



# Green Fatwa: Dynamics of the Indonesian Ulema Council (MUI) Fatwa on Environmental Issues

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**Abstract:** The issue of environmental damage caused by excessive human exploitation has threatened the sustainability of biodiversity and human life. Due to this main goal, all parties need to pay serious attention in order to save the environment, including the Council of Indonesian Ulama (MUI). MUI is one of the institutions that is a Muslim community association, which has a strategic role in the lives of the Muslim community and nation in Indonesia. The study was done by doing library research. The results of the study show that 1) MUI has established specialized institutions related to environmental conservation, namely by forming the Environmental Revitalization and Natural Resources Institute (LPA-SDA); and 2) MUI has issued several fatwa. A fatwa is a religious opinion, not a positive law that regulates laws and is regulated by state institutions. The MUI regulates fatwas (not a state institution) in various environmental issues such as the fatwa of renewable water, fatwa about environment-friendly mining, fatwa about abuse of formalin, fatwa about conservation of rare animals for ecosystem balance, fatwa about waste management, fatwa about the proclamation of ZISWAF for the development of clean water and sanitation plants, and fatwa about the law of forest and soil burning and control; 3) the need for continuous socialization through the existence of the Fatwa MUI related to the environmental issue, sense of environmental awareness of people and society would be legitimated by religious authority such as MUI.

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## INTRODUCTION

Problems between environmental issues and trade first emerged in the early 1970s, at the same time as the United Nations Conference on the Environment in Stockholm. At that time, OECD countries introduced the 'Polluter Pays Principle', which was designed to internalize pollution control costs into product prices and avoid trade distortions resulting from differences in environmental protection financing between countries.

In subsequent developments, a concept linking the environment and development in a new paradigm was put on the agenda at the 1992 Rio de Janeiro Summit under the name sustainable development (Rahayu, 2003). In this conference, several important provisions were agreed to maintain the environment, including the International Convention on Climate Change, the International Convention on Biological Diversity, and Agenda 21 which is a work program for implementing sustainable development patterns. Since then, countries around the world, including Islamic countries that are members of the UN, OPEC, and OIC, have been actively involved in efforts to control climate change and preserve biodiversity (H. S. Prabowo, t.t.).

The 70th UN General Assembly in September 2015 in New York marked a new chapter in global development. During the meeting, 193 countries agreed on a universal agenda called Sustainable Development Goals (SDGs), which includes 17 Goals and 169 Targets for the 2016-2030 period. SDGs carry five main principles: People, Planet, Prosperity, Peace and Partnership, which are integrated to improve the quality of life. Apart from the SDGs, there is also the Paris Agreement, a global agreement under the UN Convention on climate change. This agreement aims to overcome the impacts of climate change which affects various countries directly and indirectly (Panuluh & Fitri, 2016).

The Indonesian Ulema Council (MUI) has been actively addressing environmental issues through fatwas, demonstrating a progressive stance on climate change and environmental conservation (Harnowo & Habib, 2024; Mangunjaya & Praharawati, 2019). These fatwas cover various aspects, including ecosystem sustainability, green economic principles, and climate change, although direct climate change-focused fatwas are still limited (Harnowo & Habib, 2024; Izmuhammad, 2022). The MUI established a dedicated environmental unit in 2011, issuing seven environment-related fatwas to date (Mangunjaya & Praharawati, 2019). While these fatwas are non-binding, they serve as important guidelines for Indonesian Muslims on contemporary global issues (Harnowo & Habib, 2024). Other Islamic organizations, such as Nahdlatul Ulama and Muhammadiyah, have also contributed to environmental initiatives, including plastic waste management and promoting green lifestyles (Dewayanti & Saat, 2020). These efforts collectively represent the Islamic community's engagement in addressing environmental challenges in Indonesia.

While MUI's environmental fatwas provide valuable guidance rooted in Islamic teachings, their non-binding nature and the challenges in dissemination limit their impact. A more effective implementation strategy, including collaboration with governmental and non-governmental organizations, targeted public education, and enhanced use of media, is necessary to amplify their influence on environmental conservation.

MUI's fatwas on environmental issues have the potential to significantly influence public attitudes and policy when supported by robust socialization efforts, multi-stakeholder collaborations, and integration into broader environmental campaigns.

