

# HIFZ AL-BI'AH AS PART OF MAQASHID AL-SHARI'AH AND ITS RELEVANCE IN THE CONTEXT OF GLOBAL CLIMATE CHANGE

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## Abstract

*The five essential principles (dharuriyyat al-khamsah) proposed by As-Syatibi, encompassing the preservation of religion, self, progeny, wealth, and intellect, were highly progressive concepts in their time. However, today we face the challenge of global climate change threatening ecosystems and humanity. Thus, the concept of hifz al-bi'ah becomes crucial as a new variable within the scope of essential principles. This research employs a qualitative approach with a literature review study. The data utilized include literature covering classical and contemporary sources, scientific research, and policy documents related to global climate change. The results of this study indicate that the concept of hifz al-bi'ah was initially developed through environmental jurisprudence (fiqh al-bi'ah) and evolved into hifz al-biah, an integral part of maqasid al-shariah. Hifz al-bi'ah serves as a foundation for the implementation of hifz al-din, hifz al-nafs, hifz al-nasl, hifz al-mal, and hifz al-'aql. Simultaneously, the aspects of essential principles are expanded, systematically placing hifz al-bi'ah in a crucial position within them. In the context of global climate change threatening ecosystems and the existence of humanity, the concept of hifz al-bi'ah as part of maqashid al-shariah is highly relevant in efforts to mitigate or even reverse global climate change.*

**Keywords:** *Hifz al-Bi'ah; Maqasid al-Shariah; Global Climate Change*

## INTRODUCTION

Formally, the idea of *maqashid al-shari'ah* began during the time of Imam al-Juwaini and Imam al-Ghazali, before finally being formulated systematically by Imam al-Syatibi around 790 AH (Sya'bani 2015). In the hands of al-Syatibi, the study of *maqasid al-shariah* has entered a relatively mature phase. Through a monumental work entitled *al-Muwafaqat fi Usul al-Shariah*, As-Syatibi provides the basis and conceptual foundation for the development of *maqasid al-shariah*. In this work, As-Syatibi maps the level of human needs into three, namely *dharuriyyat*, *hajiyyah*, and *tahsiniyyat* (Nazaruddin and Kamilullah 2020). This concept is not only the starting point but also the foundation for the development of the *maqasid al-shariah* discourse.

In the context of *dharuriyyat*, As-Syatibi divides it into *hifz al-din* (preserving religion), *hifz al-nafs* (preserving the soul), *hifz al-nasl* (maintaining offspring), *hifz al-mal* (preserving wealth), and *hifz al-'aql* (preserving intellect) (Jalili 2021). During the As-Syatibi period, the formulation looked very well established in representing *maqasid al-shariah*. But today, we are faced with increasingly complex challenges that make what As-Syatibi proposes need to be discussed further.

One of the main challenges facing humanity today is global climate change. The impact of global climate change includes serious threats to many aspects (Harmoni 2005). Rising global temperatures are one of the most visible impacts, with record-high temperatures continuing to occur over the past few decades, impacting on the weather, sea level elevation, agriculture, animals and plants, and even human health (Triana 2008). In addition, unstable weather patterns and increasingly frequent extreme phenomena create uncertainty in regional and global climate conditions. An increase in sea temperature as a result of climate change can also cause a decrease in fishery yields. Meanwhile, an increase in air temperature can accelerate the spread of disease. Increased rainfall can increase the risk of floods and landslides, change planting patterns, increase evaporation,

and the intensity of tropical storms. It also increases the vulnerability of the transportation sector which ultimately affects human mobility (Leu 2021).

The detrimental impacts of climate change are not only limited to the natural environment but also involve serious impacts on human life. Food security is vulnerable, water shortages occur, threats to health increase, and environmental degradation also occurs. In addition, economic impacts, social impacts, political impacts, as well as cultural impacts emerge as a consequence of climate change (Yohanes Suharso 2017). These are some of the direct consequences faced by humans due to climate change. Therefore, this challenge requires a global response and concrete steps to address the root causes of climate change to protect ecosystems and preserve human life. This challenge requires a holistic response to protect and maintain the balance of the environment and human life.

