

# ANALYSIS OF FIQH SIYASAH TANFIDZIYAH ON THE IMPLEMENTATION OF WASTE REDUCTION POLICY IN WEST LAMPUNG

Putri Diana,<sup>1</sup> Agustina Nurhayati,<sup>2</sup> Rudi Santoso<sup>3</sup>

<sup>1</sup>Faculty of Shari'ah, UIN Raden Intan Lampung, [putridianaaja909@gmail.com](mailto:putridianaaja909@gmail.com)

<sup>2</sup>Faculty of Shari'ah, UIN Raden Intan Lampung, [agustinanurhayati888@gmail.com](mailto:agustinanurhayati888@gmail.com)

<sup>3</sup>Faculty of Shari'ah, UIN Raden Intan Lampung, [rudisantoso@radenintan.ic.id](mailto:rudisantoso@radenintan.ic.id)

## Abstract

*Waste reduction is the first step of waste management that affects the next waste management process. The waste problem really needs special attention from the Government and all elements of society because the waste problem has become a complex problem that must be addressed immediately. This study aims to analyse the Way Petai pekon government policy in waste reduction using the Siyasa Tanfidziyyah theory. The method used is a qualitative approach that is descriptive analysis, by conducting observations and interviews with the Pekon Way Petai Government and the Community. The results of this study show that several policies such as waste disposal regulations, socialisation and education related to waste and the provision of free trash boxes have been implemented by the Pekon Government. However, the implementation of these policies is not a long-term programme and there are still obstacles in its implementation, constrained by the location of waste bank construction sites and the lack of public awareness of the dangers of littering. The conclusion of this study confirms that the importance of Pekon government attention and long-term work programmes in the development of waste banks so that other policies can be implemented optimally.*

**Keywords:** Policy, Waste Reduction, Fiqh Siyasa

## I. INTRODUCTION

The existence of waste can be very worrying if not handled properly. In the future, waste will become a serious problem. If the environmental aspect is not considered, it is possible that there will be damage to natural disasters that will hamper human activities and mobility. There is a need for a fundamental paradigm shift in waste management. Integrated waste management can stimulate creativity and innovation from the community so as to improve the welfare of residents, as well as the realisation of environmental health, with cleaner, greener, more comfortable and healthier communities.<sup>1</sup>

Given that this waste problem is no longer a minor problem so that the state has seriously paid attention to environmental problems with the establishment of Law No. 23 of 1997 concerning Environmental Management, Law No. 32 of 2009 concerning Environmental Protection and Processing, Law No. 18 of 2008 concerning Waste Management which regulates legal certainty, clarity of duties and

---

<sup>1</sup> Donna Asteria, "Bank Sampah Sebagai Alternatif Strategi Pengelolaan Sampah Berbasis Masyarakat Di Tasikmalaya," *Jurnal Manusia Dan Lingkungan* 23, no. 1 (2016): 139.

authorities of local governments and rights and obligations of the community or business actors so that waste management can run proportionally. Law No. 18 of 2008 emphasises the main priority that must be done by all parties, how waste can be reduced as much as possible.<sup>2</sup> Waste management needs to be done then make a special Regional Regulation on waste.

The West Lampung District Government has made efforts to overcome this, one of which is explained that to implement the provisions of Article 11 Paragraph 5 of the West Lampung Regional Regulation Number 4 of 2018 concerning Waste Management, it is necessary to establish a Regent Regulation on waste reduction guidelines. This is because waste reduction is the beginning and will affect further waste handling. Thus, waste reduction and waste handling must go hand in hand. The increasing amount of waste that is not matched by environmentally friendly management is one of the complex problems. For example, in Pekon Way Petai, waste reduction and handling has not been a concern of the Pekon Government. It is explained in the West Lampung Regent Regulation Number 31 of 2022 concerning Guidelines for Waste Reduction CHAPTER VII Article 13 that:<sup>3</sup>

- a. Make Pekon Regulations on waste reduction;
- b. Develop a Pekon strategic plan on waste reduction;
- c. Budget waste reduction activities through the Pekon APB according to its authority;
- d. Facilitate the establishment of waste banks;
- e. Establish a waste bank centre in the Pekon through a decree;
- f. Establish Area/Pekon scale TPS3R locations
- g. Facilitation of the formation of community self-help groups managing area-scale TPS3R; and
- h. Provision of regional-scale waste bank and TPS3R facilities.

Interpreting the above article, the function of the Pekon Government in terms of providing waste bank facilities has not been implemented. The reason is that there are still many illegal locations that become places of accumulation and disposal of garbage, which eliminates the beautiful impression of the environment. Many people even burn rubbish in their yards. The lack of public awareness of the impact of littering is also an obstacle in realising existing regulations. It should be as a community living in the environment to be able to protect everything around by managing and paying special attention, especially to garbage and disposal sites as a form of effort to protect themselves from all forms of bad things

---

<sup>2</sup> Dipo Gita Ambina, "Tinjauan Pemilahan Sampah Menurut Undang-Undang Nomor 18 Tahun 2008 Tentang Pengelolaan Sampah," *Bina Hukum Lingkungan* 3, no. 2 (2019): 153.

