

KUPI AND THE SUSTAINABLE FATWA MOVEMENT: FEMALE ULAMA RESPONDING TO INDONESIA'S ENVIRONMENTAL CRISIS

Asnal Mala^{1*}

Nelud Darajaatul Aliyah²

Widia ari susanti³

^{1,2,3}Universitas Sunan Giri Surabaya, Indonesia

Corresponding E-mail: malaasnal12@gmail.com

ABSTRACT

This study examines the pivotal role of female ulama in advancing the sustainable fatwa movement as a response to Indonesia's escalating environmental crisis. Employing a qualitative research approach, the study draws on document analysis of fatwas, religious declarations, and policy recommendations issued by the Indonesian Ulama Congress (KUPI), complemented by in-depth interviews with female ulama and pesantren-based environmental activists. The analytical framework is grounded in Islamic ecotheology and gender justice, enabling an exploration of how female religious authority reframes environmental issues as ethical, spiritual, and socio-political concerns. The findings reveal that female ulama, through KUPI and community-based initiatives, have successfully articulated ecological fatwas that prohibit environmental destruction while promoting conservation and sustainable resource management. These fatwas function not only as moral guidance but also as practical frameworks for grassroots environmental action, particularly through the empowerment of women and local communities. This article argues that strengthening the authority of female ulama within Islamic religious discourse enriches environmental debates by introducing more inclusive, justice-oriented, and sustainability-focused perspectives. As key agents of change, female ulama make significant contributions to the development of contemporary Islamic thought in Indonesia while offering faith-based, transformative solutions to environmental degradation and gender inequality.

This work is licensed under a [CC BY-NC 4.0](https://creativecommons.org/licenses/by-nc/4.0/).



 <https://doi.org/10.15642/ijigs.1.2.71-80>

How to Cite Mala, A., et.al (2026). KUPI and The Sustainable Fatwa Movement: Female Ulama Responding to Indonesia's Environmental Crisis. *The Indonesian Journal of Inclusion, Child, and Gender Studies*, Volume 1 (2), 71-80.
<https://doi.org/10.15642/ijigs.1.2.71-80>

Introduction

The global environmental crisis and the consequences of climate change are currently being discussed around the world, including in Indonesia, facing many challenges in managing its natural resources sustainably and preserving its ecosystems. Religious principles must be incorporated into environmental policy in situations like this (Idris, Mokodenseho, Willya, & Otta, 2020). Deforestation in Riau led to the loss of 80,000 hectares of peat forest in 2011. In 2012, South

* Corresponding author: Asnal Mala, malaasnal12@gmail.com

 <https://doi.org/10.15642/ijigs.1.2.71-80>

Sumatra's forest area decreased drastically from 3.7 million hectares to only 800 thousand hectares. Oil palm plantations continue to grow, destroying 35 ha of forest in Papua every month. The total damage reached 10.8 million hectares in 2014. The area was hit by forest fires in 2015, destroying 44,564 hectares of forest. About 8,500 hectares of mangrove forests on the coast of Java were converted into pond areas and tourism development in 2016 (VIVA, 2017). Indonesia has 124 million hectares of forest remaining, but from 2010 to 2015, the country experienced significant forest loss, ranking second highest in the world with an average loss of about 684. 000 hectares per year (Kompas Cyber Media, 2019).

Public awareness of the impact of environmental damage on human life is increasing, making nature preservation one of the main challenges facing the world today. Every individual around the world to contribute to preserving nature and dealing with environmental issues. The role of women scholars is very important in social and environmental issues. To maintain and improve nature conservation, both the public and the government need to realize the importance of a role in conservation efforts, the government, in particular, plays a crucial role in maintaining and protecting the environment (Ramadhan, 2019).

The Qur'an prohibits damaging the environment. Al-A'raf [7]: 56 *"And do not cause any damage on the earth after (Allah) has repaired it..."* This verse emphasizes the prohibition of doing *Fasad* (damage), which many scholars understand includes social and ecological damage. Furthermore, environmental damage due to human actions QS. Ar-Rūm [30]: 41 *"It has been seen that the damage on land and in the sea is caused by the deeds of human hands..."* This verse explicitly links environmental damage to human behavior, as well as being the basis of ecological ethics in Islam. A warning about the destruction of previous civilizations QS. Al-An'ām [6]: 6 *"Do they not notice how many people before those whom We have destroyed..."* This verse reminds humans to learn from the collapse of previous civilizations due to tyranny and neglect of Allah's provisions, including in the management of nature. The destruction of the land due to human behavior QS Al-Qaṣṣ [28]: 58 *"And how many lands We have destroyed because its inhabitants live in luxury..."* This verse is often interpreted as a warning that overexploitation and injustice can lead to environmental and social destruction.