In Islam, discussions about environmental protection have not been popular among classical scholars. However, today it can be seen that without environmental guarantees, *maqasid al-shariah* has never been maintained (Ahmad 2015). In this context, the aspect of *dharuriyyat* proposed by As-Syatibi can be threatened by the impact of climate change. So it requires a systemic reevaluation of the concept to respond to this new problem. Therefore, a reevaluation of the concept of *dharuriyyat* needs to be carried out to respond to the reality of today's conditions. The variable of *hifz al-bi'ah* seems to be important to be placed as part of the *maqasid al-shariah*. Thus, *hifz al-bi'ah* is not only a partial moral responsibility, but it is also expected to be able to support or support the aspect of *dharuriyyat* which includes the preservation of religion, soul, descendants, property, and reason in the context of global climate change. From the perspective of systemic *maqasid al-shariah*, protecting the environment seems not only an additional need but a necessity to maintain a balance between human needs and nature conservation.

It can be seen that, in the face of global climate change, *hifz al-bi'ah* (protecting the environment) is crucial to support the *dharuriyyat* aspect. Thus,

placing *hifz al-bi'ah* as the *maqasid al-shariah* becomes relevant in this context. This means that it is necessary to emphasize responsibility for the environment as an integral part of the maintenance of religion, soul, descendants, property, and intellect. Thus, the concept of *hifz al-bi'ah* seems to be a reevaluation of the concept of *dharuriyyat* which is urgent to answer the challenge of global climate change. In this case, it is important to examine how the concept of *hifzul al-bi'ah* become part of the *maqasid al-shariah* and the relevance of the concept of *hifzul al-bi'ah* as part of the *maqasid al-shariah* in the context of global climate change.

## **METHOD**

This study uses a qualitative approach using a literature analysis technique. The qualitative approach was chosen to deepen the understanding of the concept of *hifzu al-bi'ah* as part of the *maqasid al-shariah* and its relevance in the context of global climate change. The literature analysis will involve a review of theoretical and empirical sources related to the concept of *maqasid al-shariah*, *hifzu al-bi'ah*, and the impact of global climate change. The data sources used include classical and contemporary literature, scientific research, and policy documents related to environmental conservation and the implementation of *hifzu al-bi'ah*. Data analysis was carried out by detailing the main concepts, identifying patterns of relationships between concepts, and exploring the relevance of the concept of *hifzu al-bi'ah* in facing the challenge of climate change. This approach is expected to provide a comprehensive and in-depth understanding of the role of *hifzu al-bi'ah* as part of *maqasid al-shariah* and its relevance in the context of global climate change.

## **RESULTS AND DISCUSSION**

### **From Fiqh Al-Bi'ah to Hifz Al-Bi'ah**

Imam Al-Shatibi established five aspects of *dharuriyyat* involving *hifz al-din* (guarding religion), *hifz al-nafs* (guarding the soul), *hifz al-nasl* (guarding

offspring), *hifz al-mal* (guarding property), and *hifz al-'aql* (guarding intellect) (Al-Shatibi 1996). This concept is the basis for understanding *maqashid al-shariah* which emphasizes the importance of preserving these aspects for the survival and welfare of the community.

In this context, *Hifz al-din* emphasized the need to maintain religious stability and integrity in people's lives. *Hifz al-nafs* refers to the importance of safeguarding the soul and the human self. *Hifz al-nasl* highlighted the need to protect and ensure the continuity of generations. *Hifz al-mal* emphasized the importance of safeguarding wealth. Lastly, *hifz al-'aql* demands to maintain the intelligence and rational thinking in society. All these concepts provide the basis for understanding *maqashid al-shariah*.

In this modern era, the five concepts have been developed so that their scope is wider. Writers in this area have significantly developed the concept of *maqashid*. This kind of development shows that the study of *maqashid al-shariah* continues to develop. This kind of development, of course, is based on the urgency of the entity. So, in the context of climate change today, *hifz al-bi'ah* also seems urgent.

Andika Mubarok in his study of environmental sustainability in the Qur'an analyzes the thoughts of M. Quraish Shihab in Tafsir Al-Misbah. In this study, he explains that the initial development of *hifz al-bi'ah* departed from an effort to provide an Islamic perspective on human interaction with its environment. Caring for the environment is a human obligation as an integral part of an ecosystem. This value can be found in the teachings of the Qur'an which are described in Surah al-'Araf verse 56 and ar-Rum verses 41-42. Efforts to preserve nature are very important because the environment is not only a place to live but also a source of sustenance and a means of worship to Allah. In addition, human beings as the caliph on earth, have the responsibility to maintain the balance of the universe created by Allah. This can be reflected in clean living practices, prudent waste management, material recycling, and tree-planting activities to preserve life (Mubarok 2022).

