

The Environmental Practices of Coastal Muslim Families from the Perspective of *Fiqh al-Bi'ah*

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Abstract:

Muslim families in coastal areas face complex ecological challenges stemming from marine resource exploitation, pollution, and limited environmental awareness. This study employs a qualitative empirical approach, with data collected through observation, interviews, and documentation of Muslim households in coastal communities. Data were analyzed using a descriptive-analytical method and interpreted within the framework of *fiqh al-bi'ah* (Islamic environmental jurisprudence). The findings reveal that while positive practices—such as the provision of household waste bins—are already in place, unsustainable behaviors persist, including open burning and sea dumping once bins are full. The availability of household waste bins serves as the primary supporting factor for pro-environmental behavior, whereas the absence of village-level Temporary Disposal Sites (TPS) and limited ecological awareness among coastal families act as major constraints. From the perspective of *fiqh al-bi'ah*, practices such as burning and sea dumping constitute *ḍarar* (harm), as they generate social problems, degrade marine ecosystems, and threaten both biodiversity and human health. This study highlights the urgent need to strengthen environmental awareness among coastal Muslim families through religious-ethical frameworks to ensure ecological sustainability.

Keywords:

Environmental Behavior; Muslim family; Coastal; *Fiqh al-Bi'ah*



Abstrak:

Keluarga Muslim di kawasan pesisir menghadapi tantangan ekologis yang kompleks akibat eksploitasi sumber daya laut, pencemaran, dan rendahnya kesadaran atau perilaku menjaga lingkungan. Metode penelitian yang digunakan adalah empiris kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi pada keluarga Muslim di kawasan pesisir. Data dianalisis dengan pendekatan deskriptif-analitis serta dikaitkan dengan prinsip-prinsip *fiqh al-bi'ah*. Hasil penelitian menunjukkan bahwa dalam rangka melestarikan lingkungan, keluarga Muslim di kawasan pesisir sudah mengimplementasikan berbagai praktik untuk, yaitu penyediaan tempat sampah di setiap rumah. Tapi masih ada praktik negatif yang masih dilakukan, yaitu pengolahan sampah melalui pembakaran atau pembuangan ke laut setelah tempat sampah terisi penuh. Faktor pendukung utama dari perilaku lingkungan adalah ketersediaan tempat sampah di setiap rumah, sementara faktor penghambat meliputi ketiadaan Tempat Penampungan Sementara (TPS) di tingkat Desa dan minimnya pemahaman keluarga Muslim pesisir tentang pentingnya perilaku menjaga kebersihan laut dan udara. Dari sudut pandang *fiqh al-bi'ah*, praktik pembuangan sampah ke laut atau pembakaran sampah telah mencapai tingkat *dlarar* (membahayakan), karena menimbulkan masalah sosial yang nyata dan merusak keberlangsungan alam laut. dampak dari fenomena ini tidak hanya terbatas pada kerusakan lingkungan, tetapi juga *fiqh al-bi'ah*. mengancam kehidupan makhluk hidup lain dan kesehatan manusia.

Kata Kunci:

Perilaku Lingkungan; Keluarga Muslim; Pesisir; *Fiqh al-Bi'ah*

Introduction

Environmental issues are an increasingly pressing global issue, including in Indonesia. Issues such as climate change, soil degradation, air and water pollution, and biodiversity loss threaten human survival.¹ Over the past decade, Indonesia has been frequently hit by natural disasters, such as floods and landslides, which are strongly suspected to be caused by deforestation, overexploitation of natural

¹ Intergovernmental Panel on Climate Change (IPCC), *Climate Change 2021: The Physical Science Basis* (Cambridge: Cambridge University Press, 2021).

resources, and a lack of public concern for the environment.² This phenomenon demonstrates that the ecological crisis is not only technical but also reflects a spiritual and moral crisis in humanity's treatment of nature.³

Islamic teachings provide comprehensive guidance for maintaining environmental balance. The Quran contains numerous verses emphasizing the importance of environmental sustainability,⁴ while contemporary Indonesian scholars have responded to this issue by publishing *Fiqh al-Bi'ah* and Environmental Theology (Muhammadiyah).⁵ However, the reality is that despite the majority of Indonesia's population being Muslim, environmental damage remains rampant. This raises questions about the extent to which Islamic environmental teachings have been internalized in daily life, particularly at the family level, the smallest social unit.