To answer this problem formulation, this study uses qualitative research methods with a library research approach. The type of data used is MUI fatwa products and writings discussing the MUI Fatwa which are published in journals in Indonesia as well as a number of theses or dissertations on various campuses. collection was carried out using Google Scholar with the keywords "MUI Fatwa" and "Environment". The collected texts were compiled in a complementary manner to determine the extent to which MUI fatwas have discussed various environmental issues. The data is analyzed descriptively and presented thematically starting from the MUI's response, the fatwas that have been issued by the MUI, the implications of the MUI Fatwa on the behavior of the people and so on.

## RESULTS AND DISCUSSION

### MUI's Practical Responses and Policies on Environmental Issues

MUI has collaborated with all parties, especially the government and has issued six fatwas related to the environment and natural resources. The purpose of these fatwas is to provide a sharia basis to the people of Indonesia and the world that Muslims are part of the world community who are concerned about the environment and climate change. This also shows that Indonesian people care about the Sustainable Development Goals (SDGs), the implementation of which is stated in Presidential Decree 59/2017.

Fatwa, as a form of legal explanation that has not been clearly stated, both in the Qur'an and al-hadith, is part of the construction of Islamic law. The words Islamic law are a translation of the term "Islamic Law" from Western literature. In the explanation of Islamic law from Western literature, one finds the definition of Islamic law, namely: the entire book of Allah which regulates

the life of every Muslim in all its aspects. From this definition, the meaning of Islamic law is closer to the meaning of sharia (Sutopo, 2018).

MUI fatwas based on the current challenges faced will be divided into various issues, for example three groups of fatwas are shown here, namely fatwas regarding masa'il asasiyah wathaniyah (basic religious and state issues), masa'il waq'iyyah mu'ashirah fatwas (thematic issues contemporary) and fatwas on masa'il qanuniyyah (legal and legislative issues) (Wijaya, 2019).

The Indonesian Ulema Council (MUI) responded to environmental problems by establishing the Institute for the Breeding of the Environment and Natural Resources (LPA-SDA) on 23 September 2010 with Decree Kep-485/MUI/IX/2010. LPA-SDA's duties include: 1) Submitting environmental issues for fatwa, 2) Developing Islamic principles in environmental protection for education and da'wah modules, 3) Increasing environmental awareness among Muslims through mosques, Islamic boarding schools and madrasas, 4) Establishing cooperation with various parties for environmental protection, and 5) Carrying out activities with a self-financing and professional concept ("Lembaga Pemuliaan Lingkungan Hidup Dan Sumber Daya Alam," 2021).

The Indonesian Ulema Council (MUI) has issued several fatwas related to environmental preservation and nature conservation, including: Fatwa No.02/2010 concerning Recycled Water, Fatwa No.22/2011 concerning Environmentally Friendly Mining, Fatwa No. 43/2012 concerning Abuse Formalin, Fatwa No.04/2014 concerning Preserving Endangered Animals for Ecosystem Balance, Fatwa No.47/2014 concerning Waste Management, Fatwa No.01/MUNAS-IX/MUI/2015 concerning Utilization of ZISWAF for the construction of Clean Water & Sanitation Facilities, Fatwa No.30/2016 concerning Forest and Land Burning Law and its Control.

On a practical level, one of them is MUI in collaboration with the Indonesian Mosque Council (DMI) to launch a national program for environmentally friendly mosques or ecoMasjid at the VII DMI Congress on November 11 2017.

## **MUI fatwas regarding environmental protection**

### **a. MUI Fatwa No. 02/2010 concerning Recycled Water**

In areas with water shortages or high pollution, people often have difficulty getting clean water. One solution is to recycle used ablution water for reuse or daily needs. The technology that can be used is a batch reactor with parameters such as COD, E Coli, temperature, pH, color and turbidity. Processing with activated carbon media effectively removes harmful chemicals, odors and tastes, so that used ablution water can be neutralized and reused (Dwi Suatmoko, 2007).

Recycled water in question is water that is processed (technologically engineered) from water that has been used (mustakmal), has been unclean (mutanajjis) or has changed one of its characteristics, namely taste, color and smell (mutagayyir) so that it can be reused. The law is that recycled water can be pure and purifying as long as it is processed in accordance with the provisions of fiqh, namely based on one of three methods: 1) thariqat an-nazh, namely by draining the water that is unclean so that what remains is holy water; 2) thariqah al-mukatsarah, namely by adding holy water to water that is unclean or has changed so that it reaches at least two levels and the unclean elements and the cause of the change in water have disappeared; 3) thariqah taghyir, namely by changing water that is unclean using tools that can restore the water's original properties to purity and purification, provided that the water needs to be more than two pools and the tools used must be pure.