Ridwan explains that in formulating environmental fiqh (*fiqh al-bi'ah*), several principles need to be considered. First, the importance of reconstructing the meaning of the caliphate, namely the understanding that the role of human beings as caliphs on earth is not to damage and shed blood, but to build a life of peace, prosperity, and justice. Second, the a need to place ecology as a doctrine of Islamic teachings, which means placing the discussion about the environment not only as a branch (*furu'*) but as a central part (*ushul*) of Islamic teachings. Third, the relation between the maintenance of the environment and faith, emphasizes that maintaining and caring for the environment is very basic for the perfection of one's faith. Fourth, the description of environmental destroyers as ecological infidels (*kufir al-bi'ah*). Fifth, the reminder that the Prophet Muhammad was sent to the world to perfect human moral ethics, including towards the environment (Ridwan 2013).

Ali Yafie, as studied by Ghufroon, explains the basic principles of the obligation to protect the environment from the perspective of *fiqh*. In this context, Ali Yafie presents several principles of *fiqh al-bi'ah*. First, maintaining the soul, body, and honor (*hifdh al-nafs*). In the view of *fiqh*, life is considered something noble and very precious. Life is considered the basic capital of human beings to fulfill their functions and determine their value and dignity. Second, the life of this world is considered a means to achieve the pleasure of Allah and to the eternal afterlife. Third, overexploitation of natural resources is considered dangerous and prohibited. Fourth, balance and harmony in the natural ecosystem must be firmly maintained. Disturbing or damaging an ecosystem is considered equivalent to destroying life as a whole. Fifth, all beings are considered to be noble. Therefore, killing animals, including wild or wild ones, is not justified as long as they are not aggressive or life-threatening. Sixth, humans, as the managers of the universe, will be held accountable for their every action, both in this world and in the hereafter (Ghufroon 2010).

In another version, Sibyan and Abdillah conducted a study of Ali Yafie's thoughts. According to Yafie, the five main components of life (*al-daruriyyat or al-kulliyat al-khams*) must be well maintained by all mankind. The five components are *hifz al-nafs*, *hifz al-'aql*, *hifz al-mal*, *hifz al-nasl*, and *hifz al-din*. In this case, Yafie adds that one of the crucial principles in the five components is *hifz al-bi'ah* (protecting the environment). This is the result of Yafie's *ijtihad* in preserving ecology, namely how to maintain a balance in the relationship between humans and the surrounding nature. Yafie concludes that the law of protecting and preserving the environment is mandatory (*fardhu al-kifayah*) which will be accounted for in this world and the hereafter. Although Yafie has not formally placed *hifz al-bi'ah* as the *maqasid al-shariah*, what he proposed has led to that (Sibyan and Abdillah 2023).

In the study of environmental ethics from the perspective of Islamic law, Hulaify highlights the status of *hifz al-bi'ah*. According to him, maintaining the balance of nature by preserving the environment has an important role. Hulaify emphasizes that this behavior is not only considered an obligation but also a *fardhu 'ain* or individual obligation for each person. This reflects the product of environmental *fiqh* (*fiqh al-bi'ah*) which aims to maintain and prohibit all forms of damage to the environment (Hulaify 2019).

Zuhdi explains that it is necessary to carry out a reconstruction of *fiqh al-bi'ah* based on *maslahah*. In this case, he proposed *maslahah* as a methodological framework for the *fiqh al-bi'ah* paradigm. In this context, epistemologically, nature conservation (*hifz al-bi'ah*) can play a role as the main intermediary in achieving the realization of *kuliyahatul al-khmasah* (Zuhdi 2015). In line with this, Thohari also explained that, by being based on *maslahat*, protecting nature (*hifz al-bi'ah*) can function as the main mediator in implementing the five main principles (Thohari 2013). Making *hifz al-bi'ah* an important element that supports *kuliyahatul al-khmasah* is a valuable effort to make *hifz al-bi'ah* part of *maqasid al-shariah*.