Several previous studies have primarily addressed environmental issues from the perspective of policy, social movements, and general religious ethics. However, studies specifically examining the environmental behavior of coastal Muslim families within the framework of Islamic jurisprudence (*fiqh al-bi'ah*) are still very limited. This is despite the fact that coastal areas are vulnerable to ecological crises, and families play a strategic role as primary agents of environmental education. This research gap represents a crucial gap that needs to be filled to enrich the literature on Islamic ecotheology based on family practices in coastal communities.

The family plays a crucial role in environmental preservation. By raising awareness, educating themselves, and adopting an environmentally friendly lifestyle, each family member can become a driving force for change for environmental sustainability. Simple steps taken by each family member can have a significant impact on

² Muhammad Alrizky Ekiawa, "Pengelolaan Lingkungan Hidup dalam Norma Hukum Indonesia," *Jurnal Rechten : Riset Hukum dan Hak Asasi Manusia* 5, no. 2 (2023): 34–42, <https://doi.org/10.52005/rechten.v5i2.121>.

³ Sriyanti, "Pengendalian Dan Pengelolaan Lingkungan Hidup," *Jurnal Bintang Pendidikan Indonesia (JUBPI)* Vol 1, no. No. 2 (2023).

⁴ Al-Qur'an, QS. Al-A'raf [7]: 56; QS. Ar-Rum [30]: 41.

⁵ Ali Noer Zaman, *MUHAMMADIYAH DAN ADVOKASI PERLINDUNGAN LINGKUNGAN*, 2, no. 2 (2021).

preserving the earth for future generations. Therefore, it is crucial for every member of a Muslim family to understand and fulfill their role in preserving the environment.

Referring to Law of the Republic of Indonesia Number 32 of 2009 concerning Environmental Protection and Management, the environment is defined as a spatial entity encompassing all elements, including objects, forces, conditions, and living creatures (including humans and their behavior), which influence the survival and well-being of humans and other living creatures.⁶

Based on the above background, the research questions are as follows: First, how do coastal Muslim communities behave toward the environment? Second, what factors support and hinder the environmental behavior of coastal Muslim families? Third, how can these behaviors be analyzed from a *fiqh al-bi'ah* perspective? This study is significant because it offers a new perspective on environmental issues through a family-based religious approach. Furthermore, it provides a practical contribution to building ecological awareness in coastal communities and strengthens the role of Islamic teachings, particularly *fiqh bi'ah*, as a religious foundation for developing environmental ethics.

This study uses the theory of Islamic jurisprudence (*fiqh al-bi'ah*) as the basis for normative analysis, specifically the principles of *lā ḍarar wa lā ḍirār*, *maslahah mursalah*, and the concept of *amanah* (trust) in natural resource management. Sociologically, this study also utilizes an Islamic ecotheological approach, which positions humans as caliphs with a moral responsibility to preserve nature.

Research on environmental preservation has been extensively researched by scholars and academics in the form of articles, opinion pieces, and theses. Therefore, the author needs to present previous research as follows. First, an article written by Rahmansah Rahmansah, Jan Robert E Salim entitled "Analysis of Community Behavior in Preserving the Residential Environment in the Coastal Area of Pangkep Regency" with research findings that the behavior of the community in preserving the residential environment in the coastal area of Pangkep Regency is classified as low, and environmental knowledge is classified as low, motivation to maintain the environment is classified as low and

⁶ "UU 32 Tahun 2009 (Perlindungan Dan Pengelolaan LH.Pdf," n.d.

attitudes towards the environment are in the neutral category, this is all due to factors of environmental knowledge, motivation to maintain the environment and environmental attitudes influence individually and together on the behavior of preserving the residential environment. Second, an article written by Ilyas and Hartini with the title "behavior of coastal communities in managing waste" which produces findings The behavior of coastal communities in Petoaha Village in managing waste is still concerning. Household waste produced every day, whether by children, teenagers, housewives, or heads of households, is often thrown directly into landfills or even into the sea. Although there is a habit of storing waste at home first for housewives, in the end the waste still ends up in the trash can in front of the house or directly thrown into the sea. Third, research by Khairul Nissa and Putu Indra Cristiawan, with the title "Environmental ethics of coastal communities in Singaraja City" with research findings showing that coastal communities' knowledge about beach cleanliness in Singaraja City is relatively high, with an average score reaching 36.85.⁷

The studies mentioned above, there is little research linking the actual practices of coastal Muslim families with the principles of *fiqh al-Bi'ah*. Therefore, this research presents a breakthrough to enrich academic discourse and provide an empirical contribution to contemporary Islamic ecology literature.