The Qur'an expressly emphasizes the obligation to preserve the environment and prohibits all forms of destruction (QS. Al-A'raf [7]: 56; QS. Ar-Rūm [30]: 41), and reminds people to learn from the destruction of previous civilizations that collapsed due to tyrannical and exploitative behavior emphasizing that protecting the environment must be done, while prohibiting destruction, reminding humans to take lessons from previous civilizations that have collapsed, due to not paying attention to the environment. Important contribution of the order to prevent environmental crises and to maintain the preservation of nature (Siti Rohmah, et al., 2022).

The spiritual crisis facing humanity today is further exacerbating the ecological crisis. The root of the damage inflicted by the capitalist economic system, science, and technology lies in the spiritual crisis. The anthropocentric paradigm in humanism argues that modern humans have the right to make the most of all natural resources (Zuhdi, 2015). Damaging the environment is considered haram for two reasons. First, man has depended on nature since the beginning of its creation, and second, nature was created with perfect balance (Al-Hijr [15]: 19). Maintaining the balance of nature is the responsibility of man (Al-Baqarah [2]: 29) (Zuhdi, 2015).

In Indonesia, deforestation and green land conversion are on the rise, causing disasters such as floods, landslides, and tornadoes to occur more frequently and more intensely. (Siti Rohmah, In'amul Mushoffa, Moh. Anas Kholish, 2022). Landfill (TPA) that is suitable for the system needed (Mahyudin, 2017). Most plastic waste is not recycled and only a few make it to landfills. As a result, a lot of plastic waste ends up in waterways, rivers, and even carried all the way to the ocean. Plastics account for 42% of the waste in Indonesia's marine waters, followed by wood

at 24% and rubber at 13%. One of the serious impacts of plastic waste pollution in the ocean on biodiversity (Mahyudin, 2017).

The treasure of Islamic law, the discussion of the environment is known as *fiqh al-bi'ah* (environmental *fiqh*). Although there are no classical scholars who explicitly formulated *fiqh al-bi'ah* as a separate discipline in their works, the basic principles relating to environmental protection have been spread across various branches of classical *fiqh*. The study can be found in the discussion of *hifz al-bi'ah* (protection of nature), the prohibition of *fasād* (damage), the concept of *khalifah fi al-ard*, the management of natural resources (*al-milkiyyah*), the right to water (*haqq al-mā'*), protected areas (*hima*), and the prohibition of overexploitation.

Environmental jurisprudence in the modern era is the result of the development and contextualization of classical *fiqh* principles that are adapted to contemporary ecological challenges. This development is carried out through the *maqāshid al-syarī'ah*, especially the protection of life (*hifz Al-nafs*), descendants (*hifz Al-Nasl*), and the sustainability of human life, so that the *fiqh* of *al-bi'ah* serves as a normative foundation in responding to the current environmental crisis. There are no classical scholars who specifically discuss *fiqh bi'ah* in books, studies in classical works are used as a basis for developing environmental *fiqh* in this modern era (Siti Rohmah, et.al, 2022). Environmental jurisprudence plays an important role in instilling awareness that selling on the sidewalk is an act that deprives pedestrians of their rights and is contrary to religious teachings (Ramadhan, 2019). Proposed response to the increasingly alarming environmental crisis (Wildan Fatoni Yusuf, 2022). KUPI (Indonesian Women's Ulema Congress) also took a firm step by issuing a fatwa stating that damaging the environment is haram.

The Fatwa of the Indonesian Women's Ulema Congress (KUPI) Number 3 of 2022 emphasizes that allowing environmental damage due to irresponsible waste management is an unlawful act. Although this fatwa is not explicitly formulated within the framework of "environmental jurisprudence" as a discipline in itself, the substance of the fatwa shows a strong concern for ecological issues as part of religious responsibility. This fatwa is based on the principles of reciprocity (*mubādalah*), kindness (*ma'rūf*), and essential justice, especially in protecting vulnerable groups, including women and affected communities.