<sup>3</sup> Lambar Perbup, *Peraturan Bupati Lampung Barat Nomor 31 Tahun 2022 Tentang Pedoman Pengurangan Sampah*, 2022.

Some previous studies that are relevant to this research include research conducted by Muhammad Alim Zahid (2024) a journal entitled "Fulfilment of the Right to a Good and Healthy Environment Through Waste Management in West Lampung Regency" This is because only around 11.87% of waste was successfully managed properly in 2020, and the lower figure in 2019 was only 7.23%. In addition, in supervision, the local government through the Environmental Service has also made optimal efforts, but due to limited infrastructure and lack of public awareness, it is an obstacle in achieving the fulfilment of the right to a good and healthy environment through waste management in West Lampung Regency.<sup>4</sup>

Heri Setiawan (2023), a journal entitled "Performance of the Environmental Service in Waste Management (Study at the Environmental Service in West Lampung Regency)" the results showed that the indicators: (1) Productivity has not been said to be optimal, because the target achievement of waste reduction and handling has not been able to be fulfilled in accordance with the provisions of JAKSTRADA. (2) The quality of DLH services provided to the community has not been evenly and maximally, services only focus on the city centre. (3) Responsiveness has not been maximised, because programmes and developments have not been aligned with the needs and aspirations of the community. (4) Responsiveness is still very poor, seen from the implementation of activities that are not in accordance with administrative or policy principles. (5) Accountability, DLH is responsible for reporting the entire series of work at the end of the year by compiling the JAKSTRADA Report. From the research results that have been obtained, it can be concluded that waste management cannot be said to be good and maximum, this can be understood through various indicators that have not been fulfilled.<sup>5</sup>

Based on the literature review of previous research, there are differences and similarities with what the author is researching. Some similarities in the focus of research on District Level Regional Regulations on waste reduction and management, there are differences including first the theory used is different, then the research to be conducted has not examined the implementation of Pekon government policies in waste reduction.

Based on this background, there is a need for further review so that the research focuses on the research "Analysis of Fiqh Siyasa Tanfidziyah Towards the Implementation of Waste Reduction Policies in West Lampung" Based on the

---

<sup>4</sup> Zahid Alim Muhammad, "Pemenuhan Hak Atas Lingkungan Hidup Yang Baik Dan Sehat Melalui Pengelolaan Sampah Di Kabupaten Lampung Barat," 2024, 73.

<sup>5</sup> Setiawan Heri, "Kinerja Dinas Lingkungan Hidup Dalam Pengelolaan Sampah (Studi Di Dinas Lingkungan Hidup Di Kabupaten Lampung Barat)," 2023, 62.

background of the problems that have been described, the researcher wants to examine and find answers to the problems to be formulated as follows:

1. How is the Implementation of Waste Reduction Policy in West Lampung?
2. How is Fiqh Siyasa Tanfidziyah Analysis of the Implementation of Waste Reduction Policy in West Lampung?

## **II. RESEARCH METHOD**

The research method used is *field* research with a descriptive approach to data obtained through interviews and observations. In this case, it is done by collecting data directly from informants who have been determined in order to obtain accurate information and can be used in this writing.<sup>6</sup> For this reason, a qualitative descriptive approach is a research procedure that produces descriptive data in the form of written or spoken words from the people and behaviour observed.

## **III. DISCUSSION**

### **a. Implementation of Government Policy on Waste Reduction in West Lampung**

In essence, the problem of waste is closely related to the human paradigm as an individual and as a group of people (society). Since time immemorial, humans have produced waste. Then with a simple paradigm, the waste produced is seen as something that has no value at all, and finally discarded. the root of the waste problem on the one hand is closely related to the culture of society, which is reflected in the lack of discipline and low awareness of protecting the environment. On the other hand, it is related to the weakness of government policies in waste management, which can be seen from regulations and coordination between government agencies.<sup>7</sup>

Waste management is a systematic, comprehensive, and sustainable effort and activity that consists of two parts, namely waste reduction and waste handling. Waste that is managed is waste that is classified into three groups, namely; household waste, similar household waste and specific waste. Waste reduction and management is a serious problem for environmental sustainability and requires more attention. The increase in population in various regions must be balanced with the availability of an adequate living environment and in accordance with healthy environmental standards and environmentally friendly sustainable development. The level of population growth also determines the amount of waste that must be processed and managed.

---

<sup>6</sup> Rudi Santoso, "Peran Komisi Pemilihan Umum Dan Partai Politik Dalam Mewujudkan Demokrasi Berintegritas," *Nizham: Jurnal Studi Keislaman* 7, no. 02 (2019): 253.

