



REVIEW OF ISLAMIC LAW ON THE IMPLEMENTATION OF LAW NUMBER 32 OF 2009 CONCERNING PROTECTION AND ENVIRONMENTAL MANAGEMENT IN MA'HAD AL-ZAYTUN

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Abstrak

Penelitian ini mengkaji perspektif hukum Islam terhadap Undang-Undang Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup, dengan fokus khusus pada Ma'had Al-Zaytun. Penelitian ini menggunakan metode kualitatif dengan pendekatan normatif-empiris, dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa Ma'had Al-Zaytun menerapkan upaya pengelolaan lingkungan yang komprehensif, yang meliputi sektor peternakan, perikanan, dan pertanian, serta praktik kesehatan lingkungan. Upaya tersebut mencakup pemanfaatan limbah cair dan padat, pengendalian pestisida, konservasi tanah, dan pencegahan polusi udara. Penelitian ini menemukan bahwa pelaksanaan pengelolaan lingkungan di Ma'had Al-Zaytun sesuai dengan hukum Islam dan peraturan nasional, sejalan dengan prinsip-prinsip fikih lingkungan. Inti dari pendekatan ini adalah mashlahah (kemaslahatan bersama), yang mendukung tujuan Maqasid al-Shariah dengan fokus pada perlindungan lima kebutuhan utama: agama (hifz al-Din), jiwa (hifz al-Nafs), akal (hifz al-Aql), keturunan (hifz al-Nasl), dan harta (hifz al-Mal). Penelitian ini menyoroti pentingnya partisipasi masyarakat dan kebijakan pemerintah yang efektif dalam mengatasi tantangan lingkungan yang semakin kompleks.

Kata Kunci: *Lingkungan, Perlindungan dan Pengelolaan, Hukum Positif, Hukum Islam*

Abstract

This study examines the Islamic legal perspective on Indonesia's Law No. 32 of 2009 regarding environmental protection and management, with a specific focus on Ma'had Al-Zaytun. The research employs a qualitative method with a normative-empirical approach, collecting data through interviews, observations, and documentation. The results show that Ma'had Al-Zaytun implements comprehensive environmental management efforts, focusing on sectors such as livestock, fisheries, and agriculture, alongside environmental health practices. These efforts include the use of liquid and solid waste, pesticide control, soil conservation, and air pollution prevention. The study finds that the implementation of environmental management at Ma'had Al-Zaytun adheres to both Islamic law and national regulations, aligning with the principles of environmental fiqh (jurisprudence). The core of this approach is mashlahah (the common good), which upholds the objectives of Maqasid al-Shariah, focusing on the protection of five essential needs: religion (hifz al-Din), life (hifz al-Nafs), intellect (hifz al-Aql), lineage (hifz al-Nasl), and property (hifz al-Mal). The study highlights the importance of community participation and effective government policies in addressing the increasingly complex environmental challenges.

Keywords: *Environment, Protection and Management, Positive Law, Islamic Law*



INTRODUCTION

The environment is a combination of various conditions that encompass natural resources such as soil, water, solar-based energy, and minerals, as well as vegetation that grows on land and in the sea. It also includes human-made elements, like decisions on how to utilize the actual climate. The environment refers to everything surrounding humans that influences the development of their lives (Arifin, 2023)

In many ways, climate change cannot be separated from anthropocentrism, a perspective that asserts humans are the source of everything that has altered the environment, thereby turning it into something else. Nature is solely viewed as something to be exploited, consumed, and modified to suit human needs. Contemporary technological interventions that support the exploitation of nature are made possible by the ideology of anthropocentrism. The inevitable consequence is the emergence of various environmental crises that ultimately lead to human sacrifice. In the end, environmental abuse is measured only in terms of business profit, never accounting for its victims. The goal of ecological justice is to protect and preserve the environment so that it remains beautiful and sustains ecosystem balance. Several concepts are related to ecological justice. W. Pederson lists the following as the fundamental elements of ecological justice: compensation, strict liability, prevention, and the development of sustainable life (Rokjikhah, et al, 2023).

The environment, as stated in Article 1, Paragraph 1 of Law Number 32 of 2009 on Environmental Protection and Management, refers to an area that involves elements such as objects, energy, conditions, living beings, and human behavior that impact the survival and well-being of humans and other living creatures. This law emphasizes the importance of considering the carrying capacity of the environment. According to Law Number 32 of 2009 on Environmental Protection and Management, "carrying capacity is the ability of the environment to support human life along with other living beings and the balance between them" (Al-Fikri, et.al, 2023).

