OPEN ACCESS

https://doi.org/10.62159/dawuh.v7i2

DAWUH: Islamic Communication Journal Vol . 7 No. 2 (2026)

Check for updates

Research Article

Communication Patterns in the Indonesian Ulema Council's Fatwa on the Law of Global Climate Change Control

Agus Fatuh Widoyo [1]*, Athoillah Islamy [2], Muhammad Abduh [3], Ariyadi [4]

[1] Institut Islam Mamba'ul 'Ulum Surakarta
[2]Sekolah Tinggi Agama Islam Ki Ageng Pekalongan, Indonesia
[3]Institut Agama Islam Tasikmalaya
[4]Universitas Muhammadiyah Palangkaraya

Email*: agusfatuh04@gmail.com

Received: 18 March 2026	Revised: 30 March 2026	Accepted: 27 June 2026

Abstract

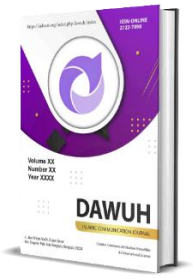
This study aims to identify the construction of mass communication functions in the literacy of the fatwa of the Indonesian Ulema Council (MUI) Number 86 of 2023 concerning the Law of Global Climate Change Control. This qualitative study uses a content analysis approach. Primary data uses the MUI Fatwa Number 86 of 2023 on the Law of Global Climate Change Control, as well as various scientific literature relevant to the study topic as secondary data. The theory of mass communication functions by Harold Lasswell serves as the foundation of the perspective of this study. Documentation techniques were used in data collection, and data analysis techniques included reduction, presentation, and verification stages. This study concludes that there are three functions of mass communication in the literacy of MUI's fatwa on the Law of Global Climate Change Control, including the function of environmental monitoring related to the rampant phenomenon of natural disasters as a result of global climate change. Then, the function of social correlation related to the importance of cooperation between MUI with all elements of society and government agencies in the implementation of the fatwa on controlling global climate change. Furthermore, the function of social transmission is related to MUI's duty in instilling guidelines for Muslims in facing the problem of global climate change. The theoretical implications of this study highlight the importance of adopting a holistic approach to mass communication in the dissemination of fatwa-based literacy regarding environmental and socio-religious issues.

Keywords: Mass Communication, MUI Fatwa, Law, Global Climate Change.

Publisher's Note:

Yayasan Darussalam Bengkulu stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Copyright
2026 by the author(s).
License Yayasan Darussalam, Bengkulu, Indonesia.
This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA 4.0)
license (https://creativecommons.org/licenses/by-sa/4.0/).



INTRODUCTION

Global climate change is a crucial issue for the survival of the world community. The problem can be identified by the phenomenon of rising sea levels, ocean warming, temperature and rainfall and tropical storms that occur in various countries, including Indonesia as a tropical country that is vulnerable to the adverse effects of global climate change (Legionosuko et al. 2019). In fact, Indonesia is also categorised as a country with a high potential for natural disasters, such as volcanic eruptions, floods, tsunamis, forest fires, and other natural disasters (Syahr et al. 2024). Such conditions encourage the importance of awareness of the Indonesian people to mitigate and adapt to disasters that can occur due to global climate change (Abbass et al. 2022). In this context, it is important to foster a collaborative and informative dialogue between religious and scientific perspectives as a means of mitigating and adapting to such natural disasters(Khalifah and Qonitah 2026).

Responding to the potential ecological problems as above, the role of the government and all elements of Indonesian society should also be active in tackling the adverse effects of climate change at the global level(Bataranotti and Adipratama 2022). These ecological problems require serious and massive handling through socio-cultural norms, the state and religious teachings, as well as for Muslims it is also important to have fiqh (Islamic law) guidelines that are solutive. Given the position of fiqh to be a variant of Islamic teachings that can be a legal basis for Muslims in acting, it is important to have fiqh (Islamic law) guidelines that are solutive (Moksin, Mat, and Bakar 2024). In addition, the act of conserving the natural environment also receives great attention in the fiqh teachings(Rois, Jannani, and Mufid 2024). In other words, in the context of responding to the problem of global climate change, the existence of fiqh for Muslims is also expected to present an adaptive and solutive legal construction. (Islamy, Abduh, et al. 2024). This is where the presence of fatwas related to the response of Muslims to climate problems becomes urgent (Harnowo and Habib 2024). Although in this context, it is important to have fatwas that emphasize the integration of Islamic and scientific perspectives(Assya'bana et al. 2026). In addition, in practical terms, there is a need for a paradigm and communication strategy for da'wah to disseminate fatwas in a persuasive and contextually appropriate manner(Aini et al. 2026). Such a conclusion is not excessive, because the practice of Islamic da'wah can serve as a medium for the transformation of educational values in responding to social problems that are constantly dynamic (Mastori et al. 2026).