Saby, in his analysis of the concept of *rahmatan li al-'alamin*, focuses on the preservation of biological natural resources. One of the significant points he discusses is the relationship between *hifz al-bi'ah* and *dzaruriyyat al-khamsah*. Saby asserts that the achievement of the fifth need for *dzaruriyyat* which includes *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasal*, *hifz al-mal* is closely related to environmental conservation (*hifz al-bi'ah*). Protecting the environment is considered equivalent to maintaining the five *dzaruriyyats*. Therefore, environmental issues are considered an integral part of Islamic teachings (Saby 2018).

Suryani, in his research on the affirmation of *hifz al-'alam* as part of the *maqasid al-shariah*, argues that the environment is a very important ecosystem for the survival of mankind. Theological awareness of the environment can be increased by developing the concept of *maqasid al-shariah*. If taking care of the soul is considered a fundamental principle in *fiqh*, then protecting the environment (*hifz al-'alam*) is also an essential aspect. This awareness aims to form a good relationship between humans and the ecosystem that supports it. Suryani emphasizes that the preservation of the environment and its relationship with the sustainability of human life should be considered an integral part of *maqasid al-shariah* (Suryani 2017).

Thus it appears that the initial development of *hifz al-bi'ah* discourse was based on efforts to provide an Islamic perspective on human interaction with their environment. Nature conservation is important because it is closely related to and supports the *dzaruriyyat* aspect. In general, the discourse on *hifz al-bi'ah* has shifted from *fiqh al-bi'ah* to *hifz al-bi'ah* as *maqasid al-shariah*. Until now, the discourse on this has been quite well-established in the context of environmental conservation. Thus, it can be said that *hifz al-bi'ah* is part of the *maqasid al-shariah*.



## **Global Climate Change: Challenges and Impacts on the Environment**

In the context of climate change, today we are entering the era of "global warming" (Alberro 2023). This term is relevant enough to give an idea that global warming has reached an alarming point. Climate change is no longer just an issue but has become an urgent global challenge to address together. With temperatures continuing to rise, the impact on the environment and human life is becoming more and more apparent. Therefore, collective action is needed to maintain the balance of the ecosystem and protect the future of the planet. Here, we are at a point where awareness and joint efforts are key to addressing the challenges of global warming and maintaining the sustainability of the earth as a human habitation.

Global warming that triggers climate change is the result of various human activities that harm the environment. Motor vehicle emissions, intensive industrial activities, deforestation, and a host of other human activities have significantly contributed to the increase in greenhouse gas emissions. The increase in the concentration of these gases in the atmosphere causes heat from the sun to be trapped in the ozone layer, which in turn results in the earth's temperature continuing to rise. The impacts of global warming include climate change, an increase in the average temperature of the earth's surface, and changes in ecosystems (Pinontoan, Sumampou, and Nelwan 2022).

The impact of global warming is not only temporary but can cause permanent climate change. These changes refer to disruptions in various climatic parameters and can give rise to uncertainties in seasonal patterns. Some regions may experience increased rainfall intensity potentially causing floods and landslides, while others may face prolonged dry seasons due to rising temperatures and reduced humidity. The impacts of climate change involve threats to food security, water availability, health risks, environmental degradation, economic consequences, and social, political, and cultural impacts (Suharso 2017).

Global warming is bringing dramatic changes to the climate, including heavy rainfall in what should be a dry season. Areas in the Northern Hemisphere are becoming warmer, causing melting polar icebergs and triggering instability in agriculture. Canada's southern part is experiencing increased rainfall and longer growing seasons, while agricultural areas in Africa may be struggling. Animals and plants have difficulty adapting to these changes, their migration is hindered by human development, threatening some species to extinction. In addition, global warming is also affecting health, expanding the spread of tropical diseases due to increased warmth, humidity, and rainfall, affecting the activity of disease vectors such as mosquitoes (Triana 2008).

The link between climate change and human health also shows the complexity of the relationship involving direct impacts, such as disease or death associated with extreme temperatures and air pollution by spores and fungi. Meanwhile, indirect impacts involve diseases transmitted through water or food, disease transmission through vectors and rodents, and other diseases arising from water and food shortages. The threat of climate change also concerns the stability of ecosystems and biodiversity, reflected in the physical and ecological damage to the earth such as the depletion of the ozone layer in the stratosphere, the decline of biodiversity, soil degradation, and changes in the water system or cycle (Keman 2007b).