Law without the value of certainty will lose its meaning, as it can no longer serve as a guideline for everyone's behavior. There is a possibility that the environment's capacity as a medium for animals to live and find food may be influenced. The environment has unique characteristics and roles related to the presence of other living beings, particularly humans, whose activities are more complex and sophisticated. The environment includes abiotic elements such as soil, air, water, climate, and temperature, as well as biotic components like plants, living beings, and humans, both in artificial environments and natural habitats. Natural habitats are considered as environments created by God for humans, while natural environments include natural occurrences such as water, soil, trees, air, rivers, and more. On the other hand, artificial environments are human-made creations, such as bridges, roads, buildings, urban parks, and the like (Christie, 2013).

Social interaction between various groups and cooperation among them are examples of activities that occur within the social environment. Symbols, meanings, and connections with the ecosystem as part of a shared habitat, as well as spatial planning or land use allocation, serve as elements of the built or constructed environment. The concept of social capital has gained attention in the literature on the management of common resources and collective action, particularly in relation to the sustainable use and development of natural resources (Saraan, 2024).

Human thought patterns influence behavior and attitudes, which tend to reflect decisions to act or not act toward objects or other living beings. Humans gradually begin to adapt to their environment. Unlike the wilderness, where the population is still sparse and primitive, the biological communities in cities witness changes in the natural environment of humans. Human life is impacted by environmental changes, which can have either positive or negative effects. Humans engage in social interaction by utilizing the environment and the universe to improve their well-being and ensure their survival. Human actions influence the sustainability of ecosystems, which are their habitats. Therefore, everything individuals do or policies made in relation to the environment will affect the balance of the environment and ultimately impact humans themselves (Haaruma, 2023).

According to the thoughts of Munadjat Danusaputro, the definition of the environment includes all objects and conditions, including humans and their activities, that exist in the environment where humans live. The environment impacts human survival and everything they do, including the well-being of humans and all living beings. Humans have been granted a protected and strong environment by Allah, and thus they have the right to enjoy an environment that is safeguarded and stable. Environmental issues, like the dynamics of the world, are becoming increasingly complex and significant. They now extend to regional, national, and even multinational levels. Similarly, the effects of environmental problems are interconnected through chains of mutual influence, reflecting the nature of the environment as we know it (Rusdina, 2015).

The universe, along with all its contents, has been created by Allah in a balanced and orderly manner. As stated by Allah in Surah Al-Hijr, Ayah 19:

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَوْبَقْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

It means: "And We have spread out the earth and placed firmly set mountains upon it, and We have caused everything to grow there in proportion" (Kemenag 2005).

In the Tafsir Al-Maraghi, it is explained that the environment, with all its rich characteristics, is a blessing from Allah to every living being on Earth. Therefore, Islam encourages its followers to protect the environment. In reality, the command to safeguard the environment in Islam is reflected in several verses of the Quran. Islam also teaches its followers to be environmentally friendly and not to cause harm. Ensuring a healthy environment is akin to safeguarding the religion and fulfilling Allah's commands for rationality and good deeds. Islam instructs its followers to use their resources wisely and not excessively. Therefore, awareness of environmental stewardship must be ingrained in every Muslim, and this should be a collective responsibility (Al-Maraghi, 1987).

Upon close examination, we have found that some articles in Law Number 32 of 2009 concerning Environmental Protection and Management have not fully addressed environmental challenges optimally. To ensure environmental preservation, increasingly complex issues need to be comprehensively addressed by the government with community support. Therefore, problematic articles should be further investigated. Additionally, Indonesia, with the largest Muslim population in the world, continues to uphold Islamic values even though it does not officially declare itself as an Islamic state. Furthermore, as a rule-of-law state, Indonesia adheres to legislation as the foundation for the relationship between citizens and the state. Law without certainty of values will lose its meaning as it can no longer serve as a behavioral guide for everyone (Al-Maraghi, 1987).

Based on these factors, a more in-depth study is required on the implementation of Law Number 32 of 2009 on Environmental Protection and Management. Moreover, such issues frequently arise in society; hence, moral behavior is needed to address these problems and enhance awareness of the importance of maintaining a safe, comfortable, and peaceful environment. Based on this issue, the researcher is interested in conducting a study titled "Islamic Legal Review of the Implementation of Law Number 32 of 2009 on Environmental Protection and Management at Ma'had Al-Zaytun".