In the Indonesian context, the Indonesian Ulema Council in 2023 also issued Fatwa Number 86 of 2023 on the Law of Global Climate Change Control. In the fatwa, there are legal provisions that confirm that all forms of actions that have implications for natural damage and climate problems are haram. In addition, the fatwa also emphasises all elements of society and government to be able to contribute to mitigation and adaptation to global climate change(Indonesia 2023, 8).

The legal provisions above show that MUI through its fatwa authority can be a medium of mass communication in the form of legal literacy (fatwa) for Indonesian Muslims to understand the condition of the global climate problem, and how to respond to it. Moreover, as a country with a large population that adheres to Islam, Indonesia has an important role and can contribute greatly to ecological conservation (Jannah 2024, 397). On this basis, this study has an initial argument, that the presence of fatwa stipulated by MUI becomes mass communication literacy that serves to guide Muslims in Indonesia to be able to realise the occurrence of global climate change problems, and how collective efforts in tackling it and how to act according to the norms of Islamic law (fiqh).

Through content analysis approach, this qualitative study aims to identify the construction of mass communication functions in MUI fatwa on the Law of Global Climate Change Control. Various previous studies that are relevant to the subject matter of this study include Moh. Mufid's study, which states that MUI's fatwa related to the response to the environmental crisis can function as a tool of social control and social engineering. (Mufid 2023, 92). This statement is also corroborated by Supian's study, which explains that MUI's fatwa related to the response to environmental problems is a manifestation of its role as an Islamic da'wah institution that also responds to issues related to human relations with the natural environment, not limited to human relations with God or with fellow humans (Supian 2020, 13–30). Furthermore, a study by Muhaimin said that the MUI Fatwa related to environmentally friendly mining is a fiqh product that refers to the benefit of the public interest and environmental conservation (M. Muhaimin 2022, 49–50). This explanation is parallel to the study of Fachruddin Majeri Mangunjaya, and Gugah Praharawati who concluded that various MUI fatwas related to responses to environmental problems contribute praxis in encouraging Muslims to be involved in overcoming the challenges of increasing environmental problems and awareness to conserve nature (Mangunjaya and Praharawati 2019, 1).

The novelty and distinction side of this study from the previous studies above is that the focus of this study is to identify the function of mass communication in MUI's fatwa literacy on the Law of Global Climate Change Control, both from the aspect of environmental monitoring function, correlation and social transmission. That focus becomes an important object to be studied in seeing the strategic role of MUI as part of Islamic da'wah institution in guiding Muslims in Indonesia on how to respond to the phenomenon of global climate change problem. Therefore, this study is urgent to do.

METHODS

The main focus of this study is to identify the construction of mass communication functions in the fatwa issued by the Indonesian Ulema Council regarding the Law on Global Climate Change Mitigation. To address this research focus, this qualitative study in the form of a literature study uses a normative-philosophical approach and content analysis. The primary data of this study uses the manuscript document of Fatwa of the Indonesian Ulema Council (MUI) Number 86 of 2023 concerning the Law of Controlling Global Climate Change, and various scientific literatures that are correlative to the main discussion are used as secondary data.

Three components in the function of mass communication constructed by Harold Lasswell in the form of environmental observation, group correlation, and transmission of social heritage become the basis of perspective to answer the subject matter of the study. Documentation techniques were used in data collection, and data analysis techniques included reduction, presentation, and verification stages.

RESULTS AND DISCUSSION

Functions of Mass Communication

Mass media is one of the social institutions that has an important role in the life of modern society in today's global era. The existence of the mass media can function to serve various forms of community life needs, both related to information, education, and entertainment. This explanation shows that the existence of mass media has a social responsibility that can be internalised in its operational system for the life of the wider community. Through the information conveyed, the mass media can become a source of reference regarding public knowledge about certain issues. In this context, the mass media has a responsibility for the dissemination of knowledge which can have implications for the development of social life. (Abdul 2013, 158). On this basis, the theory related to the function of mass communication is urgent to study and develop in order to realise the effective development of the role of mass media.

