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## **Green Dakwah and Green Fatwa: The Response of the Muslim Community in Indonesia to Forest and Land Fire Disasters**

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### **Keywords**

Green Dakwah, Green Fatwa,  
Muslim Community, Forest and  
Land Fires

### **Abstract**

*The involvement of the Muslim community and the use of religious narratives in the conservation of the environment are crucial. This aligns with the normative teachings of Islam found in the Qur'an and Hadith, which emphasize the importance of preserving the environment. One significant environmental issue currently affecting Indonesia is the widespread occurrence of forest and land fires, which has global implications. This situation has prompted the Muslim community to take action. Their response is characterized by an environmental movement that includes initiatives such as this research is qualitative in nature and is based on a literature review of normative documents from three Muslim organizations that are the focus of this study: the Indonesian Ulama Council (MUI), Muhammadiyah, and Nahdlatul Ulama (NU). MUI has specifically addressed this issue by issuing the Green Fatwa, as outlined in Fatwa MUI No. 3 of 2016, which declares the burning of forests and land to be Haram (forbidden). Similarly, both Muhammadiyah and NU have responded by promoting environmental stewardship, urging the community to protect forests and land from fire. They have also engaged in direct action by providing assistance to combat the crisis of forest and land fires. Reason: Improved clarity, readability, and technical accuracy while maintaining the original meaning*

### Kata Kunci

*Green Dakwah, Green Fatwa, Komunitas Muslim, Kebakaran Hutan dan Lahan*

### Abstrak

*Keterlibatan masyarakat muslim dan penggunaan narasi keagamaan dalam upaya pelestarian lingkungan hidup sangatlah penting. Hal ini sejalan dengan ajaran normatif Islam yang terdapat dalam Al-Qur'an dan Hadits yang menegaskan pentingnya menjaga lingkungan hidup. Salah satu isu lingkungan hidup yang saat ini sedang melanda Indonesia adalah maraknya kebakaran hutan dan lahan yang berdampak secara global. Kondisi ini mendorong masyarakat muslim untuk bertindak. Respons mereka ditandai dengan gerakan lingkungan hidup yang meliputi berbagai inisiatif seperti: Penelitian ini bersifat kualitatif dan didasarkan pada kajian pustaka dokumen normatif dari tiga organisasi muslim yang menjadi fokus kajian ini, yaitu Majelis Ulama Indonesia (MUI), Muhammadiyah, dan Nahdlatul Ulama (NU). MUI secara khusus telah menyikapi isu ini dengan mengeluarkan Fatwa Hijau sebagaimana tertuang dalam Fatwa MUI No. 3 Tahun 2016 yang menyatakan bahwa pembakaran hutan dan lahan adalah haram. Demikian pula, baik Muhammadiyah maupun NU telah merespon dengan menggalakkan pengelolaan lingkungan hidup, dengan mengajak masyarakat untuk menjaga hutan dan lahan dari kebakaran. Mereka juga terlibat dalam aksi langsung dengan memberikan bantuan untuk menanggulangi krisis kebakaran hutan dan lahan. Alasan: Peningkatan kejelasan, keterbacaan, dan akurasi teknis dengan tetap mempertahankan makna aslinya*

## Introduction

About 800 verses of the Qur'an discuss the universe and the environment, emphasizing the responsibility of humans to preserve and maintain the natural world to ensure a balance between nature and humanity. The abundant natural resources provided by Earth are intended to meet human needs, which underscores the prohibition against their destruction.<sup>1</sup> Meanwhile, the hadith contains several commands from the Prophet Muhammad (SAW) regarding environmental protection. The Prophet taught the importance of reviving barren land and planting trees, emphasizing the practice of reforestation. He also prohibited defecating and urinating in public areas such as roads, shelters, under fruit trees, near water sources, at gathering places, along riverbanks, in burrows where animals reside, and in stagnant water, as these actions contribute to environmental pollution.<sup>2</sup>

<sup>1</sup> Nurhayati, Ummah, and Shobron, "Environmental Damage in the Qur'an," 194.

<sup>2</sup> Istianah, "Environmental Conservation Efforts in Hadith Perspective," 259.

