COLLECTIVE IJTIHAD IN THE DISRUPTION ERA: A THEMATIC ANALYSIS OF PBNU'S 2024 FATWAS IN RESPONDING TO GLOBAL CHALLENGES

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Abstract

The era of global disruption—marked by climate change, geopolitical tensions, and digital transformation—demands fatwa institutions to formulate responses that are both textually sound and contextually relevant. This study analyzes Nahdlatul Ulama's (NU) model of ijtihad jamā'ī (collective ijtihad) as practiced in the 2025 Bahtsul Masail Munas Alim Ulama, focusing on six fatwa decisions issued in 2024. A qualitative descriptive approach with thematic analysis was applied to NU's official documents, with the primary subject being the official Materi Munas Alim Ulama NU 2025 published by PBNU, which contains six fatwa decisions across the categories of Waqi'iyyah, Maudhu'iyyah, and Qanuniyyah. The findings show that PBNU integrates turāth scholarship, contextual analysis, and maqashid al-shari'ah to produce progressive rulings on issues such as carbon trading, zakat on banknotes, equitable hajj dam distribution, and global conflict. These fatwas function not only as legal responses but also as normative instruments influencing fiscal innovation, environmental policy, transnational worship governance, and broader sharia-based public discourse. Theoretically, this research enriches discourse on collective ijtihad by situating NU's fatwas within global Islamic legal debates and highlighting their epistemic originality. Practically, it emphasizes PBNU's growing potential as both a national policy contributor and a credible global reference for maqāṣid-oriented, culturally grounded fatwa authority.

Keywords: *Collective Ijtihad; PBNU Fatwa; Global Disruption; Maqashid Al-Shari'ah; Fatwa Studies*

A. Introduction

The era of global disruption has given rise to unprecedented challenges that affect multiple dimensions of human life, including religious practices and Islamic legal decision-making. Climate change, the escalation of international conflicts, the revolution in information technology, and the transformation of the digital economy have created complex situations that demand Islamic legal responses which are not only textually sound but also contextually relevant and maqāṣid-oriented (Islam, 2022; Hallaq, 2009). Recent studies also show that pesantren-based scholars in Indonesia have begun addressing global issues such as climate change through multidisciplinary fatwas (Sobirin & Khasanah, 2023), while NU elites increasingly link politics, society, and religious authority in disruption contexts (Yani et al., 2022). In this framework, fatwas—as dynamic instruments of ijtihad—serve as critical tools for addressing contemporary issues that lack explicit precedents in the classical fiqh corpus. Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia, has developed a distinctive mechanism for formulating fatwas through its Bahtsul Masail forum, which institutionalizes ijtihād jamā'ī (collective ijtihad). At the 2025 Munas Alim Ulama, PBNU issued significant fatwas on topics such as carbon trading, zakat on banknotes, the distribution of hajj dam, and self-involvement in international conflicts—issues that are local in origin yet inseparably connected to global discourses, requiring fatwa authorities to be adaptive, solution-oriented, and visionary.

In recent years, the issuance of fatwas has faced several problems: many are still produced individually by muftis, resulting in fragmented and sometimes inconsistent rulings. Moreover, modern challenges such as environmental degradation, digital economy, biomedical ethics, and transnational conflicts often surpass the capacity of single-scholarly reasoning. These conditions highlight the urgency of a collective fatwa mechanism that can pool scholarly authority, minimize bias, and generate solutions that are more legitimate and socially responsive. PBNU's collective ijtihad model thus emerges as a response to these complex realities, offering a more systematic and maqāṣid-oriented framework to address the problems of contemporary society.