In the perspective of communication science, the function of mass communication is an important object to position communication in communication activities in social life. In addition, the function can position the extent to which the axiology of a mass communication can be reviewed in its empirical aspects. In this context, the function of mass communication cannot be separated from the root of the communication function itself (Wazis 2022, 61). According to Harold D. Lasswell, the occurrence of mass communication processes in social life can play three functions, including the functions of environmental supervision, correlation, and social transmission(Laswell 1948, 228). The existence of an environmental monitoring function in the form of disseminating information and objective interpretations of events in the social environment in the hope of providing social control for the community, so that various unexpected things do not occur. Then, the function of social correlation in the form of providing interpretations and information that correlate one social group with another social group to realise an agreement in action in response to events that occur in society. Furthermore, the social transmission function is in the form of dissemination of norms, education, morals, or ethics in responding to social events that occur from one generation to another, or one group to another (Abdul 2013, 56–57). In this context, social transmission is synonymous with the process or transfer of customs, values, and rules from one generation to another within a group or society (Jampel, Sudhita, and Suartama 2016).

Furthermore, Lasswell also explained that there are three groups that have good potential to carry out the three functions of mass communication. The environmental monitoring function can be played by diplomats, foreign correspondents, and other parties as an environmental conservation measure. Then the social correlation function can be played by editors, journalists and spokespersons as an internal response liaison. Furthermore, the social transmission function can be played by academics in an effort to pass on norms, habits and values to the wider community (Wazis 2022, 61–63). From here it can be understood that the functions of environmental monitoring, social correlation and social transmission are three functions of mass communication that are correlative and synergistic in realising the effectiveness of social communication objectives related to efforts to respond to problems or issues that occur in society. The existence of these three mass communication functions in this study will also be used as a perspective basis in answering the main problem of the study.

The Role of Fatwa of the Indonesian Ulema Council in Social Problems

The existence of fatwa is an explanation of Islamic law (fiqh) related to the issue as a form of response to questions from those who request it (mustafti), either individually or collectively. However, a fatwa is not a binding legal opinion. However, it is important to note that the determination of a fatwa goes through various forms of consideration from the muftis (people who give fatwas) regarding various aspects surrounding the issue they are answering. Therefore, fatwas can vary even though they are related to the same legal issue (Hamzah 2017, 132–33). This reinforces the view that in sociological construction, the relationship between law enforcement principles and social and cultural values is interrelated (Muhammad Tsaqib et al, 2024)

In the Indonesian context, the Indonesian Ulema Council (MUI) represents a fatwa institution established by the government (Ansori 2022, 55). The presence of MUI fatwa has contributed a lot in responding to various developments of Islamic law problems in Indonesia (Jamaa 2018, 30). This is because since the establishment of MUI on 26 July 1975, it has become a collective Muslim leadership organisation that connects the relationship between ulama and umara (government) in order to succeed national development, advice and fatwa related to religious and social issues. Therefore, MUI's fatwa products are often related to the urgency of the issues discussed that are very serious and have an impact on the benefit of national life. Therefore, the urgency of MUI's fatwa is projected to keep Muslims in Indonesia from deviating from the corridor of Islamic law when facing the problems of social life of the community.

To be clearer about the role of MUI's fatwa among Indonesian Muslims, at least it can be seen from four basic attitudes of MUI that become the paradigmatic basis of its activities. First, the effort to gain legitimacy from the society and to have a good relationship with Islamic organisations. Second, the effort to maintain a good relationship with the government. Third, efforts to foster active participation from Muslims in national development. Fourth, efforts to maintain harmonious relations between Muslims and non-Muslims. Meanwhile, the praxis urgency of MUI fatwa itself can be understood from the aspect of role and influence. In terms of its role, MUI's fatwa can describe MUI's response to various forms of phenomena and polemics in the community related to socio-cultural issues and government policies from an Islamic perspective. Meanwhile, in terms of its influence, MUI's fatwa can explain the implications and follow-up of the fatwa that it has determined for the life of the state (Hamzah 2017, 133–35).

Although the existence of MUI fatwa has no binding legal force (imperative), but in the realm of practice, various socio-political factors surrounding the fatwa can have an impact on the legal opinion of the fatwa to be strong, even considered authoritative, thus supporting the maker or institution that formulates the fatwa in a certain level of strength and also its application. In other words, the existence, role and power of MUI fatwa in the realm of practice cannot be separated from external factors, both social and political factors (Widigdo and Hamid 2018, 146–47). Therefore, the existence of MUI's fatwa even though as a supporter of the Indonesian government, especially related to the religious issues of Muslims. But in its journey, MUI's fatwa often gets pro and contra responses among the internal Muslims themselves. Moreover, the relation between MUI fatwa and democratic political system is often questioned by certain parties. But regardless of the dynamics, the existence of MUI complements the structural function and existence of various government institutions such as the Ministry of Religious Affairs, and so forth (R. Muhaimin and Muslimin 2023, 225). Therefore, MUI becomes a part of religious institution that becomes an important instrument in the realisation of civilisation of social religious life in Indonesia.