Yusuf Al-Qardhawi explains in his book entitled *Ri'ayatul Bi'ah fi Syari'atil Islam* that fiqh, as a product of Islamic law, also pays close attention to environmental issues. One example is the discussion in classical fiqh literature on matters such as *taharah* (cleanliness), *ihya al-mawat* (reclamation of idle land), *al-musaqat* and *al-muzara'ah* (utilization of land owned by others), the laws governing the buying and selling of water, fire, and salt, the rights of pets, and other issues related to the human environment.<sup>3</sup>

In addition, he stated that environmental preservation is an effort to generate benefits and prevent harm. This aligns with the *maqāsid al-syari'ah* (objectives of religious law) outlined in the *kulliyāt al-khams*, which include *hifzu al-nafs* (protection of the soul), *hifzu al-aql* (protection of the mind), *hifzu al-māl* (protection of wealth and property), *hifzu al-nasb* (protection of descendants), and *hifzu al-dīn* (protection of religion). He argued that safeguarding these five objectives of sharia is essential for maintaining environmental sustainability. Therefore, actions that cause environmental harm are equivalent to actions that jeopardize the soul, mind, property, lineage, and religion.<sup>4</sup>

The Islamic belief in humans as special beings (super beings), the concept of humans having power over nature, and the idea of humans as *khalifah fi al-ardh* form the foundation of environmental anthropocentrism in Islamic theology. Consequently, this doctrine of anthropocentric superiority is frequently used to justify human actions toward nature, including its exploitation.<sup>5</sup> Looking at other verses in the Quran that pertain to the position and responsibilities of humans, this assumption lacks a strong theological foundation. In this context, humans serve as representatives of Allah SWT in the world, bearing the responsibility to worship Allah, enhance the earth, uphold justice, and exercise self-restraint from desires. Consequently, being a caliph does not grant humans the freedom to act according to their whims in this world, despite the fact that Allah SWT has provided everything necessary for human sustenance.<sup>6</sup>

The Quran states that nature was created for humans, as mentioned in Surah Ar-Rahman (55:10) and Surah Al-Baqarah (2:29). However, this does not imply that humans have the right to exploit nature as they please. In these verses, the term "*lam*" signifies the right to utilize, rather than "*lam li tamlik*, the right to own. Therefore, it can be understood that Allah (SWT) has granted humans the right to utilize nature within ecological limits, as humans are not the original owners of the natural world; Allah (SWT) is the rightful owner. Despite the guidance provided by the Quran and Hadith, which serve as principles for Muslims in life, environmental degradation continues unabated across various sectors. The undeniable truth is that the environment is crucial for the survival of humanity, as it significantly influences the quality of human life. It is perplexing that environmental issues persist without adequate management, resolution, or sustained efforts. Environmental problems are complex and global in nature, representing serious humanitarian challenges. These issues are exacerbated by the growing world population, diminishing natural

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<sup>3</sup> Al-Qardhawi, "Ri'ayatu al-Biah Fi as-Syari'ah al-Islamiyah," 39–44.

<sup>4</sup> Al-Qardhawi, 39–44.

<sup>5</sup> Fata, "Environmental Theology in Islamic Perspective," 135.

<sup>6</sup> Fata, 141.

resources, and the increasing sophistication of modern technological tools, which are often employed by humans to pursue profit or exploit nature. This exploitation ultimately diminishes both the quality of human life and the health of the environment. Consequently, these actions lead to a damaged ozone layer, soil erosion, disease outbreaks, and other issues that create ecological imbalances, which in turn pose a grave threat to the survival of humanity. Reason: Improved clarity, vocabulary, and technical accuracy while maintaining the original meaning.

One of the most significant environmental issues that has emerged as a major natural disaster in Indonesia over the past few decades is the occurrence of forest and land fires, which result in hazardous haze. This disaster leads to substantial economic losses and numerous fatalities. Many studies indicate that human activities are the primary cause of this crisis. Irresponsible individuals often clear land by burning it, as this method is perceived to be easy, quick, and cost-effective.<sup>7</sup>

Based on this narrative, the author aims to analyze the responses of the Muslim community in Indonesia-specifically the Indonesian Ulama Council (MUI), Muhammadiyah, and Nahdlatul Ulama (NU)-to the issue of forest and land fires in the country.