The PBNU model of collective ijtihad draws upon the turāth (classical heritage) while engaging with contemporary realities through a maqashid al-shari'ah framework. This dual approach reflects the statement of KH. Miftachul Akhyar (Rais 'Aam PBNU) that "fatwas should not only resolve textual problems but also embody benefit, bring tranquility to the ummah, and strengthen national unity" (Munas NU, 2025). Previous studies have examined fatwas as responses to contemporary issues (Fariadi et al., 2025; Arsad, 2022; Arisandy et al., 2022), yet few have systematically analyzed NU's collective ijtihad in relation to global disruption within a maqāṣid and institutional framework. Most of the existing literature has focused on the Majelis Ulama Indonesia (MUI) or international fatwa institutions such as the OIC, particularly regarding freedom of expression, corporate responsibility, or digital ethics. However, little research has systematically connected PBNU's collective ijtihad with the dynamics of global disruption, especially in relation to maqashid al-shari'ah and the institutionalization of fatwa authority. This study seeks to fill this gap by situating PBNU's 2024 fatwas within both national and global discourses. To fill this gap, this study situates PBNU fatwas at the intersection of four key theoretical foundations: (1) collective ijtihad as an inclusive and deliberative epistemic mechanism that minimizes individual bias (Jamaa, 2018; Zuhayli, 2004); (2) maqashid al-shari'ah as an ethical compass expanded to encompass new domains such as environmental protection (ḥifẓ al-bī'ah), social justice, and digital ethics (Auda, 2008; Adnan & Uyuni, 2021); (3) fatwa authority and institutional transformation, which signal a shift from personal mufti authority to participatory institutional legitimacy (Zaman, 2012; Skovgaard-Petersen, 1997); and (4) localization of Islamic law, where fatwas are shaped by the cultural and socio-political realities of Indonesia, reflecting Islam Nusantara's synthesis of locality and universality (Hooker, 2003; Arifianto, 2021).

Through these frameworks, PBNU's fatwas can be understood as both local products rooted in pesantren traditions and global contributions to contemporary Islamic thought—a form of "glocal fatwa" that combines contextual sensitivity with universal reach. Accordingly, this study seeks to thematically analyze PBNU's 2024 fatwas, identify the epistemic and methodological patterns underlying their collective ijtihad, and evaluate their relevance through the lens of maqashid al-shari'ah and fatwa authority. The novelty of this research lies in its comprehensive integration of thematic fatwa analysis, maqāṣid theory, and the dynamics of global disruption. Academically, the study enriches discourse on institutional ijtihad in contemporary Islamic law, while practically, it offers a model for religious institutions to formulate fatwas that are maqāṣid-driven, culturally grounded, and globally resonant—positioning NU as a key actor in articulating a moderate and solutive Islamic narrative at the global level.

B. Method

This study uses a descriptive qualitative approach with a thematic analysis method to explore the meaning, structure, and patterns in PBNU fatwas in 2024. This approach was chosen because it can capture the complexity of the context, the values of maqāṣidī, and the socio-religious dynamics behind fatwa as a product of collective law (Braun & Clarke, 2006; Creswell & Poth, 2016).

This study's primary data source is the official document of the 2025 NU Alim Ulama National Conference Material published by the Executive Board of Nahdlatul Ulama (PBNU). This document contains a collection of decisions and fatwas formulations issued through the Bahtsul Masail forum, both in the categories of Waqi'iyyah and Maudhu'iyyah. The main topics analyzed include carbon trading, ocean ownership, banknote zakat, global conflicts, and the distribution of hajj dams. This document was chosen because it has legitimate scientific and institutional authority, was discussed by

a team of scholars across regions through an official national deliberation forum, and was ratified as the institutional stance of PBNU. Thus, these fatwas have epistemic and methodological validity and can be used as objects of academic study.

Data was collected through a documentary study of PBNU National Congress documents, a review of supporting literature (classical and contemporary books) referenced in fatwas, and historical and social contextualization of the issues discussed in the fatwa. This study uses thematic analysis techniques as formulated by Braun & Clarke (2006), with the following stages: Data familiarization: repeated reading of PBNU fatwa documents; Initial code: identifying concepts such as maqāṣid, maslahah, and ijtihad jamā'I; Theme search: grouping data into major themes such as environmental response, sharia economics, and global Islamic politics; Theme review: tests the coherence between themes and their relevance to theory; Theme definition: strengthening the linkage between PBNU fatwa and theoretical framework; Reporting results: presenting findings in an academic and visual narrative (tables, diagrams).