The Function of Mass Communication in MUI's Fatwa on the Law of Controlling Global Climate Change

The global ecological crisis calls for a solution-oriented approach(Burhanudin and Arrakhman 2026, 14). Therefore, for Indonesian Muslims, responding to the problem of global climate change requires the importance of a set of norms that can lead to wise attitudes and actions in tackling it. Here is where the harmony between Islam and nationalism can be manifested by Muslims through a positive attitude, the use of common sense, and contextual understanding in responding to all policies of religious and state life(Nuralik et al. 2026). In this context, the presence of Fatwa of the Indonesian Ulema Council (MUI) Number 86 of 2023 on the Law of Global Climate Change Control is important to be appreciated, and its implementation supported. This is because in that fatwa there are some parts of fatwa literacy that show the form of social communication function by MUI related to the importance of paradigmatic awareness and attitude of Muslims in responding to global climate change.

In the sub-chapter of the main discussion of this study, the result of analysis on three functions of mass communication in the fatwa will be explained, which include the functions of environmental monitoring, social correlation, and social transmission. The description of the explanation is as follows.

1. Environmental Monitoring Function

Climate patterns in Indonesia are classified into three main climate patterns, including monsoon patterns, equatorial patterns, and local patterns that refer to rainfall patterns each year. The existence of climate classification that refers to the rainfall pattern has a positive impact in practice in the form of coherence of each region that is relatively similar (Rusmayadi et al. 2023, 215).

Geographically, Indonesia is located on the equator, has many islands and tropical forest areas, and is surrounded by volcanoes. Therefore, Indonesia is also a country that has a high potential for natural disasters, such as volcanic eruptions, floods, tsunamis, forest fires. Therefore, it is important to adapt and mitigate against various disasters due to global climate change through various forms of strategies (Syahr et al. 2024, 12). Therefore, it is not surprising that issues related to global warming and natural destruction in various perspectives are also often the object of research in Indonesia (Syahadat and Putra 2022, 43).

Global Climate Change is an ecological problem whose impact can be worrying for the life of mankind. This is because global climate change can have negative implications on various forms of climate change in the lives of global communities, such as rising sea surface temperatures, extreme weather intensity, changes in rainfall patterns and large waves(Ulfa 2018, 41–49). These impacts are not only detrimental to the ecosystem, but also adversely affect food security, public health, and the economy as a whole. This condition requires the importance of public and government awareness to take various forms of strategic policies in overcoming it.

In response to the problems that are the implications of global climate change, the MUI fatwa on the law of controlling global climate change states various considerations that are important aspects to be realised, known and considered by Muslims in Indonesia. These considerations are as follows.

First, the global climate change disaster requires collaborative and participative control among human beings on earth. Second, the global climate change disaster requires human beings as khilafah (leaders) on earth to be responsible for realising the benefits of natural life. Third, catastrophic global climate change is caused by complex factors including economic, social, political, cultural, attitudes, social perceptions and even community beliefs. Fourth, the community must carry out mitigation and adaptation in responding to global climate change so as not to cause damage. Fifth, the Indonesian Ulema Council must establish a fatwa on the law of controlling global climate change as a legal guideline for Muslims in Indonesia (Indonesia 2023, 1).

Various considerations above in the perspective of mass communication function can be said as a form of literacy that shows the function of environmental monitoring by MUI based on its observations of various global climate problems that occur in the community. In other words, the function is realised through MUI's fatwa which becomes religious literacy media in disseminating information and messages to the society, especially Muslims in Indonesia.

The existence of environmental monitoring function through the fatwa shows that MUI performs actions in the form of information dissemination and objective interpretation of various events or occurrences that become the impact of global climate change problems in the community. It is intended that through the fatwa on the law of global climate change control can be a social control so that people are vigilant and there are not various things that are not expected from the negative impact of global climate change.

2. Social Correlation Function

Climate change can pose major risks to human health, global food security and economic development. Such conditions require various forms of adaptive measures in responding to various forms of adverse implications of global climate change. (Legionosuko et al. 2019, 295–312). The problem emphasises the importance of socialising the value of caring for the natural environment (Aqillah, Wahyuningsih, and Aninnas 2024, 28). In this case, global climate control efforts are not only the obligation of the government, but also the people. Therefore, collaborative awareness between the government and all levels of society to face the challenges of global climate change is very important. The government is expected to formulate effective and sustainable policies in order to maintain the balance of the ecosystem and protect human life. In this context, the importance of awareness of all elements of society and the government is expected to synergise in facing various forms of risks from existing global climate change.