### **Green Dakwah and Green Fatwa**

Green da'wah refers to environmental religious activities.<sup>8</sup> In an effort to align with the growing trend of environmental awareness, the term da'wah that emphasizes ecological consciousness.<sup>9</sup> The urgency is evident due to the close relationship between Islam and the environment, as demonstrated by the principles of nature conservation found in the Qur'an.<sup>10</sup> In addition, the environmental issues we face today have generated significant concern.<sup>11</sup> There are numerous campaigns focused on ecotheology, which is a religious discourse that explores humanity's relationship with nature.<sup>12</sup>

Green Fatwas are fatwas with ecological nuances.<sup>13</sup> The ecological fatwa originated from the pesantren movement in the 1980s.<sup>14</sup> Continuing the Development of Environmental Fiqh in Indonesia During the 1990s.<sup>15</sup> At the 2007 UNFCCC (United Nations Framework Convention on Climate Change) in Bali, the role of fatwas in relation to the environment was discussed. This was followed in 2009 by a dialogue between the Ministry of Environment and Islamic scholars (Ulama)

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<sup>7</sup> Liky Faizal, "The Haze Disaster in Islamic View (Maqashid Syariah)," *Asas* 7, no. 2 (2015): 18.

<sup>8</sup> Fikri and Colombijn, "Is Green Islam Going to Support Environmentalism in Indonesia?," 17.

<sup>9</sup> Azizah Herawati, "The Role of Dais in Empowering the Ummah Through Green Da'wah: A Study of the Environmental Care Community of Pucang Rahayu Pucanganom, Srumbung, Magelang, and the Joglo Jeep Community of Gunungpring, Muntilan, Magelang)," *G-Couns: Journal of Guidance and Counseling* 2, no. 2 (2018): 246, <http://journal.upy.ac.id/index.php/bk/article/view/71>.

<sup>10</sup> McKay et al., "Practise What You Preach," 23.

<sup>11</sup> Mansurni Abadi et.al., "The Ecotheological Movement Among the Muslim Youngers Generation In Indonesia: Case Studies Eco Deen And Green Cadre Of Muhammadiyah," *Asian People Journal (APJ)* 5, no. 2 (2022): 179.

<sup>12</sup> Sanjotis, "Muslims and Ecology," 155.

<sup>13</sup> Mufid, "Green Fatwas in Bahtsul Masail," 174.

<sup>14</sup> Mangunjaya and Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia," 2.

<sup>15</sup> Gade, "Islamic Law and the Environment in Indonesia."

to formulate fatwas that incorporate ecological considerations.<sup>16</sup> To date, there are several fatwas from the Muslim community that promote ecological sustainability.

### Muslim Community

In Indonesia, where the majority of the population is Muslim, there are numerous Islamic institutions, organizations, and communities dedicated to da'wah. This reflects the vibrant presence of the Islamic community.<sup>17</sup> The history of Islam in this region is characterized by the establishment of Muslim communities and social organizations in Indonesia.<sup>18</sup> The new culture developed by the Indonesian people was significantly influenced by Islam.<sup>19</sup>

### Land and Forest Fire Disasters in Indonesia

Forest and land fires in Indonesia have evolved into a regional and global crisis. This is primarily due to the haze and combustion gases, such as carbon dioxide (CO<sub>2</sub>), that are released into the atmosphere and spread to neighboring countries. These fires are particularly prevalent during the dry season.<sup>20</sup>

According to<sup>21</sup>, forest and land fires have a detrimental impact on various aspects of human life. These effects include disrupting transportation access, threatening public health, and hindering social activities. Furthermore, allegations from other countries, particularly Singapore and Malaysia, that Indonesia exports smoke strain bilateral relations between these nations. Data from the National Disaster Management Agency (BNPB), the Ministry of Environment and Forestry, and the Ministry of Agriculture indicate that the area affected by forest and land fires in Indonesia reached 1.7 million hectares in 2015, marking the worst incident in decades. The forest and land fires that contributed to the haze disaster also had significant repercussions on air transportation, education, public health, and economic activities.<sup>22</sup>

According to the 2016 Land and Forest Fire Task Force report, the following are some of the causes of land and forest fires: First, agricultural land clearing methods that still rely on burning. Second, the lack of cultivation and maintenance of peatlands. Third, prolonged droughts lead to elevated temperatures. Fourth, the drying of swamps, particularly peat swamps, due to intentional or unintentional actions. Fifth, illegal logging remains prevalent. Additionally, non-technical issues such as poor inter-agency coordination and a lack of commitment to environmental sustainability also contribute to the problem. Furthermore, unclear and indecisive policies regarding the

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<sup>16</sup> Sobirin and Khasanah, "The Pesantren Scholars' Fatwa on Global Warming and Climate Change."