From the perspective of KUPI, protecting the environment is understood as an integral part of social worship, which emphasizes the importance of harmonizing the relationship between humans and nature as a religious mandate. The environment is part of the responsibility of worship, which emphasizes the importance of harmony between humans and nature. Given that environmental damage has a heavier impact on vulnerable groups, including women, women scholars through KUPI have issued a fatwa that affirms the importance of fair and sustainable environmental management, while protecting the rights of women and affected communities (Mubjadi, 2022).

Previous research has shown a correlation between environmental degradation and its impact on women's well-being. Research from the World Bank (2020) revealed that rural women often have to travel longer distances to get clean water due to local water source pollution, which increases workload and health risks (World Bank, 2020).

The issue of environmental *fiqh* in research related to providing valuable insights. For example, the article entitled "Fiqh Al Bi'ah: The Formulation of the Concept of Maqashid Sharia in Environmental Conservation and Restoration" reviews various disaster prevention and management efforts by applying the principle of *hifdzul bi'ah* (Ubaidillah, 2010). Second, an article written by Mariatul Istiani and Muhammad Roy Purwanto with the title "Fiqh Bi'ah in the Perspective of the Qur'an" reviews the application of theological principles in environmental management (Mariatul Istiani And Muhammad Roy Purwanto, 2019). Third, the article entitled "Ecological Fiqh: Building Ecological Fiqh for the Preservation of the Cosmos" discusses

various steps that can be taken to preserve the environment by adopting an environmental fiqh approach (M. Ridwan, 2013).

Based on previous research, there is still no article that discusses the following translation of the title into a discussion of women scholars and the sustainable fatwa movement: responding to the environmental crisis in Indonesia, by highlighting how gender perspectives affect religious approaches to environmental issues. Furthermore, this research identifies the contribution of women scholars in the religious response to the environmental crisis and develops a deeper understanding of the environment and gender roles.

Methods

This type of research is qualitative using a case study approach, the data was collected through in-depth interviews with several women scholars involved in formulating environmental fatwas in regions in Indonesia. Document analysis and participatory observation are also used to gather information about the process and content of the fatwa that has been issued. The data analysis technique applied is content analysis to understand the narrative and arguments used in fatwas. To achieve this goal, this article combines a literature and field research approach, conducted by analyzing

KUPI Fatwa Number 3 of 2022 emphasizes that protecting the environment, especially in waste management and prevention of ecological damage, is a religious obligation that contains the principles of justice, benefit, and reciprocity, with special attention to the protection of vulnerable groups such as women and the environment that allowing environmental damage due to waste is haram (Faqihuddin Abdul Kodir, 2022).

Results

Women Scholars and Environmental Movements

The term "scholar" is used to describe someone who has a deep understanding of the truth (Al-Razi, A. Al-Qasim, 1972). "Ulama" is the plural form of the word "alim", derived from the verb "alima", which means "to understand" or "to know". Specifically, the word "alim" refers to someone who has deep knowledge and is an expert in Islamic religious science. The term "shighat mubalaghah" refers to the nature of "very" or "maha". "الجهل" which means "not knowing", is the opposite of "science" (Shihab, M. Q., 2012). Commentators, hadith experts, kalam experts, Arabic linguists, as well as other related disciplines, such as nahwu and balaghah (Muhtarom, 2005).

Specifically, a scholar can be interpreted as: a. A Muslim who masters Islamic religious knowledge; b. A Muslim who understands the sharia of Islam in its entirety (kaffah), as explained in the Quran and as-Sunnah; and c. A person who is a role model for Muslims in understanding and practicing these teachings (Sri Isnani Setiyaningsih, 2021). The term "female scholars" is often unfamiliar due to the general knowledge of scholars and their relationship with women, for those who are actively involved in Islamic intellectual and social discourse in Indonesia, this term still feels foreign (Jajat Burhanudin, 2002). Research on women scholars is still rare in Indonesia and in Islamic countries with a majority Muslim population. Women scholars are almost never the focus of research, although studies on women and gender issues are gaining attention. This shows the early belief that women do not have a significant role in the ulema, even in the context of general science (Muhammad, K. H., 2020).