Seeing the importance of synergy between the government and all elements of society in facing the various problems of global climate change, the MUI fatwa on the law of controlling global climate change also emphasises the importance of various collective efforts made by the government and all components of society in overcoming it. This can be seen from several recommendations in the fatwa aimed at the central government, local governments, legislators, businessmen, religious leaders, educational institutions, and the wider community to carry out mitigation and adaptation in responding to global climate change so as not to cause damage (Indonesia 2023, 8–10).

If seen in the perspective of mass communication function, then various recommendations in MUI fatwa above can be said as a form of religious literacy that shows social correlation function on the importance of Muslims' awareness in order to build cooperation in addressing various problems that become the impact of global climate in society. This correlation function is MUI's

emphasis on the importance of Muslims' public awareness to be able to synergise with the government and all elements of society in doing preventive and solutive actions towards the problem of global climate change.

The above conclusions are also parallel with the task of MUI itself as an Islamic religious institution that can be a medium of liaison between ulama and the government in the success of national development. In addition, MUI also has a duty to improve the cooperation relation between Islamic organisations, institutions and Muslim scholars in providing guidance and direction to the life of society, especially Muslims in Indonesia. In addition, the existence of MUI fatwa literacy in the perspective of new media can also be understood as a medium for the formation of community collaboration related to the implementation of da'wah messages contained in the fatwa (Mudhofi, Adeni, and Karim 2024, 202). Therefore, it is not excessive if the various forms of recommendations to overcome the problem of global climate change contained in the MUI fatwa are understood as a form of religious literacy that has a social correlation function from MUI in an effort to provide interpretation and information that correlates one social group with other social groups in realising the consensus of praxis action against the problem of global climate change that occurs in the community.

3. Social Transmission Function

The various forms of problems caused by global climate change require the importance of a variety of social engineering strategies in a systematic and planned manner. Therefore, understanding the importance of global climate change is urgently important for the entire community. This emphasises the importance of adaptation strategies as a preventive measure against the problems that are the implications of global climate change, and also as an anticipatory step for the long term as a climate change adaptation agenda with its integration in national development planning(Ainurrohmah and Sudarti 2022, 5–6). In this context, increasing knowledge about the environment and sustainability ethics for the community can better understand how their behaviour has a positive impact on the ecosystem, such as environmentally friendly lifestyles and engaging in mitigation efforts. Especially in the context of modern life, which is driven by current developments in digital media, this can effectively support the dissemination of Islamic values in the public sphere(Utami et al. 2026).

Seeing the importance of adaptive and anticipatory strategies above, the transmission of educational values, social norms, culture and law in responding to the problems of global climate change, the MUI fatwa on the law of controlling global climate change also states the importance of various legal provisions that can be a guide for Muslims in overcoming it. This can be seen from various forms of guidelines in the MUI fatwa, among others, as follows.

First, all forms of action that have implications for natural damage and natural crises are haram. Second, deforestation and forest burning that have bad implications for natural ecosystems are haram. Third, all elements of society must make efforts to mitigate and adapt to global climate change, minimise carbon footprints that are not primary needs, and an equitable energy transition (Indonesia 2023, 8–10).

As for when viewed in the perspective of the function of mass communication, the various legal provisions that serve as guidelines for Muslims as above can be said to be a form of religious literacy that shows the function of social transmission related to the importance of instilling educational values, norms and provisions of Islamic teachings that can serve as guidelines for

Muslims in facing the problem of global climate change. In fact, when viewed in the perspective of modern communication media, fatwa literacy that contains the function of social transmission can be said to be a product of human intellect in conveying social religious messages that are right on target and relevant to the needs of the conditions of the people who receive them (Sukayat 2023, 376). This social transmission function is MUI's emphasis on the importance of a set of Islamic legal norms that can become legal ethics for Muslims in facing the problem of global climate change. In other words, the function of social transmission in the literacy of religious fatwa issued by MUI is a form of dissemination of norms, education, morals, or ethics for Indonesian Muslims in responding to the problems that occur due to global climate change, so that the presence of MUI's fatwa on the law of controlling global climate change is expected to form habits, values, and rules from one generation to another in the midst of Muslim life in facing the problem of global climate change that occurs in Indonesia. This confirms that educational and legal values can be integrated in fatwas related to social religion (Islamy, Zulihi, et al. 2024, 333). In other words, the existence of the fatwa can contribute greatly to shaping the religiosity of the people in Indonesia(Pratama et al. 2024, 85).