The primary document analyzed in this study is the official Materi Munas Alim Ulama NU 2025 published by PBNU, consisting of approximately 125 pages. Within this material, a total of six fatwa decisions were identified, distributed across the categories of Waqi'iyyah (contextual-actual issues), Maudhu'iyyah (thematic-classical fiqh), and Qanuniyyah (public law). To ensure validity and reliability, this study applied triangulation by (1) cross-referencing fatwa texts with the classical and contemporary references cited in the Munas document, (2) contextualizing the issues with socio-historical realities, and (3) comparing the findings with fatwa practices of other institutions (MUI and OIC). In addition, emerging works on digital fatwa methods and AI-assisted guidelines (Ab Rahim et al., 2025; Masruha et al., 2025) reinforce the relevance of applying thematic analysis to capture the epistemic dynamics of NU's ijtihad jamā'ī in contemporary settings. This combination enhanced the credibility, dependability, and confirmability of the results.

Technically, the analysis was carried out by first conducting an open coding of all fatwa texts, followed by axial coding to connect key concepts (e.g., maqāṣid, maslahah, turāth references) with contemporary issues. These codes were then organized into thematic clusters—environmental jurisprudence, Islamic economics, worship governance, and global politics—before being validated through iterative comparison with classical references and socio-historical contexts. Each theme was checked for internal coherence and external consistency, ensuring that the analytical interpretation remained faithful to both the textual sources and the maqāṣid framework.

C. Results and Discussion

The following section presents the main findings of this study. It begins with a classification of PBNU's 2024 fatwas as recorded in the Materi Munas Alim Ulama NU 2025, followed by a discussion that explores their deeper meaning, relevance, and contribution to the challenges of the disruption era.

1. Results
a. Thematic Classification of PBNU Fatwa in 2024

Based on the analysis of the *2025 NU Alim Ulama National Conference Material*, the fatwas issued by the Executive Board of Nahdlatul Ulama (PBNU) in 2024 can be classified into three main thematic categories based on the characteristics of the problem and the approach of ijtihad:

1) Waqi'iyyah Fatwa (Contextual–Actual)
    (a) Carbon Trading. The PBNU fatwa states that carbon trading is allowed as long as it does not violate the principles of ecological justice and does not cause exploitation of nature. It states: *"Carbon trading is justified in Islam as long as it is a means of controlling emissions and preventing environmental damage, according to maqāṣid hifzh al-bi'ah." (PBNU, 2025, Bahtsul Masail Waqi'iyyah)* This fatwa is based on *the approach of qiyās* and *maslaḥah*, with an analogy to the *istijrār contract* in classical jurisprudence.

(b) Marine Ownership. PBNU rejects the exclusive claims of individuals or corporations over the sea as a public resource. This fatwa refers to the principles of *ibāhah aṣliyyah* and *maslaḥah musytarakah*. *"The ocean should not be owned absolutely by individuals or corporations, because it belongs to humanity." (PBNU, 2025).*

(c) International Conflicts. The fatwa states that involvement in global conflicts can only be justified if it meets the principles of justice and global benefits, not solely on the basis of religious identity solidarity.

2) Fatwa Maudhu'iyyah (Thematic–Classical Fiqh)

(a) Zakat on Banknotes. PBNU emphasized that banknotes are classified as *māl mutaqawwim* and must be zakati like gold and silver. *"Banknotes must be zakati like gold and silver, with consideration of the value of benefits and actual purchasing power." (PBNU, 2025)* This fatwa refers to the views of Shaykh Muhammad Mahfudz al-Turmusi in *Mauhibah Dzi al-Faḍl*.

(b) Hajj Dam Distribution. PBNU criticized the practice of *implementing dams* which are symbolic and cause waste. Dam distribution should consider cross-regional fairness and utilization efficiency. *"The distribution of dams should follow the principles of the benefit of the people and social justice across regions, including the possibility of distribution outside Saudi Arabia." (PBNU, 2025)*

3) Qanuniyyah Fatwa (Public Law and Constitutional Law)

b. The Nation State and Global Justice

PBNU emphasized that the role of the state is very important in ensuring global justice, based on the principles of *fiqh siyāsah*, *maqāṣid al-sharī'ah*, and *maslaḥah mursalah*. This fatwa reflects NU's attitude in expanding fiqh from the individual level to an ethical public policy orientation.