<sup>17</sup> Istiqomah Bekthi Utami dan Agus Ahmad Safei, "The Role of Islamic Communities in Encouraging Youth Religion," *Tamkin: Journal of Islamic Community Development* 5, no. 2 (2020): 105.

<sup>18</sup> Yunus, "The Position of the State in the Enforcement of Islamic Sharia in Historical Perspective," 115.

<sup>19</sup> Jaelani Jaelani, "Muslim Communities and Social Institutions in Indonesia (A Historical Study of Their Formation and Development)," *Borneo: Journal of Islamic Studies* 3, no. 2 (2020): 75.

<sup>20</sup> Hani Syarifah et.al., "Capability of the Balikpapan City Regional Disaster Management Agency in Managing Forest and Land Fire Disasters, *Nusantara: Journal Of Social Sciences* 7, no. 2 (2020): 399.

<sup>21</sup> Gover David, *Indonesia's Fire And Haze* (Jakarta: Graha Pustaka, 2014).

<sup>22</sup> Adiputra and Barus, "Disaster Risk Analysis of Forest and Land Fires on Bengkalis Island," 2.

protection of water catchment areas, along with inconsistent law enforcement efforts, have exacerbated the situation.<sup>23</sup>

The severe air pollution disrupted numerous local and international activities, prompting widespread protests from neighboring countries such as Singapore and Malaysia, which are situated near the burning forests and peat fields. These countries expressed deep regret over the haze generated by the forest and land fires. Additional challenges emerged domestically, particularly for the communities in the vicinity. The fires in the forests and peatlands obstruct economic development, impeding efforts to enhance the quality of life in the haze-affected regions. In addition to causing economic difficulties, the air pollution resulting from the fires significantly impacts public health, particularly affecting respiratory health.<sup>24</sup>

### Number of Forest and Land Fires in Indonesia

Years	Area (Hectares)
2016	438.638
2017	165.484
2018	529.267
2019	1.649.258
2020	296.942
2021	358.867
2022	204.894
2023 (August)	267.935

### The Role of Muslim Communities in Indonesia

In Indonesia, where the majority of the population is Muslim, there are numerous Islamic institutions, organizations, and communities dedicated to da'wah. This serves as evidence of the presence of Islamic communities. An Islamic community is a social group composed of Muslims from diverse backgrounds who typically share a common interest and goal of promoting Islam.<sup>25</sup> Indonesia is home to the largest Muslim population in the world and boasts a significant number of mass organizations.<sup>26</sup>

Islamic leaders voluntarily established organizations known as Islamic mass organizations, with da'wah as their primary objective. The majority of Indonesia's population has embraced Islam

<sup>23</sup> David, "Indonesia's Fire and Haze."

<sup>24</sup> R. Septianingrum et.al., "The Impact of Forest Fires in Indonesia in 2015 on People's Lives. *Journal of Environment, Gadjah Mada University*, 2018, 3,

<sup>25</sup> Istiqomah Bekthi Utami dan Agus Ahmad Safei, "The Role of Islamic Communities in Encouraging the Religion of Youth," *Tamkin: Journal of Islamic Community Development* 5, no. 2 (2020): 106.

<sup>26</sup> Basit, Desman, and Samad, "The Role of Islamic Organizations in the Development of Islamic Education in Indonesia."

for centuries, even prior to the country's independence<sup>27</sup> Prominent Islamic figures subsequently founded various Islamic organizations, which facilitated the conversion of many individuals to the faith. Since before independence, these organizations have played a significant role in Indonesian society. the influence of Islamic organizations in Indonesian civil society has remained crucial from the pre-independence era to the present day. These organizations engage in a wide range of activities, particularly aimed at benefiting the community in the areas of education, social services, culture, and politics.