The MUI with this fatwa states that recycled water can be used as water for ablution, bathing, purifying impurities and istinja and is halal for drinking, used for cooking and for other purposes as long as it does not endanger health.

### **b. MUI Fatwa No. 22/2011 concerning Environmentally Friendly Mining,**

Mining activities often cause environmental damage. MUI Fatwa Number 22 of 2011 concerning Environmentally Friendly Mining emphasizes the need for a moral and ethical approach in protecting and managing the environment. The purpose of this fatwa is to encourage the enactment of positive laws to control environmental damage due to mining; Convey an understanding of religious law regarding the obligation to maintain the environment and

prohibition of environmental destruction; Encourage ethical and moral sanctions for parties who ignore environmental protection in mining activities.

This fatwa emphasizes that environmental ethics must be the main basis for managing mining materials. Humans are caliphs on earth, as stated in the QS. Al-Baqarah verse 30, has the duty to maintain the welfare and prosperity of the earth. However, many mining activities do not pay attention to environmental ethics and moral values, so the implementation of this fatwa faces many obstacles in the field. The MUI fatwa aims to provide an understanding of environmentally friendly mining, but its effectiveness still needs to be improved (Muhaimin, 2022).

#### **c. MUI Fatwa No 43/2012 concerning Formalin Abuse**

Research on the use of pesticides and formaldehyde on fruit in China and Indonesia shows important findings. In China, pesticide residues were found at levels of 0.0041–0.3935 mg/kg in fruit samples from 13 provinces. In Indonesia, formaldehyde is found in fruit, especially imported fruit, in more than 5 cities with levels of 0.6–315.33 mg/kg. This research shows that the toxicity and health impacts of the use of pesticides and formaldehyde are critical issues in halal fruit (Pusfitasari dkk., 2021).

The distribution of imported fruit needs to be regulated as halal in the regulations and fatwa of the Indonesian Ulema Council (MUI). Consumers also need halal labels on fresh fruit for convenience. The MUI fatwa states that food additives such as formaldehyde, borax and synthetic dyes are permissible if used correctly, but haram if misused to mix food and drinks. Islam teaches the consumption of food that is halal thayyiban, which means delicious, good, healthy and not harmful.

MUI Fatwa No. 43 of 2012 states that products that are not processed but use formalin as a preservative are haram. This also applies to fresh fruit that uses preservatives to maintain freshness, control ripeness, and improve visual quality. Although this process does not turn fresh fruit into another product, the addition of these substances can change the contents of the fruit.

#### **d. MUI Fatwa No. 04/2014 concerning Preserving Endangered Animals for Ecosystem**

##### **Balance,**

Conflicts between humans and animals still occur frequently and must be reduced or even stopped, because they are very detrimental to both parties. This conflict, which still occurs frequently, has caused the death of hundreds of elephants and tigers in Sumatra. During the period 2012 to April 2014, no less than 74 elephants in Sumatra died due to conflicts with humans from Aceh to Lampung (WWF Indonesia, 2015). In Aceh alone, during 2012–2015, at least 40 Sumatran elephants died due to conflicts with humans. Many of the dead elephants, when found, had no tusks. It is suspected that the ivory was taken for trading (2017).

MUI Fatwa No. 04/2014 recommends protecting endangered species with several important steps. First, it is necessary to monitor and review spatial planning and forest areas to avoid conflicts and ensure improvements in forest function. In addition, company permits that have the potential to harm ecological, social and cultural aspects, as well as threaten endangered species, must be re-evaluated. MUI also emphasizes the importance of critical land restoration and forest conservation that involves community participation. Education to increase awareness about the protection of endangered animals is also considered crucial. Finally, law enforcement must be carried out against violations such as illegal logging and illegal animal trade.

#### **e. MUI Fatwa No. 41 of 2014 concerning Waste Management**

Indonesia is a country that produces very high levels of plastic waste. Based on data from the Ministry of Environment and Forestry, Indonesia produces 175,000 tons of waste per day or the equivalent of 64 million tons per year. Of the total waste, 15% or the equivalent of 9.6 million tons consists of plastic waste (Ppid.menlhk.go.id, 2019). The incident above proves that plastic waste is one of the causes that can damage the environment. As is known, plastic is a substance that cannot decompose quickly, in fact it takes up to 500 years to decompose. The occurrence of floods and the magnitude of the impact they cause, which can ultimately cause environmental damage, should



make people aware not to use plastic excessively and throw rubbish in the right place. Awareness of this is called ecological awareness (Nurdiansyah & Iskandar, 2022).