Table 1. PBNU Fatwa Classification 2024

Category Fatwa	Main Topics	Ushul Fiqh Approach	Maqāṣid yang Dicapai
Waqi'iyyah	Carbon trading	Qiyās, Maṣlaḥah Mursalah	Ḥifẓ al-Bī'ah (environmental protection)
	Marine ownership	Istishḥāb, Ibāḥah Aṣliyyah	Ḥifẓ al-Māl (perlindungan harta)
	International conflicts	Sadd al-Dzarī'ah, Maqāṣid	Ḥifẓ al-Nafs (protection of the soul)
Maudhū'iyyah	Zakat on paper money	Qiyās Ma'a al-Fāriq, 'Urf	Ḥifẓ al-Māl
	Distribution of Hajj dams	Maṣlaḥah Mursalah, Sadd al-Dzarā'i	Ḥifẓ al-Nafs, Ḥifẓ al-Māl
Qānūniyyah	Ethics of war and statehood	Siyāsah Syar'iyyah, Maqāṣid's Approach	Justice, Global Harmony

c. PBNU's Collective Ijtihad Pattern: Bahtsul Maasi's Approach

The process of making PBNU fatwas through the *Bahtsul Masail* forum represents a form of *ijtihad jama'i* (collective) with three main approaches:

1) Classical Turats: Refers to the authoritative sources of the Shafi'i madhhab and the yellow book.

2) Contemporary Context: Understanding local and global realities empathictically and critically.

3) Maqāṣid al-Sharī'ah: A universal principle that emphasizes the benefits and protection of basic sharia values.

This procedure is carried out through three deliberative stages: *Taḥqīq al-manāṭ* (context analysis), *Takhrīj al-aḥkām* (legal formulation), *Tarjīḥ* (determination of the strongest choice). This

methodology shows the ijtihad of PBNU which: Inclusive of various sects, using a multidisciplinary approach, Prioritizing maslahat, not just literalistic texts (Auda, 2008; Zaman, 2012).

The structure of the relationship between the theory of maqashid, the practice of collective ijtihad, and the results of PBNU fatwas can be visualized through the following Table 2:

Table 2. Framework of Collective Ijtihad for Responsive Islamic Legal Production

Conceptual Stage	Key Elements
1. Theoretical Basis	*Maqashid al-shari'ah* (hifzh al-bi'ah, al-māl, al-nafs, dll.)
	Global-Islamic context (ecology, digital zakat, conflict, AI)
2. Institutional Process	PBNU Collective Ijtihad Forum (*Bahtsul Masail*)
	Integrative approach: *turāth*, *waqi'*, *maslaḥah*
3. Legal Products (Fatwa)	Carbon trading
	Paper Zakat and Digital Zakat
	Distribution of *Hajj* dams
	Global conflict and geopolitical ethics
4. Strategic Impact & Implications	Advocacy of sharia-based national public policy
	Sharia diplomacy and "soft religious power" in the Global South
	Glocalization of Islamic law (Islam Nusantara as a reference to global law)

This figure illustrates the epistemological and procedural flow from maqāṣid and global context to the institutional collective ijtihad of PBNU, resulting in responsive fatwas with policy and diplomatic implications. Out of six fatwa decisions identified, three were classified as Waqi'iyyah, two as Maudhu'iyyah, and one as Qanuniyyah. In addition to this classification, the findings also demonstrate the positive societal impact of PBNU's fatwas in addressing urgent problems faced by modern communities. For example, the fatwa on carbon trading directly contributes to the fight against climate change by promoting ecological justice; the ruling on zakat for banknotes supports fiscal fairness and adaptation to digital finance; while the decision on hajj dam distribution introduces new pathways for social justice by ensuring resources reach impoverished communities beyond Saudi Arabia. These examples illustrate how PBNU's collective ijtihad provides not only legal certainty but also practical solutions for the ethical, economic, and environmental challenges of the disruption era.

2. Discussion

The results identified six fatwa decisions classified into three categories: Waqi'iyyah (three fatwas), Maudhu'iyyah (two fatwas), and Qanuniyyah (one fatwa). The discussion below analyzes their implications, methodological significance, and potential contributions to contemporary Islamic legal discourse.

a. Reconstruction of Fiqh in the Era of Disruption

PBNU's fatwas in 2024 show a transformational orientation with the following fiqh reconstruction strategy:

1) Reinterpretation of Classical Masail in the Modern Context: Example: Zakat on banknotes is reinterpreted by taking into account inflation and exchange rate fluctuations. And the Hajj dam is contextualized to be in line with fairness, distribution, and efficiency.
2) Strengthening the Dimension of Maqāṣidiyah: Each fatwa is explicitly associated with the maqāṣid of the shari'a such as: *Hifzh al-bi'ah* (environmental protection), *Hifzh al-māl* (protection of property), *Hifzh al-nafs* (protection of the soul).
3) Epistemic Dialogue between Turats and Contemporary Reality: PBNU does not reject turats, but uses them contextually. Example: the *istijrār contract* is applied to the issue of carbon trading.