Based on the description above, MUI through its fatwa authority can be said to have attempted to transmit theological values and norms to Muslims in particular, and Indonesian society in general in the form of laws and guidelines for controlling global climate change. This social transmission is not just intended for the current generation of Indonesian society, but for the next future generation in a sustainable manner. This is because the impact of global climate change can grow, both globally and domestically in Indonesia.

CONCLUSION

The main discussion of this study concludes that there are three functions of mass communication in the fatwa of the Indonesian Ulema Council (MUI) on the Law of Controlling Global Climate Change. First, the function of environmental monitoring related to the rampant phenomenon of natural disasters as an impact of global climate change. Second, social correlation function related to the importance of relations and cooperation between MUI with all elements of society and government institutions in the implementation of the fatwa on the law of controlling global climate change. Third, the function of social transmission is related to MUI's duty in instilling educational values, norms and provisions of Islamic teachings that can be a guide for Muslims in facing the problem of global climate change.

The theoretical implications of this findings of study highlight the importance of the construction of a holistic mass communication function in the dissemination of fatwa literacy related to environmental and social religious problems. Meanwhile, from a social perspective, the findings of this study call for the collective involvement of all elements of the Indonesian Muslim community in particular, and Indonesian society in general, as well as the government, to actively support the MUI fatwa on combating global climate change. However, this study has not reviewed the level of effectiveness of MUI's fatwa on controlling global climate change in the lives of Indonesian Muslims. This is important for further study.

REFERENCES

Abbass, Kashif, Muhammad Zeeshan Qasim, Huaming Song, Muntasir Murshed, Haider Mahmood, and Ijaz Younis. 2022. "A Review of the Global Climate Change Impacts, Adaptation, and Sustainable Mitigation Measures." *Environmental Science and Pollution Research* 29 (28): 42539–59. https://doi.org/10.1007/s11356-022-19718-6.

Abdul, Halik. 2013. Komunikasi Massa. Makassar: Alauddin University.

Aini, Qorry, Fina Auliya Rizqi, Rona Nur Laila, Nabila Nurul Hidayati, Tia Aidila Safitri, Azahra Agustin, Regita Putri Cahyani, and Nur Fida Alyatuszahro. (2026). Konstruksi Dakwah Multikultural di Tengah Keragaman Budaya Lokal: Studi Pemikirian Gus Mus. *AFHAMUNA: Journal of Islamic Thought* 1 (1): 29. https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/13https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/13

Ainurrohmah, Silfia, and Sudarti Sudarti. 2022. "Analisis Perubahan Iklim Dan Global Warming Yang Terjadi Sebagai Fase Kritis." *PHI: Jurnal Pendidikan Fisika Dan Terapan* 8 (1): 1–10. https://doi.org/10.22373/p-jpft.v8i1.13359

Ansori, Ansori. 2022. "Position of Fatwa in Islamic Law: The Effectiveness of MUI, NU, and Muhammadiyah Fatwas." *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22 (1): 53–72. https://doi.org/10.18326/ijtihad.v22i1.53-72

Aqillah, Muyassyifa Ayu, Sri Wahyuningsih, and Afina Aninnas. 2024. "Da'wah Ecology in Digital Space: A Study of Tiktok Content Pandawara Group Account." *TATHO: International Journal of Islamic Thought and Sciences*, 27–38. https://doi.org/10.70512/tatho.v1i1.5

Assya'bana, Syahrul Achmad, M. Fatih Dzulqarnain, Rahma Faradita, Millati Khanifatuzzahro, Ahmad Ramadhani Naufal, Zerlina Putri Jasmine, Najwa Zakiyatussyarifah, and Khamada Nailatul Adila. (2026). Diskursus Integrasi Islam dan Sains serta Relevansinya terhadap Aktifitas Dakwah Digital. *AFHAMUNA: Journal of Islamic Thought*, 1 (1): 104 https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/46

Bataranotti, Qanszelir Gabriel, and Agung Kurnia Adipratama. 2022. "Peran Dan Tantangan Indonesia Dalam Upaya Menghadapi Perubahan Iklim Di Tingkat Global [The Role and Challenges of Indonesia in the Efforts to Face Global Climate Change]." V*erity: Jurnal Ilmiah Hubungan Internasional (International Relations Journal)* 13 (26): 57–68. https://doi.org/10.19166/verity.v13i26.5246

Burhanudin, and Tetra Vebri Arrakhman. (2026). Integration of Fiqh Awlawiyat and Maqasid Sharia: Priority-Based Ecological Fiqh Paradigm , *FAQIHA: Journal of Sharia Studies*, 1 (1). https://ejournal.aisliterainstitute.com/index.php/faqiha/article/view/32