MUI Fatwa Number 41 of 2014 concerning Waste Management to Prevent Environmental Damage. The fatwa states several legal provisions: 1) every Muslim is obliged to keep the environment clean, utilize goods that can still be used to create benefits and avoid various diseases and acts of *tabdzir* and *israf*; 2) throwing rubbish carelessly and throwing away items that can still be used, whether for personal or other people's interests, is legally haram. 3) the government and entrepreneurs are required to manage waste to avoid harm to living creatures and the environment. Fourth, for every Muslim who recycles waste into useful items that even have economic value, his legal status is obligatory *kifayah*. So when there are institutions or communities that are concerned with recycling this waste then other obligations fall away to recycle the waste. However, you still have to try your best not to throw away your rubbish carelessly.

**f. MUI Fatwa No.01 /2015 concerning Utilization of ZISWAF for Clean Water & Sanitation**

Poor sanitation and clean water not only affects the health aspect, but can also have a negative impact on the economic aspect. Economic losses caused by poor sanitation reach 56 trillion/year. These losses include loss of income due to absence from work, decreased tourist visits, medical costs and raw water treatment (D. H. H. Prabowo dkk., t.t.). Apart from that, poor sanitation and clean water also contribute to losses of 2.3% of Indonesia's GDP. The many negative impacts caused by inadequate sanitation and clean water mean that the issue of sanitation and clean water cannot be ignored. In Indonesia, proper sanitation and clean water has not yet reached 100%. In fact, the National Medium Term Development Plan (RPJMN) states that the target for access to sanitation and clean water in 2019 is to reach 100%. Based on data released by the Central Statistics Agency (BPS), the percentage of households that had access to adequate sanitation in Indonesia in 2017 only reached 67.89%. This means that 32.11% of households in Indonesia do not have access to adequate sanitation (Amalia dkk., 2020).

In this regard, the MUI issued a fatwa that: 1. Providing sanitation and clean water facilities for the community is the government's obligation as a form of implementation of *hifzhu an-nafs* (protecting the soul). 2. Utilization of zakat funds for the construction of clean water and sanitation facilities is permitted with the following conditions: a. There is no immediate need for *mustahiq*. b. The benefits of clean water and sanitation facilities are intended for the benefit of public benefit (*maslahah aammah*) and benevolence (*al-birr*). 3. Utilization of *infaq*, alms and *waqf* funds for the construction of clean water and sanitation facilities is permissible as long as it is for the public benefit (D. H. H. Prabowo dkk., t.t.).

**g. MUI Fatwa No. 30 of 2016 concerning Forest Burning Law**

Forest fires are not a rare phenomenon that occurs in Indonesia, especially in Riau Province. Forest fires in Riau Province occur routinely every year. Burning forests then cause air pollution in the form of smoke haze which can damage health, and the smoke haze even spreads to neighboring countries such as Malaysia and Singapore. Researchers obtained data from the website of the National Disaster Management Agency (BNPB) of the Republic of Indonesia (Johar, 2020).

Based on the Fatwa of the Indonesian Ulama Council (MUI) Number 30 of 2016 concerning the Law on Forest and Land Burning and its Control, it is emphasized that burning forests which can cause damage, environmental pollution, loss to other people, health problems and other bad impacts is haram. In principle, forest utilization according to the perspective of Islamic law may be carried out with several provisions, namely; a) obtain legal rights to use the forest, b) obtain permission to use the forest from the authorized party, c) use of the forest is intended for the benefit of the people, d) use of the forest does not cause damage to the environment (Ramli, 2018).

**Discussion Analysis**

Based on the results of research data by Prawira et al. (2017) the public obtains knowledge about MUI fatwas through lectures by *ustadz* (54.5%); second, through television (19.5%), through social

media (6.5%), conversations between people and other people (3.5%) and the remaining 16% of people do not know the information about the MUI fatwa (Selni dkk., 2021).