METHODE

In this study, the researcher employs a qualitative method with a normative-empirical approach. This research is field-based, with data collection conducted directly at the research site. Qualitative research is used to develop knowledge through understanding and discovery. The qualitative research approach involves a process of investigation and understanding based on methods that explore social phenomena and human issues. In this research, the researcher will create a comprehensive picture, analyze words, compile detailed reports from respondent perspectives, and examine situations in their natural conditions (Sugiyono, 2021). This study will analyze the implementation of Law Number 32 of 2009 on Environmental Protection and Management at Ma'had Al-Zaytun. Additionally, the researcher will examine the Islamic legal review of the implementation of Law Number 32 of 2009 on Environmental Protection and Management at Ma'had Al-Zaytun.

RESULT AND DISSCUSION

Environmental Cleanliness Profile of Ma'had Al-Zaytun

The Environmental Cleanliness Unit was established on March 15, 2000. Previously, this unit was coordinated by Ustadz Latif and Hafidzudin. As its name suggests, the task of this work unit is to maintain the cleanliness of the Ma'had Al-Zaytun environment: including garden maintenance, sweeping streets, cleaning drainage systems, and anything related to building cleanliness. They must ensure cleanliness inside the buildings by mopping, cleaning toilets, and painting the buildings. According to data received from the field coordinator for campus environmental cleanliness (general facilities), there are 22 members responsible for maintaining cleanliness and tidiness in the Al-Zaytun campus area. This includes 9 members for the Education Building, 4 members for the Dormitory Building, 2 members for Worship Facilities, 3 members for Waste Collection, 3 members for Protocol Roads, and 1 member as the Field Coordinator. Through regular observations conducted at the units within Al-Zaytun, particularly the general facilities, data was obtained regarding the availability of cleaning equipment and the number of specialized workers handling the unit's cleanliness issues.

General Overview of Environmental Cleanliness at Ma'had Al-Zaytun

Al-Zaytun Campus is an example of environmental progress that is highly motivating. On campus, love for the environment extends not only to its protection but also to its enhancement through daily actions. This formerly dry area is now lush with various trees such as olive, fig, teak, and eucalyptus, all grown in the scientific laboratory of tissue culture. Below is a statement by Mr. Ahid Hidayat, S.H., the field coordinator of environmental health:

"One of the trees planted at Al-Zaytun is the sawo kecil (Manilkara kauki), which lines the streets, serving as a shade when we are under the hot sun and also producing oxygen..."

Moreover, water management is carried out by first installing pump systems in every building's infiltration well, followed by wastewater filtration channels, storage tanks, and reservoirs built at a certain height. Filtered water and heavy rainfall are channeled into the reservoirs, making it possible to irrigate the entire campus as needed.

"Environmental health is not just a job requirement, but an absolute necessity," explained Ahid Hidayat, S.H., the field coordinator of environmental health.

Thus, the previously barren land has become productive. All living beings, including various species of plants, animals, fish in the water, and birds in the air, will experience coolness, health, and comfort. It has become a paradise for millions of birds and a comfortable and healthy home for humans, resembling the Garden of Eden. The statements above are not only pleasing to read but also illustrated by images of millions of birds that call the Al-Zaytun Campus their home (nest) and sleep there every night: A Pocket Paradise for Millions of Birds. The captivating depiction shows how Al-Zaytun Campus serves as a comfortable and healthy home for various flora and fauna, in addition to students (humans). In this regard, the environmental management and natural preservation efforts by the Al-Zaytun integrated educational institution can serve as a model, an integrated natural laboratory, or an open learning space. For those who pay close attention, the Al-Zaytun area has been carefully designed to provide an open learning environment that offers courses in science and technology. We can learn from this that with sufficient perseverance, creativity, and innovation, we can grow any plant in Indonesia. This mountain is home to almost all rare flora and trees of Indonesia. What's even more interesting is that the large area supporting this campus makes it truly possible to plant and develop several plants more effectively than was previously limited to the Middle East and Europe.

Implementation of Law No. 32 of 2009 on Environmental Protection and Management at Ma'had Al-Zaytun

By conducting interviews and observations, the author managed to gather field data related to his research on the environmental cleanliness unit. These data were obtained from various sources, after which the author analyzed the interview results to gain a deeper understanding of the implementation of Law No. 32 of 2009 on environmental protection and management at Ma'had Al-Zaytun.