Hamzah, Muhammad Maulana. 2017. "Peran Dan Pengaruh Fatwa MUI Dalam Arus Transformasi Sosial Budaya Di Indonesia." *Millah: Journal of Religious Studies,* 127–54. DOI: 10.20885/millah.vol17.iss1.art7

Harnowo, Tri, and Fachry Hasani Habib. 2024. "Islamic Law and Environment Issues: Indonesian Ulama Council's Fatwas on Climate Change." *AHKAM: Jurnal Ilmu Syariah* 24 (1): 101–18. https://doi.org/10.15408/ajis.v24i1.34161

Idary, Muhammad Tsaqib, Oyo Sunaryo Mukhlas, Beni Ahmad Saebani, Restu Khaliq. "PLURALITY OF INHERITANCE LEGAL SYSTEMFOR INDONESIAN MUSLIMS: A SOCIOLOGICAL REVIEW." *TATHO: International Journal of Islamic Thought and Sciences* vol.1, Issue.4 (2024):252.

Indonesia, Komisi Fatwa Majelis Ulama. 2023. Fatwa Nomor 86 Tahun 2023 tentang Hukum Pengendalian Perubahan Iklim Global.

Islamy, Athoillah, Muhammad Abduh, Eko Siswanto, and Mohamad Badrun Zaman. 2024. "Reviewing the Fatwa of Digital Da'wah in Indonesia Based on the Paradigm of Contemporary Islamic Law." *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 23 (1).

Islamy, Athoillah, Zulihi Zulihi, M. Aba Yazid, and Muhammad Abduh. 2024. "Integration of Social Sufim Education and Fiqh in Fatwa on Digital Da'wah Ethics in Indonesia." *Briliant: Jurnal Riset Dan Konseptual* 9 (2): 332–39.

Jamaa, La. 2018. "Fatwas of the Indonesian Council of Ulama and Its Contributions to the Development of Contemporary Islamic Law in Indonesia." *Indonesian Journal of Islam and Muslim Societies* 8 (1): 29–56. https://doi.org/10.18326/ijims.v8i1.29-56

Jampel, I. Nyoman, I. Wayan Romi Sudhita, and I. Kadek Suartama. 2016. Komunikasi Massa. Bali: Singaraja.

Jannah, Aptiani Nur. 2024. "Expert Meeting on Green Islam: Igniting Faith-Led Environmentalism Action in Indonesia." *Studia Islamika* 31 (2). https://doi.org/10.36712/sdi.v31i2.41149

Laswell, Harold D. 1948. "The Structure and Function of Communication in Society." The Communication of Ideas. https://cir.nii.ac.jp/crid/1572543025228068480.

Khalifah, Ayu Nur, and Mona Qonitah. (2026). Beyond Dichotomy: Synergy between Islamic Perspectives, Science, and Natural Disaster Mitigation. *AFHAMUNA: Journal of Islamic Thought,* 1 (1): 19 https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/29

Legionosuko, Tri, M. Adnan Madjid, Novky Asmoro, and Eko G. Samudro. 2019. "Posisi Dan Strategi Indonesia Dalam Menghadapi Perubahan Iklim Guna Mendukung Ketahanan Nasional." *Jurnal Ketahanan Nasional* 25 (3): 295–312.

Mangunjaya, Fachruddin Majeri, and Gugah Praharawati. 2019. "Fatwas on Boosting Environmental Conservation in Indonesia." *Religions* 10 (10): 570.

Mastori Mastori, Sunardi Bashri Iman, Sarbini Anim, Zenal Arifin, Restu Khaliq. (2026). Making Da'wah a Medium for Critical Educational Transformation against Secularism and Capitalism , *SALIMA: Journal of Islamic Education*: 1 (1) https://ejournal.aisliterainstitute.com/index.php/salima/article/view/36/28

Moksin, Siti Astri Hj, Muhammad Zahiri Awang Mat, and Norwati Hj Abu Bakar. 2024. "Fiqh Teaching Action Among Islamic Educators in Brunei Darussalam." *TATHO: International Journal of Islamic Thought and Sciences,* 167–83.

Mudhofi, M., Adeni Adeni, and Abdul Karim. 2024. "Implications of the Meeting of Religion and New Media for Contemporary Da'wah in Indonesia." *Jurnal Ilmu Dakwah* 44 (1): 201–16.