Method

This study used a qualitative approach with an empirical research design. The qualitative approach was chosen because the focus of the study lies in understanding the meaning, values, and practices carried out by coastal Muslim families in preserving the environment.⁸ The qualitative empirical design is suitable for exploring experiences, perceptions, and the community's normative

⁷Khairun Nissa and Putu Indra Christiawan, "ETIKA LINGKUNGAN MASYARAKAT PESISIR DI KOTA SINGARAJA," *Jurnal Pendidikan Geografi Undiksha* 6, no. 3 (2018), <https://doi.org/10.23887/jjjpg.v6i3.20702>, 10

⁸John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Los Angeles: Sage, 2018), 4.

interpretations of Islamic teachings in the ecological context.⁹ Data were collected through in-depth interviews with family members, religious leaders, and local community members to explore their views and religious practices related to the environment.¹⁰ participatory observation of family activities in daily life, particularly environmentally friendly practices.¹¹ Data analysis employed the interactive model of Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing/verification.¹² This process enabled the researcher to identify patterns of behavior among coastal Muslim families in preserving the environment and relate them to the framework of *fiqh al-bi'ah* (Islamic Environmental Jurisprudence).

Result and Discussion

Theoretical Framework of *Fiqh al-Bi'ah* (Environmental Jurisprudence)

The term *fiqh al-bi'ah* or environmental fiqh is a combination of two Arabic words that form a compound phrase. *Fiqh* comes from the root word فقه - يفقه - فقهها, which literally means knowledge or understanding of something. In the context of Islamic sciences, *fiqh* is defined as knowledge of the practical rulings of the Sharia, derived from detailed evidences.¹³

Meanwhile, *al-bi'ah* refers to the environment, encompassing the entirety of space and its components—objects, energy, conditions, and living beings, including humans and their behavior—which mutually influence one another and play a role in the survival and well-being of both humans and other creatures.¹⁴

⁹Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Los Angeles: Sage, 2014), 10.

¹⁰ Norman K. Denzin and Yvonna S. Lincoln, *Handbook of Qualitative Research* (Thousand Oaks: Sage, 2011), 472.

¹¹ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2017), 226.

¹² Miles, Huberman, and Saldaña, *Qualitative Data Analysis*, 12–15.

¹³ Lembaga Bahtsul Masa'il LPBI, *Fikih Penanggulangan Sampah* (Lembaga Bahtsul Masa'il (LBM) PBNU, 2019).

¹⁴ M. Khoirul Huda, "KONTRIBUSI KOMUNITAS NU DALAM ISU KELESTARIAN LINGKUNGAN HIDUP DI INDONESIA," *Jurnal Dialektika Politik* 7, no. 2 (2023): 170–87, <https://doi.org/10.37949/jdp.v7i2.70>.

Thus, *fiqh al-bi'ah* or environmental fiqh can be understood as a set of rules governing human interaction with the environment. These rules are formulated by qualified scholars on the basis of detailed evidences, with the aim of achieving environmentally conscious well-being.¹⁵

Fiqh al-bi'ah represents a constructive framework for Muslims in understanding the natural environment, the earth as the place where they live and exist. Building community awareness about the importance of conserving water and soil by protecting forests from exploitation, logging, and illegal deforestation is considered a religious duty. Safeguarding the entire forest ecosystem and all that it contains is a practice recommended by religion. Such efforts are regarded as a moral obligation toward fellow creatures of God and hold the value of worship.¹⁶

In the discourse of *fiqhiyyah* sciences, the term *fiqh al-bi'ah* is a relatively new category, much like *social fiqh* popularized by KH. Sahal Mahfudh. Although it is not found in classical *fiqh* studies, *fiqh al-bi'ah* has emerged as a development of *fiqh* that focuses on environmental issues. Similar to social fiqh, it expands the scope of classical *fiqh* by concentrating on the theme of *al-bi'ah* or the environment. Despite lacking direct roots in classical *fiqh*, *fiqh al-bi'ah* does not abandon its fundamental principles. It remains grounded in the rules and methodologies inherited from the classical *fiqh* tradition. In its application, *fiqh al-bi'ah* continues to employ the standard methods and models of discussion customary in classical *fiqh*.¹⁷

The sources of law and philosophical values underpinning *fiqh al-bi'ah* remain the Qur'an, Hadith, and the opinions of scholars. From a jurisprudential perspective, *fiqh al-bi'ah* does not differ significantly from classical branches of *fiqh* such as *fiqh al-mu'amalah* or *fiqh al-'ibadah*.

¹⁵ Zaman, MUHAMMADIYAH DAN ADVOKASI PERLINDUNGAN LINGKUNGAN.

