adaptation will enhance resilience to the adverse effects of climate change. Adaptation can take various forms, including technology, action steps, or policies, across different contexts and dimensions, such as social, economic, technological, and political. It is a dynamic process that evolves over time in response to the shifting impacts of

²⁴ Majelis Ulama Indonesia, "Fatwa Majelis Ulama Indonesia Nomor 86 Tahun 2023 Tentang Hukum Pengendalian Perubahan Iklim Global," Pub. L. No. 86, Majelis Ulama Indonesia (2023).

²⁵ Alif Yanuar Zukmadini and Fatchur Rohman, "Edukasi Mitigasi Dan Adaptasi Perubahan Iklim Menggunakan Film Dokumenter," *Kumawula: Jurnal Pengabdian Kepada Masyarakat* 6, no. 1 (April 2, 2023): 191, doi:10.24198/kumawula.v6i1.39503.

²⁶ Elly Nielwaty and Fara Meriansari, "Partisipasi Masyarakat Dalam Program Kampung Iklim (Proklam) Studi Pada RW12 Kelurahan Umbansari Kota Pekanbaru," *Jurnal Indragiri Penelitian Multidisiplin* 3, no. 2 (2023).

climate change.²⁷ The fatwa stipulates that adaptation efforts are to be implemented through the development of infrastructure resistant to extreme weather, the implementation of adaptive spatial planning, the establishment of early warning systems, and the enhancement of food security.

The recommendation section of MUI Fatwa No. 86 of 2023 urges various agencies to work together in adaptation and mitigation efforts against climate change as a concrete application of the *ad-dararu yuzalu* principle, with the following details:²⁸

Table 1
Recommendation in Fatwa

Institution	Recommendation	
	Adaptation	Mitigation
Central Government	• Undertaking efforts to increase community empowerment capacity in adapting to climate change • Considering the impact on communities affected by pollution when granting permits for exhaust gas emissions in production activities • Allocating sufficient funding for climate change	• Making every effort to achieve nationally and internationally agreed climate change mitigation targets • Formulate a roadmap for a fair green economy • Taking steps to reduce and/or halt the rate of climate change together with entrepreneurs • Improving regulations on emissions and other exhaust gases • Accelerating the formulation of regulations on climate change • Considering the environmental impact when accepting investments • Providing guidance to state officials responsible for environmental supervision • Launching a just energy transition PSN
Local Government	• Conducting climate change awareness education for the community	• Paying attention to and preventing the impact of environmental damage when accepting investments • Conduct spatial planning

²⁷ Yeli Sarvina, Elza Surmaini, and Lilik Slamet Supriatin, "Dampak Perubahan Iklim Pada Sektor Prioritas," in *Teknologi Dan Kearifan Lokal Untuk Adaptasi Perubahan Iklim* (Penerbit BRIN, 2023), 1–21.

²⁸ Majelis Ulama Indonesia, *Fatwa Majelis Ulama Indonesia Nomor 86 Tahun 2023 Tentang Hukum Pengendalian Perubahan Iklim Global*.

		that considers the carrying capacity and capacity of the environment
Legislative		• Accelerating the formulation of regulations on climate change • Taking climate change factors into account in every law
Educational Institution	• Developing programs and/or curricula that teach the theory and practice of climate change • Providing space for community-based technology development to support climate change mitigation and adaptation measures	• Including actions to protect the environment and climate as part of Civic Education
Bussinessman	• Empowering workers in climate change mitigation and adaptation efforts	• Comply with environmental licensing regulations • Adopting sustainable business practices • Encouraging entrepreneurs to invest in innovation and green technology • Improving transparency and reporting to all parties
Religious leader	• Participating in providing education and raising awareness about climate change to the community • Play an active role in promoting mitigation and adaptation practices in places of worship	• Developing understanding and practice in environmental and climate justice aspects • Providing religious guidance to raise public awareness of the environment
Society		• Saving energy • Reducing excessive consumption • Choosing eco-friendly products • Recycling • Shifting from fossil fuels to renewable energy

CONCLUSION

This study concludes that the implementation of the fiqh principle of *ad-dararu yuzalu* in MUI Fatwa No. 86 of 2023 is a strategic step that positions

Islamic law as a solution to the global environmental crisis. This principle, which asserts that all forms of danger must be eliminated, serves as the primary theological-legal foundation for the MUI to determine that the impacts of climate change constitute a real threat or *darar* that must be prevented. Through this approach, the MUI explicitly prohibits all human actions that damage nature, such as uncontrolled deforestation and land burning, as these actions are the main causes of increased greenhouse gases that threaten the balance of the ecosystem.

Furthermore, the implementation of this principle does not only stop prohibiting destructive actions but also transforms into a positive obligation for the government, entrepreneurs, and society to carry out mitigation and adaptation. Measures such as a just energy transition and carbon footprint reduction are seen as manifestations of efforts to eliminate future harm. Ultimately, climate change control through this fatwa is a concrete manifestation of the protection of the five aspects of maqashid sharia, in which preserving the environment is a key prerequisite for protecting religion, life, intellect, property, and the sustainability of future generations.

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