<sup>7</sup> Setyo Purwendro Nurhidayat, "Mengolah Sampah Untuk Pupuk & Pestisida Organik," *Jakarta: Swadaya*, 2006, 10.

Regarding the need for special attention from the government in terms of waste reduction and management, appropriate and firm government policies are needed. Indonesia has regulated policies related to waste management and reduction, as seen from several regulations of the Laws and Regulations, namely;

1. Law Number 18 Year 2008 on Waste Management
2. Government Regulation Number 81 of 2012 concerning Management of Household Waste and Waste Similar to Household Waste
3. Minister of Environment Regulation No. 13 Tahun 2012 on Guidelines for the Implementation of Reduce, Reuse, and Recycle through Waste Banks
4. Regulation of the Minister of Environment and Forestry Number P.59/Menlhk/Setjen/Kum.1/7/2016 concerning Leachate Quality Standards for Businesses and/or Activities of Waste Final Processing Sites
5. Regional Regulation of Lampung Province Number 9 of 2021 concerning Waste Management
6. West Lampung Regional Regulation Number 4 of 2018 concerning Management
7. West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction Guidelines.

From a normative perspective, waste management is regulated in Law No. 18/2008 on Waste Management. In accordance with its explanation, Law No. 18 of 2008 concerning Waste Management is needed in order:

- a. Legal certainty for the people to get good and environmentally sound waste management services;
- b. Firmness regarding the prohibition of entering and/or importing waste into the territory of the Unitary State of the Republic of Indonesia;
- c. Orderliness in the organisation of waste management;
- d. Clarity of duties, authorities, and responsibilities of the Government and local governments in waste management

In an effort to accelerate the implementation of good waste management for the community, the government authorises local governments to regulate and manage their own regional affairs according to the principles of economy and assistance. The granting of broad autonomy to the regions is directed to accelerate the realisation of community welfare through improved services, empowerment, and community participation.

The Regional Government of West Lampung Regency has exercised its authority in providing legal certainty and clarity of government responsibility. With the establishment of the West Lampung Regency Regional Regulation No. 4 of 2018 concerning Waste Management whose purpose is to reduce the waste problem in

the West Lampung Region. Then the West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction is a technical implementation of the conception of waste management based on Article 11 Paragraph (15) of the West Lampung Regency Regional Regulation Number 4 of 2018.

This Regent Regulation is a form of local government responsibility in order to create a clean and healthy environment in the West Lampung Regency area so that efforts are needed to protect environmental functions with waste reduction efforts. Waste reduction is organised based on the principle of shared responsibility between the Regional Government and waste producers, the principle of sustainability and the principle of benefits in order to realise development.<sup>8</sup>

In this regulation, what is meant by waste is the residue of daily human activities and/or natural processes in solid form. Meanwhile, waste reduction is the limitation of waste generation, waste recycling, and/or waste reuse. In addition, this regulation also regulates the duties and obligations of Pekon governments in waste reduction. As stipulated in Article 13 Paragraph 1 of West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction which states that the pekon government is obliged:

- a. Make Pekon Regulations on waste reduction;
- b. Develop a Pekon strategic plan on waste reduction;
- c. Budget waste reduction activities through the Pekon APB in accordance with its authority;
- d. Facilitate the establishment of waste banks;
- e. Establish a waste bank centre in the Pekon through a decree;
- f. Establish Area/Pekon scale TPS3R locations
- g. Facilitation of the formation of community self-help groups managing area-scale TPS3R; and
- h. Provision of regional-scale waste bank and TPS3R facilities.

As an implication of this arrangement, the Regional Policy of West Lampung Regency in waste reduction and management can then be formulated specifically by the Pekon Government as a form of waste reduction and management.<sup>9</sup> Thus, each region can have its own policies, which may differ from one Pekon's policy to another in relation to waste reduction and management. Waste reduction and management is not only the task of the government but a shared responsibility, meaning that all elements of society must also play an active role in this matter. So

---

<sup>8</sup> Marhaeni Ria Siombo, "Hukum Lingkungan Dan Pelaksanaan Pembangunan Berkelanjutan Di Indonesia," *Jakarta: Gramedia Pustaka Utama*, 2012, 10.

<sup>9</sup> Rudi Santoso, Fathul Mu'in, and Arif Fikri, "Optimalisasi Tugas Dan Fungsi DPRD Dalam Mewujudkan Pemerintahan Bersih," *As-Siyasi: Journal of Constitutional Law* 1, no. 1 (2021): 100–117.

that its implementation is not seen unilaterally in certain layers only. In general, the keys to successful waste reduction and management include:<sup>10</sup>

- a. Credibility of policy makers
- b. Efficient implementation mechanism efficiency.
- c. More attention to the recycling market.
- d. Community participation.
- e. Ongoing commitment to high quality waste management facility operations.
- f. Effective evaluation of the strategies or options (policies) in use.