¹⁶ Muhammad Afwan Romdloni and Gilang Nugraha, *EDUKASI FIQIH AL BIAH DALAM MEMBANGUN LINGKUNGAN YANG BERSIH DAN SEHAT DI LINGKUNGAN PESANTREN*, no. 6 (2024).

¹⁷ Faris El Amin, "Tradisi Rokot Tase' Dalam Perspektif Hukum Islam (Studi Kasus Di Desa Branta Pesisir Kabupaten Pamekasan Madura)," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 4, no. 2 (2022): 143–58, <https://doi.org/10.19105/al-manhaj.v4i2.7016>.

Its primary distinction lies in the expansion of scope, which now encompasses contemporary environmental issues. Accordingly, *fiqh al-bi'ah* can be seen as a bridge linking the wisdom of classical *fiqh* with today's environmental challenges, demonstrating the flexibility and relevance of Islamic law in addressing modern issues.¹⁸

The Qur'an provides profound spiritual messages about the importance of maintaining a harmonious relationship between humans and the earth. The Holy Book teaches that the earth is not only a dwelling place but also a trust (*amanah*) from Allah SWT that must be preserved. This message underscores humanity's responsibility to protect the earth from damage, pollution, and extinction.¹⁹

Islam, through its comprehensive teachings, offers a balanced way of life in all aspects, including human interaction with nature. This concept reflects the idea of an "environmental democracy," in which humans are not regarded as rulers of nature but as an integral part of a more complex ecosystem. In the face of an increasingly urgent environmental crisis, the development of environmental *fiqh* has become a strategic step that must continue to be promoted. *Fiqh*, as a discipline that regulates various aspects of human relationships—with God, oneself, fellow human beings, and the environment—plays an important role in providing guidance for environmental management in harmony with the principles of Sharia. The formulation of environmental *fiqh* (*fiqh al-bi'ah*) is becoming ever more crucial amid the ecological crisis caused by human greed and the unrestrained use of technology. This initiative is expected to provide enlightenment and a new paradigm for environmental management, grounded in religious teachings and Sharia law. Thus, environmental *fiqh* can serve as an essential instrument for bridging Islamic spirituality with the urgent need for environmental conservation in the modern era.²⁰

¹⁸ Muhammad mukhid Fitri novianti, "Pendidikan Fikih Lingkungan Dalam Membentuk Kesalehan Ekologis," *An-Nur: Jurnal Studi Islam* 16, no. 2 (2024): 16.

¹⁹ Muhammad Hilmi Mat Johar et al., *KONSEP HIFZ AL-BI'AH DALAM PENGURUSAN RISIKO BENCANA ALAM: SATU SOROTAN AWAL*, 2021.

²⁰ Syahrial Alwi, "Transformasi Konsep Hifdzul Bi'ah Terhadap Maraknya Pembakaran Liar Di Indonesia," *Jurnal Al-Jina'i Al-Islami* Vol. 1, no. Juni 2024 (2024): 16, <https://doi.org/10.15575/jaa.v1i1.134>.

Within this environmental concept (*fiqh al-bi'ah*), several foundational principles must be emphasized:

First, the reconstruction of the meaning of *khalifah* (stewardship). The Qur'an clearly affirms that the role of humankind as *khalifah* on earth is not to spread destruction or bloodshed. On the contrary, this noble task is intended to build a world that is safe, prosperous, and just. Consequently, every human action that damages nature directly undermines their dignity as God's representatives on earth. Although the universe was created to meet human needs, this does not mean that we have the right to exploit it without limits. The utilization of natural resources must be carried out responsibly and wisely. Any action that harms the environment may be regarded as a denial of the signs of God's greatness, which in turn may distance a person from His mercy.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Artinya: *And do not cause corruption on the earth after it has been set in order, and invoke Him with fear (of not being accepted) and hope (of being answered). Indeed, the mercy of Allah is near to those who do good.*" (Q.S. al-A'raaf: 56).²¹

Second: *Ecology as a Doctrinal Teaching*. Yusuf al-Qaradawi, in his work *Ri'ayah al-Bi'ah fi al-Shari'ah al-Islām*, emphasizes that preserving the environment is equivalent to safeguarding the five fundamental objectives of Islam (*maqāṣid al-shari'ah*). This principle is reinforced by a rule in *Uṣūl al-Fiqh* which states that whatever is required to fulfill an obligation becomes obligatory as well.