The concept of environmental management has been developed and supported by several environmental observers to this day. It represents the evolution or dynamics of human concern for environmental changes caused by human activities; these changes are usually detrimental and pose risks to other living beings. According to Rahmadi, the environment is a cohesive spatial system that includes all objects, forces, situations, and living beings, including humans, and how their behavior affects the survival and well-being of other organisms (Rahmadi, 2012).

As a blessing from Allah SWT, the environment is a complete whole (total system) composed of biological, non-biological, and man-made natural resources. The environment is a system made up of various relationships, interdependencies, and influences that cannot be separated from one another. Because humans are an important component of the environment, they constantly interact with natural resources and other environmental subsystems to meet their diverse needs. Given this interdependence, it is natural for societies to continue practicing good environmental management to meet the needs of current and future generations.

The following are the environmental management goals that are a top priority at Ma'had Al-Zaytun:

1. Water sanitation for drinking and other uses, including routine security to ensure that the water consistently meets the set water quality standards.
2. Air sanitation, or defense and management of air pollution.
3. Protection against gas waste, liquid waste, and solid household and business waste, which can be turned into valuable resources for various uses instead of posing health risks.
4. Radiation safety, including supervision and regulation of the use of devices that emit electromagnetic waves, high-voltage electricity, radioactive materials, etc.
5. Monitoring and managing disruptive noise, such as that from supersonic aircraft, production noise in factories, and so on.
6. Monitoring and managing animals known to spread diseases, such as rats, cockroaches, flies, mosquitoes, and others.

In an interview with Mr. Ahid Hidayat, S.H., the following are the environmental management efforts implemented at Ma'had Al-Zaytun, primarily focusing on the development of the livestock, fisheries, and agriculture sectors. This approach is supported by environmental health efforts, including the utilization of liquid and solid waste, control of pesticide use, soil fertility maintenance, and efforts to prevent air pollution. Livestock development is directed toward achieving optimal results, including the production of eggs, milk, meat, skins, and waste management. The processing of cow and goat manure into plant fertilizer is done manually by the residents of Ma'had Al-Zaytun.

In the future, the plan is to integrate fertilizer processing with biogas production. In this process, human, animal, and other waste will be utilized as an energy source (biogas) for fuel. Once matured and ready for use, the fertilizer will be used to enhance soil fertility. This approach is considered very effective, as it prevents potential breeding grounds for flies and insects and reduces the risk of other disease transmissions. God willing, these steps are expected to make a positive contribution to environmental management at Ma'had Al-Zaytun in the future.

To develop and expand crop diversity, the cultivation system is strategically directed by considering the capacity and sustainability of natural resources and the environment while using appropriate technology. Reforestation is a serious effort to utilize and preserve the environment through the planting of various valuable plants such as orange trees, teak, and others. The use of pesticides to control plant-damaging pests, encourage or control plant growth, protect plants from organism attacks, and for other purposes is still strictly controlled to ensure it is safe and beneficial for the environment.

Regarding waste, liquid waste from toilets, kitchens, and animal pens is usually collected, processed, and deemed safe for human consumption before being used to irrigate crops. Efforts are made to ensure that waste, garbage, and human waste do not contaminate drinking water or clean water sources and do not become breeding grounds for disease-carrying animals such as flies, cockroaches, and other insects. A recycling company has also been established and operated by Al-Zaytun residents to reuse paper, fabric, plastic, glass, rubber, iron or steel, tiles, ceramics, and other materials. This has educational value by fostering a love for the environment that can be understood and applied by all students in their daily lives, along with its economic value and support for environmental preservation and maintenance.

Similarly, additional solid waste such as food scraps and cooking materials from the canteen and kitchen are processed and combined with plant debris or other materials to be used as animal feed, thus preventing the area from becoming a haven for flies and other wildlife.

As a Center for Education and the Development of a Culture of Tolerance and Peace, Ma'had Al-Zaytun certainly strives to transform its educational space into an environment that promotes natural preservation. This means creating a living environment free from pollution and hazards, ensuring it is always in good condition and ready to use when needed. All of this is based on a sense of appreciation, love, and ownership, with full awareness that the purpose of creating and educating is solely to glorify Allah. The environment, which is a gift from Allah Subhanahu wa Ta'ala, is something that must be utilized and preserved for the benefit of all human generations in the present and future.