The government is expected not only to implement one policy in tackling the increasingly complex waste problem. Policies must be accompanied by clear and firm enforcement and sanctions, so that people are always disciplined towards waste management. If it is possible for one policy to be enforced together with and/or to support other policies regarding environmental management, then in addition to being more effective, this is also felt to increase public discipline and awareness of the importance of better environmental management.<sup>11</sup> Various policies have also been implemented by the Pekon Government to reduce and handle waste, including plastic waste, as stated in our interview with one of the Pekon Way Petai Government staff: *"In an effort to deal with the waste problem, we (Pekon Government) have issued various policies, namely, the provision of one free trash box in each house, especially for people who live in Induk Pekon (an area that is already densely populated), making signs prohibiting throwing garbage in the river, socialising the reduction of the use of disposable goods and socialising the handling of organic waste in the yard and looking for locations for the construction of waste banks."*<sup>12</sup>

Pekon Government's efforts in reduction and handling are as follows:

1. Provision of Free Trash Boxes

The Pekon government has budgeted for free rubbish bins for each house. This policy is specifically for people living in the Induk Pekon because the Induk Pekon is a densely populated area where each house does not have a large yard to process its own rubbish. However, this policy is not effective because even though they have been given free rubbish bins, there are no landfills (TPS), and people still litter. According to one community member during an interview, this programme does not provide free garbage boxes to

---

<sup>10</sup> Marsatana Tartila Tristy and Aminah Aminah, "Efektivitas Kebijakan Pengurangan Sampah Plastik Bagi Kelestarian Lingkungan Hidup Di Era Globalisasi," *Lex Librum: Jurnal Ilmu Hukum*, 2020, 43-55.

<sup>11</sup> Ashabul Kahfi, "Tinjauan Terhadap Pengelolaan Sampah," *Jurisprudentie: Jurusan Ilmu Hukum Fakultas Syariah Dan Hukum* 4, no. 1 (2017): 12-25.

<sup>12</sup> Suryo Suparinto (Head of Planning Affairs of Pekon Way Petai) "Waste reduction and handling policies in Pekon Way Petai" Interview 9 December 2024

all community members in the main village but only to houses close to the village hall.<sup>13</sup>

2. Making signs prohibiting dumping rubbish in the river

The signs prohibiting the dumping of garbage in the river are expected to protect the river from unwanted damage such as water pollution, blockage of garbage that causes flooding. However, this is not effective because there are no sanctions against those who violate it, so there are still many people who throw garbage in the river at night.

3. Socialisation on Reducing the Use of Single-Use Items

After this socialisation, the use of plastic bags began to be limited and replaced plastic bags with environmentally friendly bags or materials that can be used multiple times such as goodiebags. However, this did not last long because there are still many places such as markets, restaurants and other public places that still use plastic bags because they are more practical.

4. Socialisation of Waste Handling

Handling organic waste can be done by making waste pits in the yard specifically for biodegradable waste such as leaves and food waste. This waste can later be used as organic fertiliser for plants, the Way Petai community, which is dominated by farmers, can use this waste to fertilise their gardens. Until now, many people have managed their own organic waste, but for non-organic waste many people burn waste and dispose of the waste in illegal landfills because there are no landfills provided by the government.

5. Searching for a location to build a waste bank

The creation of waste banks is one of the mandates of Article 13 of the West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction, so that Pekon governments are obliged to determine strategic locations to build waste banks, in this case the Pekon Way Petai Government has obstacles in finding locations due to rejection from people who live near the location to be used, besides that the locations that are options for waste banks are difficult to reach by vehicles both motorbikes and cars. Due to the difficulty and absence of locations for waste bank development, the Pekon Government's role in waste reduction such as making Pekon regulations on waste reduction, providing waste bank facilities, forming community self-help organisations to manage TPS3R cannot be implemented.

This was revealed during in-depth interviews with Pekon administration staff: *"We have tried to determine the location where the waste bank will be built but there is*

---

<sup>13</sup> Linda Apriani (Pekon Way Petai Community) "Waste reduction and handling policies in Pekon Way Petai" Interview 9 December 2024



*rejection from the community, we also collaborated with pekon simpang sari to build a waste bank in pekon simpang sari which will be managed together but this was also rejected by the community. Because there is no location for the construction of a waste bank, we cannot make regulations and cannot manage the waste generated by the community itself. We also can't impose regulations on the disposal of random rubbish because there is no disposal location, raising community awareness is also not an easy thing. From the beginning of Pertain's current term of office, overcoming the waste problem is a work programme that has become our concern, for now there is no long-term work programme plan to deal with the waste problem. All of our budgets are diverted to more urgent budgets".<sup>14</sup>*