The majority of Islamic organizations in Indonesia were established prior to the country's independence, according to data collected by [realworldevaluation.org](http://realworldevaluation.org). Notable organizations include Jam'iyatul Khair, founded on July 17, 1905, in Jakarta; Sarekat Islam, established by KH. Samanhudi in Solo in 1905; Muhammadiyah, founded by KH. Ahmad Dahlan in Yogyakarta in 1912; Nahdlatul Ulama (NU), established by KH. Hasyim Asy'ari in East Java in 1926; and Persatuan Islam (Persis), founded in Bandung in 1923.<sup>28</sup>

Islamic mass organizations have played a significant role prior to Indonesia's independence, including advocating for independence and contributing to the nation's development. This aligns with their objective of establishing a united, just, prosperous, and sovereign Indonesia. A compelling area of study is the impact of Islamic mass organizations as influential community organizations (ormas) on the country's independence and progress, both historically and in contemporary times. Their current role in various aspects of life, particularly in promoting the welfare of the people, significantly influences national development, especially for the current population and future generations.

### **Muslim Community's Response to Land and Forest Fire Disasters Response from the Indonesian Ulama Council**

This action on climate change has garnered widespread support at the grassroots level, in addition to activities related to international agreements that are adhered to by nearly all countries worldwide. A religious institution that pays significant attention to this issue is the Indonesian Ulama Council (MUI).<sup>29</sup> MUI's Environmental and Natural Resources Breeding Institute (LPLH-SDA) was established on September 23, 2010, by the Decree of the Leadership Council of the Indonesian Ulama Council, Number: Kep-485/MUI/IX/2010. MUI also actively engages in initiatives related to environmental conservation.<sup>30</sup>

The Indonesian Ulama Council (MUI) has issued four fatwas related to environmental issues: MUI Fatwa No. 22/2011 on Environmentally Friendly Mining, MUI Fatwa No. 47/2014 on

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<sup>27</sup> Dyah Rahmi Astuti and Muhammad Yusuf Wibisono, "A Historical Review of the Role of Islamic Community Organizations in Indonesia's Development," *Journal of Faith and Spirituality* 2, no. 1 (2022), <https://doi.org/10.15575/jis.v2i1.16882>.

<sup>28</sup> Astuti and Wibisono, "A Historical Review of the Role of Islamic Community Organizations in Indonesia's Development," 121–22.

<sup>29</sup> Ramli, "MUI and Fatwa on the Environment," 245.

<sup>30</sup> Hilabi, "Da'wah of the Indonesian Ulama Council and Climate Change," 51.

Waste Management to Prevent Environmental Damage, MUI Fatwa No. 4/2014 on the Preservation of Rare Animals to Maintain Ecosystem Balance, and MUI Fatwa No. 3/2016 on the Law of Forest and Land Burning and Its Control. Among these, the fatwa concerning forest and land burning is the most recent and widely recognized. MUI issued this fatwa at the request of the Ministry of Forestry and Environment on Tuesday, September 13, 2016. According to Huzaemah T. Yanggo, Chairman of MUI's Fatwa Division, "Burning forests and land that can cause damage, environmental pollution, losses to others, health problems, and other adverse impacts is haram." This indicates that facilitating and profiting from forest destruction is also considered haram.<sup>31</sup>

Meanwhile, the law mandates that land and forest fires must be effectively controlled. There are several conditions that justify the utilization of land and forests. The Indonesian Ulama Council (MUI) has made several recommendations to the central and local governments, businesses, and the public in its fatwa, which includes a perspective on environmental law and the practice of forest burning from an Islamic viewpoint.<sup>32</sup>

### Muhammadiyah Response

In the second half of the 20th century, Muhammadiyah's theological awareness of environmental issues began to gain increased attention. To reflect this shift, the Muhammadiyah Environmental Institute was established. Around 2010, the status of LLH transitioned from an institution to an assembly in response to a perceived urgent need.<sup>33</sup> In 2007, the Muhammadiyah Disaster Management Center (MDMC) was established in response to Muhammadiyah's commitment to taking action during disasters. According to<sup>34</sup> Muhammadiyah has evolved into a green-right wing organization, engaging in environmental campaigns, institutional and theological reforms, and efforts as a form of political advocacy, particularly concerning environmental issues.<sup>35</sup>