In conclusion, the efforts to implement environmental management at Ma'had Al-Zaytun have focused on the development of the livestock, fisheries, and agriculture sectors, supported by environmental health efforts. This involves the utilization of liquid and solid waste, pesticide control, soil maintenance, and air pollution prevention. Livestock development includes the production of eggs, milk, meat, skins, and waste management, as well as plans for integration with biogas production. The cultivation system is developed with environmental sustainability in mind, using appropriate technology, including reforestation. Pesticide use is strictly controlled, while waste is processed for uses such as fertilizer and animal feed. Ma'had Al-Zaytun also strives to make its educational environment a natural preservation area, with an awareness that the environment is a gift that must be preserved for the benefit of both present and future generations.

Islamic Law Review on the Implementation of Law Number 32 of 2009 Regarding Environmental Protection and Management at Ma'had Al-Zaytun.

Islamic law, according to Al-Ghazali, is the study of human behavior, focusing on actions mandated or prohibited by the Qur'an and Hadith. Referring to the Qur'an, Surah Al-A'raf verse 56 states:

It means: "Do not spread corruption on the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is close to the doers of good." (Kemenag, 2022).

According to Al-Maraghi, it is essential to refrain from harming the earth after it has been restored, emphasizing the importance of praying to Allah with a balance of hope and fear, reflecting His closeness to those who do good deeds. Al-Maraghi stresses the need to preserve ecosystems and recognize the human impact on the planet, urging society to act carefully and seek forgiveness through righteous deeds (Al-Maraghi, 1987). Although the Qur'an is a source of Islamic teachings, it also serves as a guide for humans in various aspects of life, including spiritual and material, individual and social, physical and spiritual, as well as law and consequences in both this world and the hereafter.

In relation to the implementation of laws and Islamic principles on environmental protection and management, the practice at Ma'had Al-Zaytun aligns well with the concept of environmental jurisprudence (*fiqh*). Fundamentally, *maslahah* is a means of upholding the *Maqasid al-Shariah* (objectives of Islamic law), which protects the five essential needs (*Ushul al-Khamsah*): protection of religion (*hifz al-Din*), life (*hifz al-Nafs*), intellect (*hifz al-Aql*), lineage (*hifz al-Nasl*), and wealth (*hifz al-Mal*). In this context, the concept closely mirrors the *Maqasid al-Shariah* (Al-Ghazali, 1997).

According to Al-Ghazali, the five objectives of *Shariah* must be upheld. Environmental protection is undoubtedly included in this, as maintaining the environment ensures the well-being of all living creatures. Based on *Maqasid al-Shariah*, we must preserve our environment for the sake of various forms of life. The researcher presents the following reasons:

1. Reserving The Environment Is Akin To Protecting Religion.

Religion and the environment are often viewed separately. However, as religious teachings evolve, they emphasize the role of faith in shaping how people perceive and protect the world. Many religions stress the importance of environmental preservation, recognizing nature as God's creation that must be respected. Thus, protecting nature is a way of honoring and showing love for God. As stated in Surah Ar-Rum verse 41:

It Means: "Corruption has appeared on land and sea because of what people's hands have done, so that He may let them taste part of what they have done, that perhaps they will return (to righteousness)" (Kemenag, 2001)

Al-Maraghi's interpretation of this verse explains that the earth is fertile and generous, enabling plants to grow. However, human exploitation, such as pollution and environmental destruction, has harmed both land and sea. The term *al-fasad* means destruction or violation (Al-Maraghi, 1987).

2. Preserving the environment is akin to protecting life.

Protecting the environment and preserving life are interconnected. Environmental damage threatens human life through pollution, resource depletion, and disregard for ecological balance. The rising threats to human life on earth are a direct consequence of environmental degradation. As seen in Surah Al-Maidah verse 32:

It Means: "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption (done) in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely" (Kemenag, 2001)

In the interpretation of Al-Maraghi, it is explained that killing a person without justification, such as in cases of qisas (legal retribution), or causing environmental damage, is akin to killing all of humanity. This reflects the gravity of taking a life without valid reason or justification, which is considered a great sin. Al-Maraghi further emphasizes that Allah SWT has stated there is no distinction between one life and another. Therefore, anyone who protects and preserves a human life is, in essence, protecting all of humanity. This underscores the sanctity of life in Islamic teachings and the importance of preserving not only human life but also the environment that sustains it (Al-Maraghi, 1987).