The reduction and handling of good waste management is basically a shared responsibility, meaning that there must be cooperation between the Pekon Government and all levels of society so that the implementation of policies can be carried out properly and efficiently. In addition to the policies described above, there are obstacles from the community itself due to a lack of understanding and concern for clean and good environmental standards. As expressed by one of the Pekon Way Petai community in our interview: *"In this Pekon, there is no official waste disposal site provided by the Pekon government, it should not be a big problem because waste can also be processed by ourselves, especially organic waste which can be converted into fertiliser, but indeed for non-organic waste it is difficult to process, especially plastic waste which is usually burned and sometimes not a few of us throw garbage in the river and PLN land is also a place to throw garbage. In addition to the government's inaction on the long-term waste problem, it is also influenced by the community's sensitivity and awareness of the waste problem. For that I hope the pekon government will be more open in dealing with the waste problem, immediately find land for the construction of a waste bank and educate the entire community about the dangers of littering."*<sup>15</sup>

Suwerda suggests several impacts if waste is not managed properly as follows:<sup>16</sup>

---

<sup>14</sup> Suryo Suparinto (Head of Planning Affairs of Pekon Way Petai) "Constraints in the Implementation of Waste Reduction and Handling Policies in Pekon Way Petai" Interview 9 December 2024

<sup>15</sup> Rohibah (Pekon Way Petai Community) "Waste reduction and handling policies in Pekon Way Petai" Interview 9 December 2024

<sup>16</sup> Bambang Suwerda, "Bank Sampah (Kajian Teori Dan Penerapan)," *Yogyakarta: Pustaka Rihama* 22 (2012): 6.

1. Waste can be a source of disease, making the environment dirty. It becomes a fertile ground for pathogenic microorganisms that are harmful to human health, as well as a breeding ground for flies, rats and other wild animals.
2. Burning waste can result in air pollution that can harm public health, and trigger global warming.
3. The decomposition of waste can cause unpleasant odours and is harmful to health. The liquid released can seep into the ground, and can cause pollution of wells, groundwater, and those discharged into water bodies will pollute the river.
4. Dumping rubbish into rivers or water bodies can cause siltation of rivers, which can lead to flooding.

In general, the way of handling waste that can be done by the community is by using the 5R method, namely:

- a. *Refuse* (reject a product or activity that will generate waste);
- b. *Reduce* the use of products or activities that generate waste;
- c. *Reuse* (reusing items that can still be used);
- d. *Recycle* (recycle used items into something more valuable);
- e. *Rot* (perform decomposition for organic waste (compost)).

#### **b. Analysis of *Fiqh Siyarah Tanfidziyah* on the Implementation of Waste Reduction Policy in West Lampung**

The word *fiqh* comes from *faqaha-yafqahu-fiqhan*. In language, the definition of *fiqh* is "deep understanding". *Fiqh* is an earnest effort of *the Mujtahid* to explore the laws of Shara' from detailed arguments so that it can be practised by Muslims. While the word *Siyarah* comes from the word *sasa*, meaning to regulate, manage and make policies on something political.<sup>17</sup> According to Muhammad Iqbal *fiqh siyarah* is one aspect of Islamic law that discusses the regulation and management of humans in the state in order to achieve a benefit. *Tanfidziyyah* is a part of *fiqh siyarah* that discusses state legislation. In this case it also discusses, among other things, the implementation of legislation, the concepts of the constitution of the country's basic law and the history of the birth of a country's legislation.<sup>18</sup>

As the science of Islamic state administration, *Fiqh siyarah* discusses who is the source of power, who is the executor of power, what is the basis of power, how the executor of power exercises the power given to him, and to whom the executor of

---

<sup>17</sup> Muhammad Iqbal, *Fiqh Siyarah Konstektualisasi Doktrin Politik Islam* (Kencana, 2016), 5.

<sup>18</sup> Solihin Bunyana, "Kaidah Hukum Islam Dalam Tertib Dan Fungsi Legislasi Hukum Dan Perundang-Undangan" (Yogyakarta: Media, 2016), 11.

power is responsible for his power.<sup>19</sup> The object of study of *fiqh siyasah* is the relationship between the government and its people in an effort to create prosperity and common good.<sup>20</sup>

In the book *Al-Sulthaniyah Al-Mawardi* explains that the existence of the leader is not only carrying out the extension of the prophetic mission but also regulating world affairs.<sup>21</sup> *Fiqh Siyasah Tanfidziyyah Syar'iyah* which is orientated to the benefit of the people. The task of *Al-Sulthah Tanfidziyah* is to implement the law. The highest executor of this power is the government (head of state) assisted by his assistants (cabinet or council of ministers) formed in accordance with the needs and demands of the situation that differ from one country to another Islamic state.<sup>22</sup> As with legislative policies that should not deviate from the spirit of the values of Islamic teachings, the political policy of executive power must also be in accordance with the spirit of the text and benefit.<sup>23</sup> Executive power (*al-Sulṭah al-Tanfīzīyah*) there are several forms of executive power, namely the concept of *imamah / priest, khilafah / caliph, imarah / āmir*, and *wizarah / wāzir*.<sup>24</sup>