Many prominent figures within Muhammadiyah have actively supported environmental issues in both social and political contexts. One notable figure is Amien Rais, who served as the Chairman of PP Muhammadiyah from 1995 to 1998. He criticized the mining operations of PT Freeport Indonesia, which is affiliated with Freeport-McMoRan Copper & Gold Inc., arguing that they were detrimental to Papua's environment and did not provide significant benefits to the Indonesian economy. Following in his footsteps, Din Syamsuddin, who served as Chairman of PP Muhammadiyah from 2005 to 2015, continued this advocacy and participated in global campaigns aimed at combating environmental degradation and climate change. He has been actively involved in discussions and conferences focused on global peace and climate issues. Additionally, Muhammadiyah has introduced a religious guideline known as Fikih Air to promote environmental

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<sup>31</sup> Rapik, "The Dynamics of Indonesian Jurisprudence (A Study of the Fatwa of the Indonesian Ulama Council on the Environment)," 53.

<sup>32</sup> Muhammad Ramadani dan Maulida Muslimah, "Environmental Damage According to Islam Due to Forest Logging," *Religion: Journal of Religion, Social, and Culture* 1, no. 6 (2023): 763.

<sup>33</sup> Setiawan, Kurniawan, and Santoso, "The Ecotheological Movement of the Muhammadiyah Environmental Council in Response to the Environmental Governance Crisis," 650.

<sup>34</sup> Gover David, *Indonesia's Fire And Haze*.

<sup>35</sup> David Efendi, Nanang Indra Kurniawan, dan Purwo Santoso, "From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia.," *Studia Islamika* 28, no. 2 (2021): 349.

protection. This guideline offers Muslims recommendations on water conservation and is based on decisions made during the 28th Muhammadiyah National Deliberation in 2014. It emphasizes the values and uses of water as outlined by Allah in the Quran and the traditions of the Prophet Muhammad.<sup>36</sup>

In addition, Muhammadiyah's central leadership has developed Islamic guidelines for addressing disasters, grounded in the principles, ethics, and ethos found in the Quran and Hadith. These guidelines aim to explain, anticipate, and respond to disasters effectively. Muhammadiyah also conducted a judicial review of every article of Law No. 7/2004 on Water Resources before the Indonesian Constitutional Court, as this law is perceived to grant unchecked water management rights to private companies. Muhammadiyah engaged in this judicial review due to its relevance to the Indonesian government's policies. As a community organization, Muhammadiyah shares the responsibility of protecting and managing the environment. Furthermore, as a progressive Islamic organization, Muhammadiyah has begun to incorporate environmental issues into religious discussions. The publication of works such as *of Water, of Disaster, and of the Environment*.<sup>37</sup>

Muhammadiyah's 111th anniversary in 2023, themed "Ikhtiarkan Saving the Universe," addresses pressing environmental issues. The ongoing exploitation of natural resources in various forms has led to significant environmental degradation. To this day, human mindsets and behaviors, particularly since the Industrial Revolution, have become paradoxical. This includes deforestation for agricultural projects, the extraction of mining resources to enhance human life, and the widespread use of plastics and other environmentally harmful materials to elevate living standards, among other practices. Confronted with the realities of nature and the environment, humanity has not only distanced itself but has also transformed into a force of exploitation. We actively engage in the degradation of nature, treating it merely as an object to be exploited.<sup>38</sup>

Regarding specific issues related to forest and land fires, Muhammadiyah has responded with a form of green da'wah. Although Muhammadiyah has published in normative literature, this work does not specifically address forest and land fire disasters. The discussion of disasters is presented in general terms, such as recommendations for anticipating the causes of fire disasters and mitigating the associated risks.<sup>39</sup> Meanwhile, in *Fikih Air*, published by Muhammadiyah, there is a special discussion regarding forest damage. Forests serve as vital water catchment areas. The destruction of forests significantly contributes to the water crisis; without forests and trees, rainwater flows directly as surface runoff to the sea, leaving little to be absorbed into the soil. Consequently, the reduction in water retention in the ground leads to a decrease in clean water reserves, disrupting the groundwater system.<sup>40</sup>

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<sup>36</sup> Zaman and Tanjung, "Muhammadiyah and Environmental Protection Advocacy," 185.

<sup>37</sup> Voice of Muhammadiyah 23rd Edition, 101st Th, 1 -15 December 2016, hlm. 6.