The trend of fatwas that are most frequently asked by the public has shifted from time to time. For example, the fatwa most asked by the public from 2004 to 2017 was related to legal issues regarding wishing a Merry Christmas, participating in celebrations and the use of Christmas attributes; Only after that was followed by the prohibition of smoking cigarettes, the legal status of BPJS, and fatwas related to the MUI DSN (National Sharia Council). Meanwhile, from 2012-2017, the fatwa trend regarding MUI DSN jumped to first place, followed by fatwas regarding BPJS, Christmas problems and the haram of smoking. However, in the past year, the most prominent fatwa was the fatwa which discussed Ahok's legal status regarding religious blasphemy, followed by Natal and the MUI DSN. Even though Ahok's case only started to spread in 2016 to 2017, the percentage of people who wanted to know was the highest compared to other fatwas (Hamzah, 2017).

One of the MUI fatwa products which in time became an indirect support for environmental care among the people was the Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Slaughter Certification Standards. From this fatwa, every Slaughterhouse and/or Poultry Slaughterhouse should start trying to fulfill halal requirements by providing a certified Halal Slaughterhouse. This is important to do considering that the slaughterman is the most urgent position to understand the slaughtering law. By slaughtering animals in accordance with sharia, it will certainly increase the demand for halal products on the market.[18] The fatwa that allows RPH (Slaughterhouses) to carry out slaughtering of animals for halal meat makes it easier for people to hand over slaughtering matters to RPH, including the slaughter of sacrificial animals.

The MUI fatwa functions as a guide to religious law in socio-religious cases, although it does not directly influence people's attitudes to life because it does not have positive legal force in Indonesia. MUI fatwas provide legal views that are often needed to resolve various social problems, fill gaps in legal views, and provide life guidance for Muslims when needed.

Several studies on the implications of the MUI fatwa show that the presence of a fatwa is not automatically implemented by religious communities. According to Gunawan, this is why the community has not fully complied with the fatwa because the work carried out has become a tradition passed down from generation to generation/habit, minimizing funds and time as supporting factors. Although the main factor is the lack of socialization for the community to preserve the surrounding environment (Gunawan, 2017).

Teuku Abdul Hafid et al (2007) stated that ulama fatwas were able to increase awareness, but were not able to change perceptions significantly. His research compared the congregation's perception before and after the sermon and showed that the sermon was able to increase conservation awareness significantly ( $P \leq 0.05$ ) but was not able to change the congregation's perception significantly ( $P > 0.05$   $n=112$ ). [20] Matondang mentioned why MUI fatwas sometimes do not automatically become living values in society. This is related to habits/culture in society, lack of knowledge about hygiene, the influence of other people who are considered important, and the mass media that forms opinions (Matondang, 2017).

## CONCLUSIONS

The Indonesian Ulema Council (MUI) plays a strategic and influential role in addressing environmental challenges, reflecting a progressive stance rooted in Islamic principles. Through the establishment of the Institute for the Breeding of the Environment and Natural Resources and the issuance of key fatwas, MUI has provided vital religious guidance on issues such as water recycling, environmentally friendly mining, and forest burning. However, the non-binding nature of these fatwas, coupled with limited dissemination and challenges such as cultural conflicts, low public awareness, and suboptimal media engagement, restricts their overall impact on societal behavior and environmental policy.

Research findings emphasize that MUI's fatwas hold significant potential to influence public attitudes and policymaking when integrated into comprehensive strategies. These include

strengthened socialization efforts, collaborative initiatives with governmental and non-governmental organizations, and leveraging diverse media platforms. This approach not only enhances the fatwas' visibility but also aligns them with broader environmental campaigns, fostering greater public and institutional engagement.

The study contributes to the development of religious and social sciences by highlighting the intersection of Islamic jurisprudence and environmental conservation. It underscores the necessity of contextualizing religious guidance within contemporary societal and ecological challenges, paving the way for more impactful interventions.

To maximize the effectiveness of MUI's environmental fatwas, it is recommended that: 1) Policy Integration: MUI collaborate with policymakers to align fatwas with national and regional environmental policies; 2) Educational Programs: Develop structured programs to educate communities on environmental fatwas, emphasizing their practical applications; 3) Strategic Partnerships: Strengthen partnerships with local cultural leaders, NGOs, and media to ensure contextual and widespread dissemination; 4) Research and Development: Encourage further studies on the impact of fatwas to continually refine their content and strategies for implementation. These measures are essential for transforming MUI's environmental guidance into a driving force for sustainable development and a broader cultural shift towards environmental responsibility.

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