The obligations that must be carried out by the head of state include all general obligations both with regard to religious and social duties, which are contained in the Qur'an and the sunnah of the Prophet such as defending religion, upholding justice or resolving disputes through the application of the law, preventing riots and protecting the rights of the people, carrying out amar ma'ruf nahi munkar and jihad, regulating the country's economy and dividing the spoils of war, and so on. The main obligation of an imam is to practice the totality of shariah in the community and establish institutions that call for virtue and prevent evil.<sup>25</sup>

In addition, the authority of the imam or head of state is:<sup>26</sup>

- a. Enforcing the law and acting also as a spokesperson for the community outside its territory.

---

<sup>19</sup> Khairuddin Tahmid and Idzan Fautanu, "Institutionalization of Islamic Law in Indonesia," *Al-'Adalah* 18, no. 1 (2021): 367.

<sup>20</sup> Agustina Nurhayati, "Politik Hukum (Legislasi) Hukum Keluarga Di Saudi Arabia," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 7, no. 1 (2014): 67–82.

<sup>21</sup> ZSEY Zainuddin et al., "Siyāsah Shar'īyah and the Politicization of Religion in the 2019 Indonesian Presidential Election," *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (2022): 357–84.

<sup>22</sup> Agustina Nurhayati, "Konsep Kekuasaan Kepala Negara Dalam Ketatanegaraan Islam," *ASAS: Jurnal Hukum Ekonomi Syariah* 8, no. 2 (2016): 137.

<sup>23</sup> Iqbal, *Fiqh Siyasah Konstektualisasi Doktrin Politik Islam*, 137.

<sup>24</sup> Refita Aprelia et al., "Implementation of Religious Services Policy for the Elderly in South Sumatera: Analysis of Fiqh Siyāsah Tanfidziyah," *As-Siyasi: Journal of Constitutional Law* 3, no. 2 (2023): 246.

<sup>25</sup> (Al-Mawardi, 2000)

<sup>26</sup> Wery Gusmansyah, "Trias Politica Dalam Perspektif Fikih Siyasah," *Al Imarah: Jurnal Pemerintahan Dan Politik Islam* 2, no. 2 (2017).

- b. The Imam enforces the laws that govern the relations between the people both in times of war and peace.
- c. Issuing war orders
- d. Enforcing the law in newly occupied territories
- e. Punish Muslims and non-Muslims within its territory if they are found to have broken the law.
- f. Deciding when to wage jihad or when to stop jihad
- g. Suggesting when Muslims accept and agree to peace.

*Fiqh siyasah tanfidziyyah* is indispensable in analysing the implementation of waste reduction policies in West Lampung, especially Article 13 of West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction because *fiqh siyasah tanfidziyyah / al-shultha al tanfidziyyah* prioritises the interests and welfare of society. So this is needed to review, evaluate and implement policies related to waste reduction to run properly.<sup>27</sup>

The view of *fiqh siyasah tanfidziyyah* regarding the implementation of Article 13 of West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction in implementing policies regarding waste reduction and handling aims to achieve good environmental standards by prioritising community welfare. The Pekon government has implemented a policy of providing one free trash box in each house, especially for people who live in Induk Pekon (already densely populated areas), making signs prohibiting throwing garbage in the river, socialising the reduction of the use of disposable goods and socialising the handling of organic waste in the yard and finding locations for the construction of waste banks.

The research findings also reveal some obstacles that need to be overcome. Periodic policy evaluations should be conducted to assess the extent to which the policy meets the needs of the community and determine necessary improvements and find other solutions to deal with the waste problem. *Fiqh siyasah tanfidziyyah* can ensure that the policies implemented by the Pekon Government regarding waste reduction and handling are actually implemented to achieve community welfare. As stated in the Qur'an Surah An-Nisa' verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ آهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْتَحِكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يَعْظُمُكُمْ بِهِ  
بَصِيرًا ۝ إِنَّ اللَّهَ كَانَ سَمِيعًا

---

<sup>27</sup> Apris Alexandro Bansele, Jhonanis G Tuba Helan, and Detji K E R Nuban, "Implementasi Pengelolaan Sampah Di Kelurahan Oesapa Ditinjau Dari Peraturan Daerah Kota Kupang Nomor 4 Tahun 2011 Tentang Penyelenggaraan Pengurangan Sampah Rumah Tangga Dan Sampah Sejenis Rumah Tangga," *Birokrasi: JURNAL ILMU HUKUM DAN TATA NEGARA* 2, no. 1 (2024): 79.