<sup>38</sup> "An Effort to Save the Universe," accessed December 26, 2023, <https://www.suaramuhammadiyah.id/read/ikhtiar-menyelamatkan-semesta>.

<sup>39</sup> Tarjih and Muhammadiyah, "Disaster Fiqh," 65.

<sup>40</sup> "Brm-Munas-Tarjih-Ke-28.Pdf," 8, accessed December 26, 2023, <https://tarjih.or.id/wp-content/uploads/2020/08/Brm-Munas-Tarjih-Ke-28.pdf>.

At the implementation level, Muhammadiyah responded to the forest and land fire disaster with a variety of activities, including: coordinating with stakeholders in the affected areas through representatives of Regional Leaders; assessing the impacted regions and determining needs; activating Muhammadiyah coordination posts; fundraising and providing assistance; extinguishing forest fires; opening oxygen houses and oxygen vehicles; distributing logistical support; distributing masks; and offering health services and risk mitigation.

### **Nahdhatul Ulama Respon**

The legal issue of pollution and environmental destruction was addressed at the 1994 Nahdlatul Ulama Congress in Cipasung. It was determined that any actions causing harm to the environment are considered haram, including criminal activities. Consequently, environmental destruction not only contravenes religious law but may also lead to legal repercussions from the state.<sup>41</sup>

For example, KH Sahal Mahfudz wrote an article for Aula magazine, published in 1988 by the East Java NU board. KH Ali Yafie published a collection of essays titled *Fiqh Sosial* in 1994, although it may have been written much earlier. The article "Fiqh Norms and Environmental Issues" served as a significant indicator of the early concern among NU figures regarding environmental issues. Subsequently, Ali Yafie gained recognition as a scholar deeply engaged in Environmental Jurisprudence.<sup>42</sup>

The establishment of a branch of the organization dedicated to environmental issues marked a significant development in discussions surrounding these topics within the youth community. At the 32nd Muktamar held in Makassar in 2010, the formation of Nahdlatul Ulama's (NU) Disaster Management and Climate Change Institute (LPBI) was officially approved. Subsequently, the daily plenary meeting of PBNU confirmed and formalized the establishment of this organizational wing. In 2015, LPBI NU appointed a new management team for its second term. LPBI NU is an institution that is structurally responsible for implementing NU's policies and programs in the areas of environmental conservation, disaster management, and climate change.<sup>43</sup>

Regarding the issue of forest and land fire disasters, the Nahdlatul Ulama (NU) response includes initiatives and movements led by both official PBNU representatives and community members, categorizing this response as PBNU Disaster Management and Climate Change Institute (LPBI) has emphasized that the challenges posed by forest and land fires in Kalimantan and Sumatra cannot be addressed solely through punitive measures against corporations and individuals responsible for these fires. It is equally important to raise public awareness to

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<sup>41</sup> Romdloni and Djazilan, "Kiai and the Environment; Revitalizing the Ecological Crisis Based on Religious Values in Indonesia," 121.

<sup>42</sup> M. Khoirul Huda, "The Nu Community's Contribution to the Issue of Environmental Sustainability in Indonesia," *Journal of Political Dialectics* 7, no. 2 (2023): 172–73.

<sup>43</sup> Huda, 182.

discourage the practice of burning forests and land.<sup>44</sup> Then, PBNU, through Banser, is actively collaborating with stakeholders to extinguish fires and promote social movements.

## Conclusions

The involvement of the Muslim community and the use of religious narratives to strengthen the environmental sustainability movement are crucial. The Indonesian Muslim organizations MUI, Muhammadiyah, and NU, which are among the largest Muslim communities in the country, prioritize environmental issues in their discussions. In the context of forest and land fires—major contributors to deforestation that routinely occur in Indonesia and have detrimental effects—the Muslim community has also taken action. Collectively, these three organizations have agreed to advocate for the prevention of forest and land fires, emphasizing that such disasters contradict religious values that promote environmental protection. MUI specifically addressed this issue by issuing a green fatwa, MUI Fatwa Number 3 of 2016, which declares the act of burning forests and land as Haram (forbidden). Meanwhile, Muhammadiyah and NU have similarly responded by promoting green da'wah, urging the preservation of forests and land from fires, and actively engaging in fieldwork to provide assistance in disaster relief efforts.

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