4) PBNU's Positioning in the Global Arena: By raising issues such as climate ethics, geopolitics, and Islamic digital finance, PBNU plays a role as a global fatwa producer based on Islam in Nusantara (Feener, 2007; Muzawwir, 2021).

5) The Institution of Fatwa as a Space for Islamic Democracy: The Bahtsul Masail *Forum* is an open and participatory deliberative instrument—in contrast to the authoritative fatwa pattern of the state or a single mufti (Moosa, 2005).

PBNU's fatwa approach in 2024 shows that ijtihad does not stop at the realm of formal law, but develops into a solutive, ethical, and globally minded Islamic narrative. This resonates with recent calls to re-envision Islamic higher education through maqasid-based methodologies (Auda, 2022) and the broader discourse on collective ijtihad as a reformative tool in modern legislation (Hassan, 2024). By using *maqāṣid al-sharī'ah* as a basis, PBNU contributes to the reconstruction of Islamic law that is responsive to the changing times, while strengthening the ijtihad jama'i-based fatwa model as a global alternative to contemporary Islamic legal thought.

b. Comparative Perspective: PBNU, MUI, and OIC Fatwas

Table 3. Comparison Fatwas between PBNU, MUI, and OIC

Issues	PBNU	MUI (Indonesia)	Majma' al-Fiqh al-Islami (OIC)
Zakat on Banknotes	Mandatory, value follows real market price	Obligatory, nisab is equated with gold (85 grams)	Mandatory, analogous to gold; Conversion to fiat currency
Dam Hajj	Distribution must be beneficial and cross-regional	Local distribution; Recommended Transparent	Distribution is focused in Saudi; does not encourage cross-border distribution
Carbon Trading	Allowed, if it prevents environmental damage	There is no special fatwa yet	It's still a debate; No final collective decision yet
Global Conflict	Prohibited if it is not fair/legal; must meet the benefits requirements	May under certain conditions; Consider the political and humanitarian aspects	Only allowed if there is a mandate from Islamic countries or the UN

This table shows that PBNU's fatwa is more progressive, especially in environmental issues and worship governance based on social ethics. This shows that Islam Nusantara is able to contribute a new perspective in global Islamic law. PBNU's fatwa not only answers the issue of fiqh, but also articulates Islamic ethics on a global scale. Through the maqāṣid and collective ijtihad approach, PBNU affirms the strategic role of Islam Nusantara in: Contextuality-based Islamic law reform, Strengthening cross-border benefit approach, Global advocacy through responsive fatwa products.

Table 1. Proposed word limits per manuscript section

Yes	Stages	Main Description
1	Global Disruption Issues	Ecology, Digital Economy, Geopolitics, Artificial Intelligence (AI), and Other Global Issues
2	Problem Identification	Conducted by the Bahtsul Masail Commission in official forums such as Munas, Muktamar, etc.
3	Mechanism of Collective Ijtihad	- Turats study (classical fiqh)- Analysis of social reality (waqi')- Collective discussion & tarjih
4	Pendekatan maqashid al-shari'ah	Value base: Hifzh al-nafs, al-māl, al-dīn, al-'irdh, hifzh al-bi'ah, etc.

5	PBNU Fatwa Products 2024	- Fatwa on carbon trading (environmental issues)- Zakat on banknotes- Dam Hajj- Global conflict & humanitarian
6	Implementation and Implications	- Islam Nusantara as a global actor- Fatwa as a religious soft power- International dissemination & collaboration

Each stage reflects one stage in the typical PBNU ijtihad process: starting from the identification of global issues → a Turats-based collective process and the context of → maqashid as an ethical framework → fatwa as a solution → transnational impact. This table shows the glocalization of fatwas from local NU to global Islamic actors.