In addition, rising global temperatures that impact sea level rise can pose a threat to islands and coastal communities. Changes in the hydrological cycle can increase the risk of flooding and more intense periods of drought. The impacts include the occurrence of extreme rainfall and ecological changes that can disrupt the productivity of the agricultural sector. People in coastal areas and islands face significant risks with this climate change. It also has the potential to cause losses in infrastructure, natural resources, and food security (Cahyo 2010).

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It is clear how global climate change is a very crucial issue. In the coming decades, potential threats to biosphere ecosystems will become increasingly real. With climate change increasing the Earth's temperature, resulting in sea level rise, seasonal shifts, and intensification of natural disasters, human life is also

threatened. The impact extends to food security, clean water, public health, and economic, political and cultural stability. The impact is not only limited to the natural environment, animals, and plants but also the existence of humanity itself.

### **The Relevance of *Hifzu al-Bi'ah* as *Maqashid Al-Shari'ah* in the Context of Global Climate Change**

Up to this point, this study has discussed how *hifz al-bi'ah* as *maqasid al-sharia* has become an established discourse. In addition, it has also offered an overview of how global climate change triggered by global warming has a serious impact on the existence of humanity and ecosystems in general. This section will elaborate on how the concept of *hifz al-bi'ah* as *maqasid al-shariah* is relevant in the context of global climate change.

First, As-Syatibi in the concept of *dharuriyyat* has determined five aspects involving *hifz al-din*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-mal* and *hifz al-'aql* (Al-Shatibi 1996). In this case, these aspects are considered essential needs for human life and well-being. However, in the context of global climate change, one new variable is needed that includes the need to maintain the environment, namely *hifz al-bi'ah*. *Hifz al-bi'ah* is a support that not only supports the five aspects of *dharuriyyat*. It also provides a basis for maintaining the balance and sustainability of natural ecosystems (Suryani 2017).

*Hifz al-bi'ah*, as a new dimension in the framework of *dharuriyyat*, affirms the urgency of environmental preservation as an integral part of the existence and sustainability of mankind. In this context, *hifz al-din* involves responsibility for maintaining religious integrity not only at the personal level but also related to the understanding and implementation of religious values in the context of environmental conservation. In addition, the implementation of religion is always tied to the environmental space (*al-bi'ah*). Thus, commitment to the environment is also a commitment to religion.

In the context of *hifz al-nafs*, as explained above, climate change also has an impact on human health. So in this case, *hifz al-nafs* not only focuses on the health

aspect of individuals but also involves the responsibility to prevent and address the impacts of climate change that can affect human physical and mental well-being. This expansion made *hifz al-bi'ah* a part of *hifz an-nafs*. On the other hand, *hifz an-nafs* is part of *hifz al-bi'ah*. Thus, the commitment to *hifz an-nafs* inevitably must be followed by *hifz bi'ah*. On the other hand, at the same time, *hifz al-bi'ah* sustained *hifz al-nafs*.

The context of *hifz al-nasl*, which deals with the maintenance of offspring, includes awareness of the impact of climate change on the future lives of the next generation. Environmental preservation is an investment in the sustainable inheritance of the earth. Thus, *hifz an-nasl* must be interpreted broadly in the context of global climate change. That is not only how to maintain the continuity of descendants so that they continue to exist, but also the demand to protect the environment so that their descendants in the future can continue to exist.

In the context of *hifz al-mal*, which emphasizes the preservation of property, it does not only focus on the aspect of material wealth that an individual masters. It also includes an understanding of the importance of natural resources as the commonwealth of humanity. That the earth's resources are also a wealth that must be maintained together. Guarding these resources on the other hand also ensures the existence of humans.

Lastly, *hifz al-'aql*, maintenance of reason, involves awareness and understanding of the impact of climate change on human intelligence and rational thinking. Healthy and balanced environmental conditions greatly affect human welfare as a whole, including in the context of the function of reason. A well-maintained environment provides support for human life, creates conditions that support mental and physical health, and provides essential natural resources to maintain the rationality of human thought. Conversely, pollution, habitat degradation, ecological instability, and uncertainty over resources impact human mental health and rational thinking abilities.