Meaning: "Verily, Allah enjoins you to deliver the trust to its owner. And when you judge between men, judge justly. Verily, Allah gives you the best teaching. Verily, Allah is All-Hearing, All-Seeing."

The verse emphasises to deliver the mandate to those who are entitled to receive it, meaning that the Pekon Government is obliged to carry out the mandate of the Regent Regulation on waste reduction and make waste reduction policies fairly, not benefiting or harming one party. This verse also reminds us that the best guidance and teachings come from Allah and that Allah is always watching our actions. This is in line with God's command in the Qur'an Surah Al-A'raf Verse 56:

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

Meaning: "And do not corrupt the earth after it has been created good. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good".

Allah SWT prohibits actions that cause damage on earth and things that endanger sustainability. That is, with a feeling of fear of the punishment that is on His side. Indeed, Allah's mercy is always targeting those who do good, namely those who follow His commands and avoid His prohibitions. The policy in waste management is allowed because it takes care of and regulates the interests and benefits of humans together in making a clean environment and avoiding damage done by humans. Allah SWT prohibits actions that cause damage on earth and things that endanger sustainability. That is, with a feeling of fear of the punishment that is on His side. Indeed, Allah's mercy always targets those who do good, namely those who follow His commands and avoid His prohibitions.

This verse is not directed at the government alone but the community is also obliged to protect the environment such as not using excessive natural resources and not littering.<sup>28</sup> Here the government's task is to make regulations related to waste problems and be implemented together so that the purpose of making these regulations can be implemented. It is appropriate as a community to implement the regulations of the pekon government regarding waste reduction and handling, because these policies are for the sake of achieving a clean and healthy standard of living. In addition, the community is obliged to obey the orders of the government as has been commanded by Allah in Al-Qur'an Surah An-Nisa' Ayat 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

---

<sup>28</sup> Rifandy Ritonga et al., "Hak Negara Untuk Mengontrol Sumber Daya Alam Di Indonesia: Review Putusan Mahkamah Konstitusi," *As-Siyasi: Journal of Constitutional Law* 1, no. 2 (2021): 238.

It means: "O you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the authority among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better (for you) and more favourable (in this world and in the Hereafter)".

According to *fiqh siyasah tanfidziyyah*, the implementation of Pekon Government policy (*Al-Sulthah Al-Tanfiziyyah*) has partially implemented its policy in waste reduction based on West Lampung Regent Regulation Number 31 of 2022 concerning Waste Reduction in accordance with the *Al-Sulthah Al-Tanfiziyyah* theory. However, the policy is not implemented optimally because there are obstacles from the community who reject the location of the waste bank construction site and the lack of understanding of some of the community regarding the waste problem which causes the role of the Pekon Government as mandated by the Regents Regulation on waste reduction cannot be fully implemented, departing from these obstacles, the Pekon Way Petai Government currently no longer pays attention to the waste problem that occurs in Pekon Way Petai and there is no work programme plan to overcome the waste problem

#### **IV. CONCLUSION**

The Pekon government has implemented several policies related to waste reduction and handling in Pekon Way Petai, including the policy of providing one free trash box in each house, especially for people who live in Induk Pekon (an area that is already densely populated), making signs prohibiting throwing garbage in the river, socialising the reduction of the use of disposable goods and socialising the handling of organic waste in the yard and finding locations for the construction of waste banks. However, there are obstacles in implementing these policies such as community rejection regarding the location of the waste bank construction site and difficulty finding a strategic location to build a waste bank, this has an impact on other policies that cannot be implemented. In addition to these obstacles, public awareness is also very influential on the implementation of the pekon government's policies related to waste reduction and handling.

The perspective of *fiqh siyasah tanfidziyyah* on the implementation of policies related to waste reduction and handling has been implemented but not maximally because there are obstacles faced by the Pekon Government such as not getting a strategic location to build a waste bank and the lack of public awareness regarding waste problems which causes the Pekon government to no longer pay attention to waste problems in Pekon Way Petai and there is no work programme plan to overcome waste problems.