Mufid, Moh. 2023. "Reasoning Ecological Fatwas: The Progressive Response of the Indonesian Ulema Council (MUI) to the Phenomenon of Climate Change in Indonesia." *Istinbath: Jurnal Hukum* 20 (02): 102–22. https://doi.org/10.18592/sjhp.v25i1.18001

Muhaimin, Muhaimin. 2022. "Fatwa MUI Nomor 22 Tahun 2011 Tentang Pertambangan Ramah Lingkungan Perspektif Maqashid Al-Syari'ah." *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam* 13 (1): 49–64. http://dx.doi.org/10.21043/yudisia.v14i2.20014

Muhaimin, Ramdhan, and J. M. Muslimin. 2023. "The Role of the Council of Indonesian Ulama (MUI) to the Development of a Madani Society in the Democratic Landscape of Indonesia." *Aspirasi: Jurnal Masalah-Masalah Sosial* 14 (2): 225–39.

Nuralik, Frizzy Ramadhani, Quais Alqurni, Muhammad Usaaqul Firdaus, Ananda Citra Amelia, Tasyaka Syifa Dina Aprilia, Salsa Mufarokhah, Rahma Maulida, Putri Maulida, Rafi Hadiananto Tjasbari. (2026). Gus Baha, Islamic Nationalism, and Social Diversity Harmony in Indonesia. *AFHAMUNA: Journal of Islamic Thought.* 1 (1). https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/22/16

Pratama, Rifky Nosah, Arifah Kholiana, Shakira Shakira, Fatma Kumala, Neska Fitri Noviyanti, and Muhammad Alvian Fadhli Wibisono. 2024. "Dissemination of Religious Formation in The Fatwa of The Indonesian Ulema Council on Digital Da'wah Etichs." *TATHO: International Journal of Islamic Thought and Sciences*, May, 85–96.

Rois, Choirur, Nur Jannani, and Hoirul Mufid. 2024. "Islamic Law Paradigm Responding Conflicts of Interest of Economic Development and Ecological Conservation Hifdz Al-Bi'ah Perspective." *Al-Istinbath: Jurnal Hukum Islam* 9 (1): 193–210. DOI: 10.29240/jhi.v9i1.8660

Rusmayadi, Gusti, Umi Salawati, Susanti Hilda, Dewi Erika Adriani, and Akhmad Rizalli Saidy. 2023. "Impact of Global Warming Due to Climate Change on Equatorial Rain-Patterned Regions." https://repo-dosen.ulm.ac.id/handle/123456789/34499.

Sukayat, Tata. 2023. "Da'wah Communication in the Contemporary Era: Implementing Da'wah Ethics on Social Media." *Jurnal Ilmu Dakwah* 43 (2): 375–90.

Supian. 2020. "Peran Dan Fatwa Majelis Ulama Indonesia (MUI)." Environment. https://mail.online-journal.unja.ac.id/Ad-Dhuha/article/download/9136/10123.

Syahadat, Ray March, and Rizal Ichsan Syah Putra. 2022. "Pemanasan Global Dan Kerusakan Lingkungan: Apakah Masih Menjadi Isu Penting Di Indonesia?" *Envirotek: Jurnal Ilmiah Teknik Lingkungan* 14 (1): 43–50. https://doi.org/10.33005/envirotek.v14i1.179

Syahr, Zulfia Hanum Alfi, Dian Hafit Syaifullah, Buyamin Buyamin, and Novian Uticha Sally. 2024. "The Review Study of Environmental Education Curriculum in Climate Change Mitigation." *Jurnal Presipitasi: Media Komunikasi Dan Pengembangan Teknik Lingkungan* 21 (1). https://garuda.kemdikbud.go.id/documents/detail/3987966.

Ulfa, Mariam. 2018. "Persepsi Masyarakat Nelayan Dalam Menghadapi Perubahan Iklim (Ditinjau Dalam Aspek Sosial Ekonomi)." *Jurnal Pendidikan Geografi* 23 (1): 41–49. https://doi.org/10.17977/um017v23i12018p041

Utami, Dewi Nita, Teguh Luhuringbudi, Kuliyatun Kuliyatun, Safa Husayn Al Rumayh, and Mujhid Budi Luhur. (2026). Artificial Intelligence and the Paradigm of Islamic Communication Transformation in the Digital Age. *AFHAMUNA: Journal of Islamic Thought* 1 (1): 1https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/6

Wazis, Kun. 2022. "KOMUNIKASI MASSA: Kajian Teoritis Dan Empiris." Universitas Islam Negeri Kiai Haji Ahmad Siddiq.

Widigdo, Mohammad Syifa Amin, and Homaidi Hamid. 2018. "The Power of Fatwā in Indonesia: An Analysis of MUI's Controversial Fatwās." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 14 (2): 146–65. https://doi.org/10.18196/AIIJIS.2018.0085.146-165