Thus, in the context of the global climate change challenge faced by humanity, *hifz al-bi'ah* is not just an additional variable. It is also an integral dimension that binds and sustains the five aspects of *dharuriyyat*. *Hifz al-bi'ah*, which focuses on the preservation of the environment and ecosystems, plays a central role in caring for vital aspects of life, such as religion, soul, heredity, property, and intellect. A deep understanding of the complexity of the relationship between humans and the environment brings the awareness that the sustainability of human life is inseparable from ecological balance. In an era where ecological challenges are becoming more urgent, *hifz al-bi'ah* is the foundation that supports the effective implementation of the five aspects of *dharuriyyat*.

Second, increasing awareness related to *hifzul al-bi'ah* is an urgent imperative in facing the challenge of global climate change. Public awareness of the importance of maintaining the sustainability of nature is the main foundation for implementing the principles of *hifz al-bi'ah* in daily life. In engaging the community at large, there is a need for a comprehensive educational approach to increase understanding of the impacts of climate change and the need to engage in conservation actions.

The importance of raising awareness of *hifzul al-bi'ah* is not only local but also global. Collaboration between countries and the international community is needed to create common awareness and share solutions to tackling climate change. Extensive campaigns, environmental education in schools, and mass communication efforts can be effective means of raising awareness and changing individual and collective behavior. In this case, the awareness of *hifzu al-bi'ah* is not just a concept, but a shared commitment to involve ourselves in environmental conservation efforts for the welfare of humanity and the sustainability of the planet. By increasing this awareness, it is hoped that responsible behavior towards the environment and collective awareness will be formed to protect the earth as a common heritage for future generations.

In the context of the implementation of *hifz al-bi'ah*, every country in the world needs to design effective policies and strategies to ensure that environmental protection takes place optimally. The government as the main actor in this series must take concrete steps to implement the principles of *hifz al-bi'ah* in its national policies. One of the key aspects is the development of strict environmental regulations and careful monitoring of activities that can harm the ecosystem. In addition, collaboration between countries is also important. Countries need to come together to tackle environmental challenges together. It involves the exchange of knowledge, technology, and resources between countries. The establishment of an international agreement to maintain environmental sustainability is a strategic step in protecting the earth globally. Countries in the world must commit to supporting each other and upholding high *standards of hifz bi'ah*.

International institutions also play a crucial role in encouraging the implementation of *hifz al-bi'ah* at the global level. They become an important platform where countries can collaborate, share knowledge, and develop a common framework to maintain environmental sustainability. One of the main roles of international institutions is to facilitate the negotiation and making of binding international agreements, setting global standards for environmental protection. Through international forums, international institutions enable dialogue between countries and strengthen global cooperation. They help address environmental issues that involve many countries and create momentum for collective action. Thus, the role of international institutions is not only to facilitate the implementation of *hifz al-bi'ah*, but also as a catalyst in forming global commitments to preserve the environment and face the challenge of climate change.

## CONCLUSION

This study has demonstrated that *fiqh al-bi'ah*, which was initially pioneered through *fiqh bi'ah*, has developed into *hifz al-bi'ah* which is an integral part of *maqasid al-shariah*. The integral nature of *hifz al-bi'ah* can be seen from its relationship with *dharuriyyat al-khamsah*, where *hifz al-bi'ah* is a new variable that supports the implementation of *hifz al-din*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-mal*, and *hifz al-aql*. At the same time, this aspect of *dharuriyat* has been expanded and systemically put *hifz al-bi'ah* in the position of *dharuriyyat*. Thus, *hifz al-bi'ah* is a conceptualization of the overall commitment to maintaining the balance of the ecosystem for the implementation of the aspects of *dharuriyyat al-khamsah*.

In the context of global climate change that threatens the ecosystem as well as the existence of humanity, the concept of *hifzul al-bi'ah* as part of *maqasid al-shariah* is very relevant in efforts to suppress or even restore this global climate change. *Hifz al-bi'ah* which focuses on the preservation of the environment and ecosystem plays a central role in sustaining aspects of *dharuriyyat* such as religion, soul, heredity, property, and intellect. In its implementation, this requires the role of the wider community, countries in the world, and also international institutions.

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