The role of female scholars side by side with male scholars as the heirs of the prophet in continuing prophetic missions, is tasked with spreading knowledge, freeing people from slavery to other than Allah SWT, and applying the principles of *Amar Ma'ruf and nahi munkar*. Everyone can improve noble morals to achieve the vision *Rahmatan Lil Alamin* ((Muhammad, K. H., 2020). There are several important challenges that still stand in the way, one of which is the sources of religious

knowledge possessed by Muslims to this day, the main religious sources are still largely derived from the thought and habits of Muslims in the Middle Ages, developed in the patriarchal Arabs cultural, political, social, and economic systems. Men are given the power to regulate people's lives in a patriarchal system.

To answer these challenges, a new paradigm is needed among Muslims. First, scholars, both men and women, develop a more open, inclusive, and contextual understanding of Islam to religious sources. The approach used needs to be critical, rational, and substantive, so that it is able to interpret Islamic teachings according to the needs of the times. Female scholars and male colleagues need to do *ijtihad* collaboratively in order to produce Islamic knowledge and fatwas that are fair and free from discriminatory biases.

Second, it is time for scholars of both genders to synergize in reconstructing religious thought by shifting traditional interpretation patterns towards the *takwil* or hermeneutic model, which emphasizes understanding the meaning behind the text. This shift also reflects a transition from conservatism to progressivism, from simply understanding the text literally (*fahm al-khitab*) to the disclosure of the moral goals and values contained in the text (*fahm al-murad min al-khitab*), as formulated in the concept of *Maqāṣid al-Syarī'ah* in contemporary Islamic discourse (Abd al-Wahab, 1980).

This responsibility must be undertaken by all scholars, intellectuals, scholars, and scholars, regardless of gender, in order to make a significant contribution to the formulation of state policies and to the life of individuals, families, communities, and the state (Muhtarom, 2005). Religious principles in environmental understanding integrate gender perspectives in nature conservation efforts. For example, KUPI proactively promotes inclusive environmental education and empowers women to contribute to natural resource management (KUPI (Indonesian Women's Ulema Congress, 2020). Changing individual behavior, but also setting an example for communities to coexist with nature in harmony (Wardah, F., 2022). Conservation creates a collective consciousness to protect the earth for future generations (Ahmad Tafsir, 2001).

The active role of women scholars in environmental conservation

The role of women scholars in formulating environmentally friendly fatwas in Indonesia reflects progress in the modern Islamic world. Despite facing challenges, women scholars have managed to bring a more inclusive and holistic perspective in their formulation. The Indonesian Women's Ulema Congress (KUPI) continues to strive to drive the initiatives that are the basis of every fatwa by prioritizing the principles of *Rahmatan Lil 'Alamin*, which means grace for all nature. This principle is in line with the vision of Islam found in many verses of the Qur'an, which calls for *karimah* morality (noble morality) as taught by the Prophet Muhammad PBUH.

Nine important aspects consist of the paradigm of KUPI's values: 1) Tauhidan, 2) Mercy, 3) Benefit, 4) Equality, 5) Reciprocity (*Mubadalah*), 6) True Justice, 7) Nationality, 8) Humanity, and 9) Universality (Kodir, Faqihuddin Abdul., 2017). Complete obedience can only be left to Him, while all creation is expected to support one another. Three effective methods will be used to implement the idea of environmental conservation contained in the following nine basic values: (Kodir, Faqihuddin Abdul., 2017). Strategies for implementing the basic values of the KUPI fatwa a. *Ma'rūf* (Goodness) is to harmonize religious texts with *shari'a* principles, public intellect, and social agreement. Presenting beneficial solutions that facilitate harmony between religious values and the needs of society. b. *Mubādalāh* (Reciprocity) i.e. placing all parties, especially men and women, as equal subjects, encouraging active participation in formulating and realizing ideas based on the nine basic values. c. Essential justice is paying attention to the unique conditions of women and individuals with special needs, both biological and social and emanating access, participation, benefits, and control over the implementation of ideas are not hindered by different conditions.