Third: *Environmental Destruction as Ecological Disbelief* (*Kufr Ekologis*). Destroying the environment is akin to denying (*kufr*) the greatness of Allah, as indicated in the Qur'an (Q.S. Ṣād: 27):

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ۚ

Meaning: *"And We did not create the heavens and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve, from the Fire."* (Q.S. Ṣād: 27)

²¹ Moh. Mufid, "Fikih Mangrove: Formulasi Fikih Lingkungan Pesisir Perspektif Eko-Syariah," *Al-Daulah: Jurnal Hukum dan Perundangan Islam* 7, no. 1 (2017): 107-27, <https://doi.org/10.15642/ad.2017.7.1.107-127>.

This verse teaches us that perceiving nature as meaningless is a view held by disbelievers. Even more so, when one engages in the destruction of nature. The term *kafir* is not limited to those who deny the existence of Allah, but also applies to those who reject all the blessings He has granted to humanity –including the existence of the universe itself.

Fourth: Human Responsibility Toward the Environment. In Islam, the concept of environmental preservation is centered on humanity's responsibility as God's vicegerents (*khalifah*) on earth. As Allah's representatives, humans are required to reflect His attributes, including His role as the Sustainer of all worlds (*Rabb al-'ālamīn*). This means that humans bear an active responsibility to maintain the sustainability of the earth's functions and the life within it.²²

The Qur'an consistently addresses the relationship between God, humankind, and nature. A proper understanding of these three elements can provide the foundation for a more environmentally friendly civilization. Humans, as the noblest of God's creations, are entrusted with the responsibility of managing the earth and its facilities, both on land and at sea. Human stewardship (*khilāfah*) on earth contains three essential elements as indicated in the Qur'an: the command to worship, the command to do good, and the prohibition of corruption. Religious ethics toward nature require humans to respect natural processes and assume responsibility for their environment.

Humans are not only required to adapt to their environment but also to utilize its potential wisely in order to improve the quality of life. Therefore, every act of environmental destruction must be regarded as self-destruction. From a religious perspective, humanity is obligated to respect all natural processes and entities within the universe. Religious ethics regarding the environment guide humans to act responsibly, avoiding destructive behavior toward nature. With their God-given potential, humans are not only expected to adapt to their environment, but also entrusted with the responsibility to use natural resources wisely to enhance the quality of life—for themselves and for other creatures. In this context, any act that damages the environment must

²² Abdullah Hakam, *Islam Agama Yang Ramah Lingkungan* (Pustaka Al-Kautsar, 2020).

be seen as an assault on human existence itself. Has not Allah SWT firmly condemned acts of corruption upon the earth?²³

Therefore, the Qur'an and Hadith should serve as the primary foundations in efforts to preserve the environment. These two sources of Islamic teaching provide comprehensive guidance on how humanity ought to interact with nature, maintain its balance, and utilize it sustainably. By adhering to the Qur'an and Hadith, humankind is expected to build a harmonious relationship with nature, realize sustainable development, and ultimately achieve environmental preservation as a shared aspiration.^{24,25}

The Behavior of Coastal Muslim Families Toward Their Environment

The family, as the smallest unit of society, plays an important role in instilling values of environmental preservation. Muslim families in coastal communities have demonstrated positive attitudes by educating their children from an early age about the habit of disposing of waste properly. Heads of households in coastal communities have taken an active role in shaping environmentally friendly behavior among their children, as evidenced by the availability of trash bins in nearly every household.²⁶

Another habit practiced is maintaining the cleanliness of their yards. Parents in coastal communities not only instruct but also set examples by consistently cleaning dirt and waste from their yards. In this regard, parents have optimized their role as educators and guides, providing not only commands but also real examples of environmental preservation at home. This shows that parents have carried out their socialization function—meaning that the family also serves as a space for transmitting social values within the household. Through these values, children are taught to uphold universal norms of life so that

²³ LPBI, *Fikih Penanggulangan Sampah*.

²⁴ Hakam, *Islam Agama Yang Ramah Lingkungan*.

²⁵ Uswatun Hasanah Kenty Martiastuti, *Ekologi Keluarga* (Karya Ilmu Media AULIA, 2020).

²⁶ Kenty Martiastuti, *Ekologi Keluarga*.

they may grow into members of society with strong character and integrity.²⁷

From field observations, it was revealed that Muslim families in coastal communities have generally taken concrete steps in protecting and preserving their household environment. However, each member of the Muslim family still needs to develop a deeper understanding of the importance of maintaining cleanliness and order in the broader environment—such as the air and surroundings—since it was found that many still manage waste negatively, particularly through open burning.²⁸

Regarding the practice of burning waste, although it is often considered a practical and easy method of waste disposal, this practice contradicts the principles of environmental *fiqh*. Burning waste produces air pollution in the form of smoke, toxic gases, and fine particles that degrade air quality and negatively impact health. Undoubtedly, this can cause *mafsadat* (harm) to others.²⁹

From an Islamic perspective, preserving the environment is an individual obligation (*wājib fardī*). Environmental pollution is regarded as an act of *ifsād* (corruption) that damages Allah's creation and endangers both human health and ecosystems. Therefore, Muslim families in coastal communities are encouraged to seek alternative, more environmentally friendly methods of waste management, such as recycling or other safer disposal practices.