Thus, PBNU has formed a glocal fatwa model (global in value, local in methodology) worthy of reference in developing Islamic legal pluralism in the contemporary Muslim world. In contrast to the vertical structure of Majma' al-Fiqh al-Islami OIC, which is more state-dominated, PBNU fatwas are participatory and collective from the grassroots of Islamic boarding school scholars, making them unique in the global study of fatwa (Skovgaard-Petersen, 1997; Mandaville, 2014).

The practical implications of these findings include opportunities for digitizing and internationalizing the PBNU fatwa through collaboration with world fatwa institutions and global digital repositories, making Indonesia a pioneer in moderation and context-based sharia diplomacy. In line with broader developments, recent research on online fatwas highlights how digitization reshapes fatwa accessibility and global dissemination (Wahid, 2024), reinforcing PBNU's potential to expand its collective ijtihad beyond national boundaries. This study expands the horizons of collective ijtihad theory by showing how NU's Bahtsul Masail can function as a culturally based transnational sharia deliberation model. This approach challenges the single authoritative fatwa model and encourages a participatory and value-based narrative of Islamic law.

In contemporary global Islamic law, fatwas no longer function solely as a legal response to individual questions but have evolved into an instrument of normative diplomacy that shapes public opinion, policy direction, and a nation's religious image. PBNU's fatwa in 2024 shows strong potential as a form of "soft religious power"—that is, cultural and normative forces that are not coercive but have a broad influence on the value system, international relations, and the direction of global sharia law (Feener, 2007; Muzawwir, 2021).

For example, PBNU's fatwa regarding banknote zakat and carbon trading regulates the realm of worship and has direct implications for fiscal regulations and environmental policies. Parallel discussions on digitalizing sharia fintech for millennials (Fitriyani, 2025) and zakat management innovations in Asia (Hasan, 2022) highlight how fatwas can influence financial ecosystems in line with maqasid values. In the context of digital zakat, PBNU's fatwa can be used as a basis for formulating the Digital Zakat Bill or integrating zakat into the blockchain-based national Islamic financial system. Similarly, the carbon trading fatwa can encourage synchronization between environmental jurisprudence and climate change mitigation policies, in line with Indonesia's commitments in global agreements such as the Paris Agreement (Dusuki & Abozaid, 2007).

Furthermore, PBNU's audacity in distributing hajj daffodils to impoverished areas outside of Saudi Arabia opens up a new discourse on distribution justice in global worship, which challenges the technocratic standards of worship authorities and opens up transnational ethical space in hajj law. This shows that PBNU's fatwa can play a role in cross-border Sharia diplomacy and positioning Indonesia as a democratic Muslim country that actively offers Islamic legal solutions based on moderation and universal benefits (Mandaville, 2014; Sifat & Mohamad, 2018).

Thus, PBNU's fatwa can be positioned as part of Indonesia's cultural law strategy in Global South Islamic diplomacy—where fatwas are normative and represent Indonesia's Islamic identity in the international arena. This approach strengthens the epistemic competitiveness of Islam

Nusantara in the global Islamic legal landscape, which narratives from the Middle East have dominated.

In the contemporary global context, PBNU's collective ijtihad practice can be read not only as a response to the legal needs of the ummah but also as an important contribution to the epistemological discourse of global Islamic law. The participatory *and community-based deliberative model of Bahtsul Masail* shows a fundamentally different authority structure compared to other fatwa institutions, such as al-Azhar in Egypt, which is state-centric (Skovgaard-Petersen, 1997) or Majma' al-Fiqh al-Islami (OIC) which tends to be elitist and representative of member states.

Suppose al-Azhar produces fatwas through hierarchical and state structures and Majma' al-Fiqh through technocratic international forums. In that case, PBNU drafts a fatwa from the grassroots of the ulama—with a horizontal deliberative model—which makes PBNU's collective ijtihad more inclusive and socially democratic. This shows that the social legitimacy of the fatwa in the context of PBNU is not only built through the authority of the text but also cultural involvement, local history, and Indonesian social sensitivity (Fathimah et al., 2025; Zaman, 2012).