At Ma'had Al Zaytun campus, large, lush trees surround each building. These trees produce oxygen (O₂) and act as a buffer to protect the structures from strong winds and storms. The air is free from pollution, creating a serene and green environment, providing shade and a peaceful atmosphere (Prawoto, et al., 2020).

The ventilation provided by hexos fans draws air in and out of rooms. Hexos systems were integrated during the construction of the school buildings and the renovation of dormitories, installed in every classroom and dormitory space. The trees surrounding the buildings filter the polluted air expelled from the rooms. As a result, the environment at Ma'had Al-Zaytun consistently maintains clean, fresh, and healthy air (Gumilang A. R., 2020).

3. Preserving the environment is akin to preserving future generations.

Sustaining the environment also means safeguarding future generations, particularly by ensuring the continuity of human life on Earth. Any deviation leading to ecosystem degradation poses a threat to future generations. Our environment, composed of living and non-living things, shapes the space we inhabit. The people within it are part of that home, making human behavior an essential component of the environment. In life, a reciprocal relationship exists where people influence one another, and in turn, others influence them.

4. Preserving the environment is equivalent to preserving intellect.

The intellect and human actions must coexist harmoniously, as they are interconnected with the environment and life itself, including all human efforts associated with it. When making large-scale development decisions, we must carefully consider their impact on the environment and select locations that do not disrupt other living beings. It is not only human needs that are paramount but also the needs of other creatures, which must be considered thoroughly.

5. Preserving the environment is equivalent to preserving wealth

Protecting the environment is akin to safeguarding human needs, particularly wealth, which is essential for survival. As stated in Surah An-Nisa, verse 5:

It means: "And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of kindness" (Kemenag, 2001)

Al-Maraghi's interpretation explains that this verse refers to the protection of wealth from those who lack the mental capacity to manage it properly, such as orphans under the care of guardians. This commandment is meant to prevent the misuse of wealth, including natural resources (Al-Maraghi, 1987).

Wealth, in this context, goes beyond money, gold, or jewels; it includes all resources provided by the Earth and nature, contributing to human prosperity. Therefore, it is essential for all of humanity to take responsible actions to preserve ecosystems and avoid harmful exploitation of the environment.

In order to safeguard the environment in alignment with Maqasid al-Syariah (the objectives of Islamic law), maintaining environmental sustainability based on the five primary goals of Maqasid al-Syariah is essential. This approach enhances the effectiveness of environmental protection efforts, beyond simply reminding society to care for the environment as required by Law No. 32 of 2009 on Environmental Protection and Management.

In conclusion, the implementation of environmental protection regulations, according to both Islamic law and Law No. 32 of 2009 at Ma'had Al-Zaytun, aligns well with the principles of fiqh al-bi'ah (Islamic environmental jurisprudence) and Maqasid al-Syariah. The principle of *maslahah* (public benefit), which encompasses the protection of the five fundamental needs, forms the cornerstone of environmental well-being. This concept resonates with Maqasid al-Syariah, which outlines five major objectives, recognizing environmental preservation as integral to the well-being of all living beings.

CONCLUSION

Based on the explanation above, the researcher can draw the following conclusions:

The implementation of Law No. 32 of 2009 concerning Environmental Protection and Management at Ma'had Al-Zaytun is currently quite effective. Environmental management

efforts at Ma'had Al-Zaytun have focused on the development of livestock, fisheries, and agriculture, with an approach supported by environmental health. This involves the utilization of liquid and solid waste, pesticide control, soil maintenance, and air pollution prevention. Livestock development includes the production of eggs, milk, meat, and leather, as well as waste management, with plans for integration into biogas production. The crop cultivation system is developed with attention to environmental sustainability, using appropriate technology, including reforestation. The use of pesticides is strictly controlled, and waste is processed for uses such as fertilizer and animal feed. Ma'had Al-Zaytun also strives to make its educational environment one that preserves nature, with the understanding that the environment is a gift that must be preserved for the welfare of both the present and future generations.

The Islamic legal review of the implementation of Law No. 32 of 2009 concerning Environmental Protection and Management at Ma'had Al-Zaytun aligns with Maqasid Al-Syariah (the objectives of Islamic law). The five perspectives of Maqasid Al-Syariah in environmental preservation are as follows: (1) protecting the environment is synonymous with preserving religion; (2) safeguarding the environment is identical to protecting life; (3) preserving the environment is akin to preserving future generations; (4) maintaining the environment upholds intellectual integrity; and (5) environmental conservation is equivalent to protecting wealth.

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