## REFERENCES

- Al-Mawardi, Imam, Abdul Hayyie Al-Kattani, Kamaluddin Nurdin, M H Dadi, and I Dendi. "Hukum Tata Negara Dan Kepemimpinan Dalam Takaran Islam." (*No Title*), 2000.
- Ambina, Dipo Gita. "Tinjauan Pemilahan Sampah Menurut Undang-Undang Nomor 18 Tahun 2008 Tentang Pengelolaan Sampah." *Bina Hukum Lingkungan* 3, no. 2 (2019): 171-85.
- Aprelia, Refita, Agustina Nurhayati, Rudi Santoso, and Rita Zaharah. "Implementation of Religious Services Policy for the Elderly in South Sumatera: Analysis of Fiqh Siyāsah Tanfidziyah." *As-Siyasi: Journal of Constitutional Law* 3, no. 2 (2023): 239-53.
- Asteria, Donna. "Bank Sampah Sebagai Alternatif Strategi Pengelolaan Sampah Berbasis Masyarakat Di Tasikmalaya." *Jurnal Manusia Dan Lingkungan* 23, no. 1 (2016): 129-35.
- Bansele, Apris Alexandro, Jhonanis G Tuba Helan, and Detji K E R Nuban. "Implementasi Pengelolaan Sampah Di Kelurahan Oesapa Ditinjau Dari Peraturan Daerah Kota Kupang Nomor 4 Tahun 2011 Tentang Penyelenggaraan Pengurangan Sampah Rumah Tangga Dan Sampah Sejenis Rumah Tangga." *Birokrasi: Jurnal Ilmu Hukum dan Tata Negara* 2, no. 1 (2024): 191-98.
- Bunyana, Solihin. "Kaidah Hukum Islam Dalam Tertib dan Fungsi Legislasi Hukum Dan Perundang-Undangan." Yogyakarta: Media, 2016.
- Gusmansyah, Wery. "Trias Politica Dalam Perspektif Fikih Siyasah." *Al Imarah: Jurnal Pemerintahan Dan Politik Islam* 2, no. 2 (2017).
- Heri, Setiawan. "Kinerja Dinas Lingkungan Hidup Dalam Pengelolaan Sampah (Studi Di Dinas Lingkungan Hidup Di Kabupaten Lampung Barat)," 2023.
- Iqbal, Muhammad. *Fiqh Siyasah Konstektualisasi Doktrin Politik Islam*. Kencana, 2016.
- Kahfi, Ashabul. "Tinjauan Terhadap Pengelolaan Sampah." *Jurisprudentie: Jurusan Ilmu Hukum Fakultas Syariah Dan Hukum* 4, no. 1 (2017): 12-25.
- Muhammad, Zahid Alim. "Pemenuhan Hak Atas Lingkungan Hidup Yang Baik Dan Sehat Melalui Pengelolaan Sampah Di Kabupaten Lampung Barat," 2024.
- Nurhayati, Agustina. "Konsep Kekuasaan Kepala Negara Dalam Ketatanegaraan Islam." *ASAS: Jurnal Hukum Ekonomi Syariah* 8, no. 2 (2016).

- . “Politik Hukum (Legislasi) Hukum Keluarga Di Saudi Arabia.” *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 7, no. 1 (2014): 67–82.
- Nurhidayat, Setyo Purwendro. “Mengolah Sampah Untuk Pupuk & Pestisida Organik.” *Jakarta: Swadaya*, 2006.
- Perbup, Lambar. *Peraturan Bupati Lampung Barat Nomor 31 Tahun 2022 Tentang Pedoman Pengurangan Sampah*, 2022.
- Ritonga, Rifandy, Isharyanto Isharyanto, Rudy Rudy, and Aulia Oktarizka Vivi Pusita Sari AP. “Hak Negara Untuk Mengontrol Sumber Daya Alam Di Indonesia: Review Putusan Mahkamah Konstitusi.” *As-Siyasi: Journal of Constitutional Law* 1, no. 2 (2021): 1–13.
- Santoso, Rudi. “Peran Komisi Pemilihan Umum Dan Partai Politik Dalam Mewujudkan Demokrasi Berintegritas.” *Nizham: Jurnal Studi Keislaman* 7, no. 02 (2019): 252–61.
- Santoso, Rudi, Fathul Mu’in, and Arif Fikri. “Optimalisasi Tugas Dan Fungsi DPRD Dalam Mewujudkan Pemerintahan Bersih.” *As-Siyasi: Journal of Constitutional Law* 1, no. 1 (2021): 100–117.
- Siombo, Marhaeni Ria. “Hukum Lingkungan Dan Pelaksanaan Pembangunan Berkelanjutan Di Indonesia.” *Jakarta: Gramedia Pustaka Utama*, 2012.
- Suwerda, Bambang. “Bank Sampah (Kajian Teori Dan Penerapan).” *Yogyakarta: Pustaka Rihama* 22 (2012): 14.
- Tahmid, Khairuddin, and Idzan Fautanu. “Institutionalization of Islamic Law in Indonesia.” *Al-Adalah* 18, no. 1 (2021): 1–16.
- Tristy, Marsatana Tartila, and Aminah Aminah. “Efektivitas Kebijakan Pengurangan Sampah Plastik Bagi Kelestarian Lingkungan Hidup Di Era Globalisasi.” *Lex Librum: Jurnal Ilmu Hukum*, 2020, 43–55.
- Zainuddin, ZSEY, Roni Efendi, Jamal Mirdad, and Salmy Edawati Yaacob. “Siyāsah Shar’iyyah and the Politicization of Religion in the 2019 Indonesian Presidential Election.” *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (2022): 357–84.