The concept of justice in environmental *fiqh* emphasizes that every living being—not only humans—has the right to live in a clean and healthy environment. Thus, Muslim families should consider the broader impact of their actions on the environment, rather than merely prioritizing personal comfort. Burning waste can be regarded as a violation of the fundamental rights of humans and other creatures to live a healthy life. It also contradicts the *fiqh* principle that obligates the

²⁷ Adib Dkk Machrus, *Fondasi Keluarga Sakinah* (Subdit Bina Keluarga Sakinah, 2017), 35

²⁸ Observasi langsung di lokasi pesisir, 20 juli 2023

²⁹ Rsu, "Stop Membakar Sampah Sembarangan! Ini Bahayanya Bagi Tubuh," *Unit Promosi Kesehatan Rumah Sakit Umum Negara*, (January 22, 2024), <https://rsu.jembranakab.go.id/berita/read/36/stop-membakar-sampah-sembarangan-ini-bahayanya-bagi-tubuh.html>.

preservation of safety and health for oneself and others: *ضَرَرَ وَلَا ضَرَارَ* (*lā ḍarara wa lā ḍirāra*), “Do not harm yourself and do not harm others.”).³⁰

Although providing trash bins in each household is a positive step that reflects awareness of environmental cleanliness, there must be a shift away from the practice of burning waste toward more environmentally friendly waste management methods. This is to ensure alignment with the principles of environmental *fiqh* and represents an important step in effectively preserving and protecting the environment. In doing so, coastal Muslim families can fulfill their responsibility to care for the earth as a blessing from Allah. Another negative behavior still commonly found among Muslim families in coastal communities is the habit of dumping waste into the sea once household trash bins are full. Such poor waste management practices inevitably increase the volume of marine debris, since most of the floating waste in the ocean originates from household refuse. The act of throwing waste into the sea by some coastal families is often based on the mistaken belief that the garbage they discard will be carried away by the sea currents. However, the presence of waste in any given area has negative impacts on all who inhabit it. For the community, it creates discomfort and an unhealthy environment. Likewise, marine life suffers as it is disturbed and harmed by this form of pollution.³¹

The act of dumping waste into the sea clearly violates the principles of environmental *fiqh* concerning nature conservation, given the harmful impacts it causes. The following are some of the *mafsadat* (detrimental consequences) of disposing of waste into the ocean:

First: Water Pollution. Hazardous chemicals from waste, especially plastics, can dissolve into seawater, degrading its quality and threatening marine life. *Second:* Threats to Marine Animals. Marine creatures often mistake plastic waste for food, which can lead to digestive problems and even death. *Third:* Ecosystem Damage. The accumulation of waste in the sea can harm the structure and function of marine ecosystems, including coral reefs, which are highly

³⁰ Hakam, *Islam Agama Yang Ramah Lingkungan*,⁸⁰

Wenny Maya Arlena Azwar, “Komunikasi Pembangunan Partisipatif Warga Ibu Kota Dalam Pengelolaan Sampah Rumah Tangga,” *JURNAL ILMU KOMUNIKASI* 6, no. 1 (2023): 32.

vulnerable. Fourth: Disruption of the Fisheries Sector. Marine debris can damage fishing gear, harm fishermen's livelihoods, and negatively affect the economy of coastal communities.³²

Supporting and Inhibiting Factors Influencing the Behavioral Patterns of Coastal Muslim Families in Preserving and Sustaining the Environment.