The approaches (makruf, mubadalah, and true justice) complement each other, not stand alone. The foundation of monotheism, the vision of mercy, and the mission of welfare can be realized optimally built and based on the values of equality, reciprocity, and justice. Applying interpretations that prioritize makruf, mubadalah, and essential justice approaches in the context of women (Kodir, Faqihuddin Abdul., 2017). The Qur'an and Hadith as the main basis of the KUPI Deliberation. Both the Qur'an and the Hadith are understood as a complementary and supportive unit in conveying God's message for the good of mankind. The meaning of the Qur'an and Hadith reinforce each other (*Yufassiru ba'dluby ba'dlan*) within the framework of a noble vision and the nine paradigms or basic values of KUPI (Kodir, Faqihuddin Abdul., 2017). Sources of knowledge beyond the Qur'an and Hadith, such as social sciences, exact sciences, philosophy, and the facts of life, must be integrated. Each source is considered part of a complete, comprehensive, and harmonious system. The legal basis of KUPI refers to the Qur'an, Hadith, Aqwal Ulama, and the Constitution when issuing fatwas and developing religious attitudes and views on social life issues (KUPI Indonesian Women's Ulema Congress, 2020).

KUPI sets a clear vision and mission to mobilize a movement centered on Islam, humanity, and nationality, to eliminate all kinds of injustices experienced by humanity, especially women. The KUPI fatwa pays close attention to the life experiences of women and other vulnerable groups (KUPI Indonesian Women's Ulema Congress, 2020). Resources from past disciplines, which include fiqh, ushul fiqh, Sufism, tafsir of the Qur'an, and compilations of Hadith and their explanations, show the dynamics of the application of these concepts in daily life. Laws and state policies that show evolution to realize the grand vision *Rahmatan Lil Alamin* (grace and grace for all nature) and *akhlaq karimah* (good moral behavior and character) in an effort to achieve benefits for society (Kodir, Faqihuddin Abdul., 2017).

Discussion

Women Scholars Respond to the Environmental Crisis in Indonesia

Women scholars in Indonesia not only formulate fatwas, but also carry out concrete actions and initiatives in environmental conservation. Since the issuance of a fatwa on the prohibition of environmental destruction and the obligation of sustainable waste management, the network of Indonesian women scholars through the Indonesian Women's Ulema Congress (KUPI) has been moving in various regions with community-oriented environmental programs and Islamic boarding schools. They invite collective responsibility in environmental conservation and increase awareness of waste management starting from the stage of reduction, sorting, to processing consumption waste in the family environment and religious institutions. This call also emphasizes that protecting the environment is a spiritual, social, and political effort that must be carried out together.

Community-based initiatives are popping up in a number of regions. For example, Islamic boarding schools in Garut, Southwest Aceh, Sumenep Madura, South Kalimantan, and Jepara have begun to implement environmentally friendly waste management such as pesantren-based waste banks, independent composting, and reduction of single-use plastics. This activity is a tangible form of the interpretation of the KUPI fatwa which states that caring for the earth is a divine mandate that must be maintained in the daily practice of the community. In addition, the national consolidation of women scholars held in Yogyakarta in 2025 will be a place to share experiences of fieldwork in environmental conservation, especially waste management, which will be attended by networks from various regions of Indonesia. These activities strengthen the work that has been carried out in Islamic boarding schools and communities, as well as encourage the development of environmental programs based on Islamic values and essential justice.

Maintaining the preservation and sustainability of the environment has become a very important responsibility for society, including Islamic scholars and thinkers, as its impact is not only felt by one country or a specific group of people, but also a common concern for all people

on Earth. One of the new disciplines that has attracted attention is "Ecological Fiqh", which is the study of how Islamic teachings can be applied to preserve the environment with an approach centered on the concept of benefits (M. Ridwan, 2013). Atho Mudzhar, there are at least four main reasons why the development of ecological fiqh is so important, namely:

1. The worsening environmental crisis in Muslim countries and around the world requires the contribution of Islam as rahmatan lil 'alamin. Formulating environmental fiqh is one way to play a role in overcoming this problem.

These ideas were developed by Muslim scholars and intellectuals, but still need to be expanded into more relevant ideas that can be implemented by formal institutions. The synergy between the values of Islamic teachings and the prevailing social, cultural, and legal wisdom will further strengthen the application of this idea. In the context of Muslims, this will also strengthen the spiritual aspect of the formal law being applied. Therefore, Muslims need a more comprehensive guide on classical fiqh, as the current guidelines are considered insufficient and do not include operational measures regarding environmental conservation, especially in the face of the ongoing crisis.