Furthermore, this PBNU approach can be read as part of "epistemic justice" in Islam, which is an effort to build an Islamic knowledge system that is not only normatively valid but also socially and contextually fair (Fricker, 2007). Recent scholarship also emphasizes human dignity as a maqasid foundation in contemporary Islamic ethics (Erkoç Baydar, 2024), strengthening PBNU's orientation toward universal values in global fatwa discourse. By opening up space for local perspectives (Islam Nusantara) and making context an integral part of legal istinbāṭ, PBNU strengthens the discourse of Islamic legal pluralism based on the culture and history of Muslim communities in the Global South (Hooker, 2003; Mandaville, 2014). In this framework, PBNU's collective ijtihad can be positioned as a form of epistemic resistance to the dominance of the nation-state fatwa model or formal institutions that often ignore the social and cultural diversity of Muslims. Thus, the PBNU approach contributes to reformulating the relationship between Islamic legal authorities and epistemic communities in the postcolonial era.

Unlike the state-centric fatwa model of al-Azhar or the technocratic deliberations of the OIC, PBNU's Bahtsul Masail demonstrates a grassroots, pesantren-based, and participatory model of collective ijtihad. This approach represents a unique epistemic contribution from Southeast Asia to global Islamic legal discourse.

Practically, PBNU's fatwas can serve as important policy input for the Indonesian government. The fatwa on carbon trading supports national commitments to climate change mitigation; the zakat on banknotes and potential digital zakat provide a foundation for fiscal innovation in Islamic finance; and the distribution of hajj dams opens policy space for more equitable and efficient pilgrimage management. Thus, PBNU's collective ijtihad not only enriches Islamic legal thought but also strengthens Indonesia's role in aligning sharia principles with national and global governance.

These findings demonstrate that PBNU's fatwas do not merely operate within academic or normative discourse, but also provide practical solutions to real societal problems in the disruption era. For instance, the fatwa on carbon trading directly addresses the global climate crisis by offering a Sharia-based ethical framework for environmental protection; zakat on banknotes and its extension to digital zakat responds to the challenges of financial technology and digital economy; and the equitable distribution of hajj dam ensures social justice for vulnerable communities while improving transnational worship governance. In this way, PBNU's collective ijtihad contributes to solving urgent problems faced by modern society—environmental degradation, financial disruption, and inequality in religious practices—through maqāṣid-oriented fatwa mechanisms.

However, this study is limited to documentary analysis of the official Munas Alim Ulama NU 2025 material. It does not yet include interviews with ulama participants or an assessment of how

these fatwas are implemented at the grassroots level. Future research could expand by exploring the reception of these fatwas among pesantren communities and their application in governmental or transnational contexts.

D. Conclusion

This study demonstrates that PBNU's 2024 fatwas, formulated through the 2025 Bahtsul Masail Munas Alim Ulama NU forum, represent a contextual, ethical, and progressive model of collective ijtihad. By integrating classical turāth, contemporary socio-historical analysis, and the principles of maqashid al-shari'ah, PBNU has successfully addressed pressing global issues such as carbon trading, zakat on banknotes, the distribution of hajj dam, and involvement in international conflicts.

Theoretically, this research enriches contemporary Islamic legal discourse by highlighting the glocalization of fatwa—rooted in local Islamic traditions yet offering solutions with global relevance. Methodologically, it underscores that fatwa studies can be conducted systematically through thematic qualitative analysis grounded in authoritative sources.

Practically, PBNU's fatwas hold strategic significance for policy development in Indonesia. The fatwa on carbon trading aligns with climate change mitigation commitments; zakat on banknotes and potential digital zakat offer pathways for fiscal innovation; and the reformed approach to hajj dam distribution introduces greater equity and efficiency in pilgrimage management. These examples show how PBNU's ijtihad can serve as an input for state policies while shaping Indonesia's role in global sharia diplomacy.

To sustain and expand its impact, PBNU is urged to digitize and internationally index its fatwas, promote translations, and strengthen global collaborations with institutions such as al-Azhar and the OIC. Furthermore, integrating fatwa studies into curricula at Ma'had Aly, Islamic higher education, and postgraduate programs will consolidate NU's scholarly authority while preparing future generations of ulama trained in collective ijtihad methodologies.

In the long term, PBNU's model of grassroots, participatory, and maqāṣid-driven fatwa making can be positioned as a distinctive Southeast Asian contribution to global Islamic legal pluralism. This ensures that NU's fatwa authority remains dynamic, impactful, and globally recognized in addressing the challenges of the disruption era.

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