One of the most significant supporting factors in shaping the behavioral patterns of coastal Muslim families in preserving and sustaining the environment is the availability of trash bins in every household. According to the *KBBI* (Indonesian Dictionary), waste is defined as an object or item that is discarded because it is no longer used.³³ Meanwhile, Law No. 18 of 2008 on Waste Management defines waste as the residue of daily human activities and/or natural processes in solid form. The presence of trash bins in each household reflects an ongoing environmental awareness among coastal Muslim families. The availability of such bins also indicates the active involvement of local residents in environmental conservation efforts. This participation can take various forms, from engaging in community cleanliness programs and raising environmental awareness, to social activities that support environmental hygiene initiatives. The presence of trash bins in every home brings wide-ranging benefits, not only for Muslim family members but also for the environment and the wider coastal community. Although it may appear to be a small step, this practice has a significant impact on collective efforts to maintain cleanliness and environmental sustainability, ultimately contributing to the improvement of coastal community hygiene. Having a trash bin at home has the potential to foster a family culture that cares about the environment. It can serve as an effective medium for instilling positive values in all family members, especially children. By cultivating the habit of disposing of waste properly at home, it is hoped that this good practice will extend to broader community settings.³⁴

³² Nusa, "Dampak Sampah Terhadap Ekosistem Laut," *Jaring Nusa*, June 18, 2024, <https://jaringnusa.id/dampak-sampah-terhadap-ekosistem-laut/>.

³³ <https://kbbi.web.id/sampah>, (diakses 5 juni 2024)

³⁴ Adinda Syalwa Jayantri Mohammad Agung Ridlo, ""Strategi Pengelolaan Sampah Di Kawasan Pantai," *Jurnal Kajian Ruang* 1, no. 1 (2022): 20.

Field findings in coastal areas revealed that the majority of Muslim families already provide trash bins in their households. However, waste is still centralized in a single container, without separation between organic waste (food scraps, leaves, etc.) and non-organic waste (plastic, glass, paper, etc.). Yet, waste segregation is highly beneficial as it facilitates waste management, reduces air pollution, and supports recycling programs.³⁵ Thus, the mere presence of trash bins in households is not sufficient. Continuous efforts are required to sustain this behavior in the long term. Several steps that need to be taken include: *First*, routine maintenance programs to ensure cleanliness and the proper function of trash bins; *Second*, education on the importance of proper waste management.

Despite the existence of supporting factors for environmental conservation, coastal Muslim families also face challenges and obstacles in preserving their environment. One of the main barriers is the lack of accessible final disposal sites (TPA) or temporary disposal sites (TPS) in their areas. Field observations revealed a concerning pattern: when household trash bins become full, coastal families are often compelled to dump waste into the sea. This happens not solely due to a lack of awareness or indifference, but rather because of the absence of better disposal alternatives nearby. The conditions of coastal Muslim communities differ from those in urban areas. In cities, when household bins are full, the Environmental Agency (DLH) usually deploys waste collection trucks or officers to transport the waste to Waste Processing Units (TPS3R: Reuse, Reduce, Recycle). Such facilities are not available in coastal areas, which are predominantly shoreline environments. This situation creates a dilemma for coastal Muslim families. On the one hand, they have demonstrated positive initiative by providing trash bins at home. On the other hand, the lack of adequate waste disposal infrastructure at the village level makes these efforts less effective in the long term.³⁶

As a result, various campaigns and appeals not to dump waste into the sea become less effective. Without concrete solutions such as

³⁵ Universal Eco, "4 Keuntungan Memilah Sampah Organik dan Anorganik," *Universal Eco*, June 20, 2022.

³⁶ Mohammad Agung Ridlo, ""Strategi Pengelolaan Sampah Di Kawasan Pantai."

accessible TPS or TPA, coastal Muslim families feel they have no alternative but to revert to old habits – dumping waste into the sea or burning it. This highlights the importance of a holistic approach to waste management. It is not enough to rely solely on community awareness; sufficient infrastructure must also be in place. Without a comprehensive waste management system, individual efforts to preserve the environment will have limited impact. This situation also reflects a lack of support and attention from the government or related institutions in providing adequate waste management infrastructure at the village level. In fact, the existence of temporary disposal sites (TPS) plays a crucial role in an effective waste management system. TPS facilities provide an organized location to store waste before being transported to further processing sites, thereby enabling a more structured waste management process. From a public health perspective, TPS facilities are essential in reducing risks. By centralizing waste in TPS, management can be carried out more safely, reducing the potential spread of disease and creating a healthier environment. Additionally, well-designed TPS facilities can minimize unpleasant odors and aesthetic problems often caused by waste accumulation in public spaces.³⁷

Equally important, the optimal functioning of TPS can reduce the likelihood of creating emergency final disposal sites (TPA), which tend to have greater environmental impacts and are more difficult to manage. Given the various benefits and the urgent need for TPS, it is highly important for every village – especially coastal areas – to have well-managed TPS infrastructure as part of a more organized and sustainable waste management strategy.³⁸

Another inhibiting factor is the lack of understanding and mindset among the community regarding the importance of maintaining the cleanliness of the sea and air. Coastal communities are

³⁷ Bianka Andriyani, “Strategi Pengelolaan Sumber Daya Manusia Pada Usaha Pengambilan Sampah Rumah Tangga Djong Larahan,” *Society : Jurnal Pengabdian Masyarakat* 2 2, no. 3 (2023): 14.