2. Environmental fiqh has not been recognized as an integral discipline in Islamic studies. The ontological and epistemological aspects of environmental fiqh are still debated, so they are often seen as part of environmental science. Fiqh mu'amalah has several themes related to the environment, such as taharah, ihya' al-mawat, hunting law, and hima', these themes are still general and ethically oriented. Therefore, a more concrete, contextual, and ecologically nuanced explanation is needed so that it can be implemented effectively.
3. Environmental conservation rooted in Islamic teachings, education and cultural approaches can raise awareness of environmental conservation, in this way, many people will support and acknowledge the development of environmental fiqh (Atho Mudzhar, 2010).

Fatwas play an important role as a legal guideline that directs the behavior of the ummah in various aspects of life. In the midst of the global environmental crisis that is increasingly worrying today, the issue of environmental conservation is one of the main concerns in Islamic teachings. Islamic teachings emphasize the importance of protecting and caring for the earth as a mandate from Allah SWT.

The role of women scholars shows high significance in formulating fatwas. They not only contribute in the religious field, but are also active in efforts to maintain environmental sustainability. In this context, ecological fiqh emerged as an important innovation to respond to issues related to sustainability and environmental law. The development of the concept of mashlahah is very crucial in shaping views and sustainable measures towards the environment. The concept of mashlahah, which is at the core of sharia maqashid, encompasses all forms of goodness, both temporal and ukhrawi, material and spiritual, and includes individual and collective aspects. The goal is to achieve the balance of nature and ensure the long-term benefit of all of God's creatures.

The involvement of women clerics in contemporary issues and reinforces the argument that gender equality in religious leadership can bring significant positive changes to the ummah and the environment. A healthy environment, demonstrated by the cleanliness of air, water, plants, and animals, greatly benefits human life (Dawi et al., 2022) (Eisenstein, 1979). Preserving the environment is a shared responsibility, for the welfare and survival not only of humans, but also of the flora and fauna of the earth.

Women clerics have a central role in interpreting religious teachings and issuing fatwas that serve as guidelines for Muslims. Awareness of the importance of environmental conservation, arises the need to include environmental issues in religious teachings. In Indonesia, women scholars began to play a significant role in formulating fatwas that supported environmentally friendly practices. This

research highlights how women scholars in Indonesia contribute to this process and its impact on society.

The science of ecological fiqh is currently developing rapidly and is increasingly attracting the attention of academics and Islamic thought, both at home and abroad. Richard C. Foltz's 2003 paper "Islam and Ecology: A Bestowed Trust" discusses ecological fiqh (Foltz, R., 2003). This book thoroughly examines the relationship between Islam and the environment, with special emphasis on the concept of Islamic trust or leadership. Richard C. Foltz provides an in-depth analysis of the Islamic perspective on the environment and how it can be applied in everyday life. In addition, the ecological perspective of the verses of the Qur'an is discussed in a 2021 article by Muta Ali Arauf entitled "Ecological View from the Perspective of the Qur'anic Verses" (Arauf, 2021). Muta Ali Arauf stated in his research that religion is also related to human understanding of the boundaries of reality and the way humans interact with their environment (Ali Mutakin & Waheeda Binti H. Abdul Rahman, 2023). Looking at the verses of the Qur'an from an ecological point of view (Kamal Gueye, M., & Mohamed, N., 2023). The principles that direct the relationship between humans and other beings, are based on the recipes of the Qur'an and the Sunnah of the Prophet Muhammad (saw).

Humans have a unique ability to act with understanding, which distinguishes us from other beings. With this privilege, we must be responsible for maintaining and utilizing natural resources such as animals, water, and land in a sustainable manner and within existing limits. In addition, Islam teaches principles and how to deal with significant global environmental challenges, so that humans can live in harmony with nature and with themselves. This issue is discussed in the article "The Concept of Islamic Ecology of Seyyed Hossein Nasr (The Study of the Book of Al Taharah in Fiqh Studies)" (Masrokhin, 2014).

The importance of building a new perspective that is rooted in the spiritual traditions of religions, both Islam and other religions, because the current view of nature actually exacerbates the environmental crisis. Religion has great potential to play a role in efforts to save the earth, emphasizing a lot of Islamic views related to environmental issues, the role of other religions in overcoming the crisis is no less important. Spiritual traditions in Islam and emphasize the need to reformulate the relationship between humans and nature based on spiritual knowledge, seeking to present a more environmentally friendly face of Islam. The various existing studies are one of the many studies on ecological fiqh that have been carried out. In recent years, interest in this topic has increased, followed by numerous studies and scientific works that have improved our understanding of Islam's relationship with the environment. This article is intended to complement previous research and complement existing research.

The fatwa of the Indonesian Women's Ulema Congress (KUPI) Number 3 of 2022 concerning Ecological Fiqh that allowing environmental damage caused by waste is an unlawful act, emphasizes that protecting the environment is an integral part of worship and social responsibility in Islam. The principles of mubadalah (reciprocity), ma'ruf (goodness), and essential justice for women are the main basis of this fatwa. KUPI invites Muslims to implement environmentally friendly practices and support policies that focus on sustainable waste management. This approach not only protects the environment but also takes into account the disproportionate impact on women, who often bear the brunt of environmental damage.

CONCLUSION

The role of women clerics in responding to the environmental crisis in Indonesia through religious fatwas and recommendations, as well as how their perspectives can integrate Islamic principles with contemporary ecological issues, through the Indonesian Women's Ulema Congress (KUPI) and community-based initiatives, actively formulating fatwas that affirm the obligation to protect the environment, prevent ecological damage, and empower vulnerable groups, including women. The

approach applied is holistic and inclusive, blending theological values, principles of justice, and social practice. The fatwas produced are not only moral guidelines, but also used as the basis for real environmental action in Islamic boarding schools and the wider community, such as waste management, nature conservation, and environmental education. Women scholars play a strategic role as agents of change, while reinforcing the argument that gender equality in religious leadership can drive significant social and ecological change. These findings represent the contribution of women scholars in building harmonization between religion, society, and the environment, in accordance with the purpose of the article to examine the relationship between fatwa, women, and environmental sustainability.

References

- Abd Al Wahab. (1980). *Khalaf, Ushul Al Fiqh*. (Al Qahirah: Dar Al Kutub Al Arabiyah),.
- Ahmad Tafsir,. (2001). *"Ilmu Pendidikan Dalam Perspektif Islam."* Bandung: Remaja Rosda Karya,.
- Ali Mutakin & Waheeda Binti H. Abdul Rahman. (2023). Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah. *Syariah: Journal Of Fiqh Studies*, 1(2), 107–126. <https://doi.org/10.61570/Syariah.V1i2.31>
- Al-Razi, A. Al-Qasim,. (1972). *Mu'jam Maqayis Al-Lughah*. (Mustafa Al-Bab Al-Halabiy, Mesir).
- Arauf, M. A. (2021). *Ecological View From The Perspective Of Quranic Verses: Contesting The Idea Of Religion And Environment*. 2(2).
- Atho Mudzhar,. (2010). *Membumikan Fiqh Ramah Lingkungan" Dalam Mudhofir Abdullah, Al-Qur'an Dan Konservasi Lingkungan*,. (Jakarta: Dian Rakyat,.
- Dawi, K., Haryono, D., Yulastini, A., & Astono, A. (2022). Restorative Justice Paradigm Of Kanayat'n Dayak Customary Law On Environmental Damage Caused By Shifting Cultivation. *Jurnal Analisis Hukum*, 5(2), 245–252. <https://doi.org/10.38043/Jah.V5i2.3918>
- Faqihuddin Abdul Kodir,. (2022). *Metodologi Fatwa KUPI (Pokok-Pokok Pikiran Musyawarah Keagamaan Kongres Ulama Perempuan Indonesia*. KUPI Kampus Fahmina, Cirebon, Jawa Barat.
- Foltz, R. (2003). *Islam And Ecology: A Bestowed Trust*. Center For The Study Of World Religions, Harvard Divinity School.
- Idris, Muh., Mokodenseho, S., Willya, E., & Otta, Y. A. (2020). *Pendidikan Islam Dan Konservasi Lingkungan*. <https://doi.org/10.31219/Osf.Io/Sj4dc>
- Jajat Burhanudin. (2002). *Ulama Perempuan Indonesia*. (Jakarta: PT Gramedia Pustaka Utama).
- Kamal Gueye, M., & Mohamed, N. (2023). An Islamic Perspective On Ecology And Sustainability. *Intechopen*. <https://doi.org/10.5772/intechopen.105032>
- Kodir, Faqihuddin Abdul. (2017). Mafhum Mubadalah: Ikhtiar Memahami Qur'an Dan Hadits Untuk Meneguhkan Keadilan Resiprokal Islam Dalam Isu-Isu Gender. *Jurnal Islam Indonesia* 6, No. 2.
- Kompas Cyber Media,. (2019, February 22). "Setiap Tahun, Hutan Indonesia Hilang 684.000 Hektar,," *KOMPAS.Com*,.