³⁸ Sartika Wirda, “Perilaku Membakar Sampah Dan Ketersediaan TPS,” *Kabupaten Banjar*, September 30, 2024, <https://kecgambut.banjarkab.go.id/potensi/vw:perilaku-membakar-sampah-dan-ketersediaan-tps>.

still not fully aware of the impacts and consequences that result from dumping waste into the sea, perhaps because they have not yet experienced or felt the direct dangers of marine waste – whether in the form of threats to human health when waste enters the food chain, or in the form of environmental change and pollution. This indicates that educational and socialization efforts need to be strengthened in order to increase the awareness and understanding of Muslim families about the positive impacts of environmental conservation. Training related to the control, handling, and processing of waste must be carried out gradually by village authorities in collaboration with relevant partners. Correcting misconceptions and changing community behavior require joint efforts involving community leaders, religious scholars (*kyai*), the government, and non-governmental organizations (NGOs). The lack of collaboration or active involvement from these various elements can serve as an obstacle in transforming community behavior.³⁹

Based on these facts, there is a pressing need for policies that support more serious waste management at the community level – from collection, control, and handling to processing. In addition, more intensive environmental education efforts are required to transform the practices of dumping waste into the sea and burning waste into more environmentally friendly methods that align with the principles of *fiqh al-bi'ah* (Islamic environmental jurisprudence). For as long as waste is not properly managed, it will continue to accumulate. This highlights the importance of community organization in coastal areas, especially under the leadership of village authorities, to strive for and support the realization of a clean environment that is consistent with the concepts of Islamic environmental *fiqh*.

Coastal Community Behavior toward the Environment from the Perspective of *Fiqh al-Bi'ah*

From the perspective of *fiqh al-bi'ah* (Islamic environmental jurisprudence), the practice of dumping waste into the sea has reached the level of *dharar* (harm), as it causes tangible social problems and damages the sustainability of marine ecosystems. The impact of this phenomenon is not limited to environmental degradation but also

³⁹Azwar, “Komunikasi Pembangunan Partisipatif Warga Ibu Kota Dalam Pengelolaan Sampah Rumah Tangga.”

threatens the lives of other living beings and human health.⁴⁰ In Islamic teachings, the obligation to preserve the environment is primarily placed upon each individual. Every person is responsible for conserving and maintaining the cleanliness of their surroundings wherever they reside. Environmental destruction and the spread of diseases caused by waste are the logical consequences of human negligence in maintaining environmental hygiene.

The act of dumping waste into the sea a habitat upon which countless flora and fauna depend – can be categorized as behavior that endangers both oneself and other creatures. The Qur'an firmly prohibits humankind from casting themselves into ruin. In this context, waste disposal into the sea can be considered a form of "casting oneself into destruction" due to its detrimental impact on the environment and its potential to endanger human life in the long term. Therefore, collective awareness and concrete actions are required to address this issue in order to safeguard the balance of nature and the well-being of humanity. This aligns with Allah's prohibition in the Qur'an:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۖ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

"...And do not throw yourselves into destruction with your own hands, but do good; indeed, Allah loves those who do good." (Qur'an, Al-Baqarah: 195)⁴¹

Conclusion

In the effort to preserve the environment, Muslim families in coastal areas have implemented several practices, such as providing waste bins in every household. However, negative practices still persist, namely waste disposal through burning or dumping into the sea once household bins are full. The main supporting factor of environmental behavior is the availability of waste bins in every house, while the inhibiting factors include the absence of Temporary Waste Disposal Sites (TPS) at the village level and the limited understanding of coastal Muslim families regarding the importance of maintaining the cleanliness of the sea and air. From the perspective of *fiqh al-bi'ah*

⁴⁰ Martha Andriana Ahsin Sakho Muhammad, *FIQIH LINGKUNGAN (Fiqh al-Bi'ah)* (Conservation International Indonesia, 2006).⁴⁰

⁴¹ Fitri novianti, "Pendidikan Fikih Lingkungan Dalam Membentuk Kesalehan Ekologis."

(Islamic environmental jurisprudence), the practices of burning or dumping waste into the sea have reached the level of *dharar* (harm), as they create real social problems and damage the sustainability of marine ecosystems. The impact of this phenomenon is not limited to environmental destruction but also threatens the survival of other living beings and human health.

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