- KUPI (Kongres Ulama Perempuan Indonesia),. (2020). "Bersama KUPI, Pemeliharaan Lingkungan Adalah Kewajiban Agama,," Retrieved From [KUPI]. <https://www.kupi.or.id/>
- M. Ridwan,. (2013). Fiqh Ekologi, Membangun Fiqh Ekologis Untuk Pelestarian Kosmos, Neliti. *Journal Mazhabib*, 152. <https://doi.org/10.21093/mj.v12i2.331>.
- Mahyudin, R. P. (2017). KAJIAN PERMASALAHAN PENGELOLAAN SAMPAH DAN DAMPAK LINGKUNGAN DI TPA (TEMPAT PEMROSESAN AKHIR). *Jukung (Jurnal Teknik Lingkungan)*, 3(1). <https://doi.org/10.20527/jukung.v3i1.3201>
- Mariatul Istiani And Muhammad Roy Purwanto,. (2019). "Fiqh Bi'ah Urgensi Teologi Al-Quran,," *At-Thullab : Jurnal Mahasiswa Studi Islam*, 1(1), 27–44.
- Masrokhin. (2014). KONSEP EKOLOGI ISLAM SEYYED HOSSEIN NASR (STUDI KITAB AL-TAHARAH DALAM KAJIAN FIQH). *Irtifaq*, 1(1), 39–64.
- Mubjadi. (2022). "Kupi Ii Fatwa: The Law Of Allowing Environmental Damage Due To Waste Is Haram,," *Mubadalah.Or.Id*. <https://kupi.or.id/fatwa-kupi-ii-hukum-pembiaran-kerusakan-lingkungan-hidup-akibat-sampah-adalah-haram/>, 2022.
- Muhammad, K. H.,. (2020). *Perempuan Ulama Di Atas Panggung Sejarah*. (Ircisod.,).
- Muhtarom. (2005). *Reproduksi Ulama Di Era Globalisasi*. (Yogyakarta, Pustaka Pelajar).
- Ramadhan, M. (2019). MAQASID SYARI'AH DAN LINGKUNGAN HIDUP. *ANALYTICA ISLAMICA*, 21(2), 126–136.
- Shihab, M. Q. (2012). *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*. Lentera Hati.
- Siti Rohmah, In'amul Mushoffa, Moh. Anas Kholish. (2022). *Konstitusi Hijau & Ijtihad Ekologi, Genealogi, Konsep, Masa Depan, Dan Tantangannya Di Indonesia*. Universitas Brawijaya Press. Malang.
- Sri Isnani Setiyaningsih,. (2021). "Peran Ulama Perempuan Dalam Pendidikan: Sebuah Potret Pesantren,," Makalah Disampaikan Dalam Diskusi Dosen Fakultas Sains Dan Teknologi.
- Ubaidillah, M. H. (2010). *(Formulasi Konsep Al-Maqasid Al-Shari'ah. 13(1)*.
- VIVA. (2017, February 23). *Data Dan Fakta Kerusakan Hutan Di Indonesia*,. https://www.youtube.com/watch?v=5C6Oat_Ig98.
- Wardah, F.,. (2022). "Ulama Perempuan, Konservasi Lingkungan, Dan Pendidikan Islam Lingkungan,," *Jurnal Pemikiran Pendidikan Islam*, 15(2), 183-200.
- Wildan Fatoni Yusuf. (2022). *Menimbang Hikmah Bi'ah Dalam Maqasid Al-Syari'ah. 2*.
- World Bank. (2020). "As The World's Largest Multilateral Source Of Financing For Water In Developing Countries, The World Bank Is Committed To Water For People And Planet,," *The World Bank Is Committed To Water For People And Planet,,"* <https://www.worldbank.org/en/topic/water/overview, 2020>.
- Zuhdi, M. H. (2015). FIQH AL-BI'AH: TAWARAN HUKUM ISLAM DALAM MENGATASI KRISIS EKOLOGI. *AL-'ADALAH*, XII,(4), 771–784.