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Government Policies in Addressing Coastal Erosion in Tanjung Senekip Based on Legal Regulations and an Islamic Perspective

Irlina Dewi

State Islamic College (STAIN) Bengkulu
irlina.dudi@gmail.com

Sri Ika Mulia

State Islamic College (STAIN) Bengkulu
ikamulia91@yahoo.com

Wahyu Subekti

State Islamic College (STAIN) Bengkulu
wahyusubekti97@gmail.com

Yuni Dhea Utari

State Islamic College (STAIN) Bengkulu
yunidbeautari@yahoo.com

Mohammad Saifa Abudillah

Darus Sholihin Islamic Boarding School, Tarim, Hadhramaut, Yemen
saifa.abud@gmail.com

Abstrak

Teluk Pambang merupakan desa terluar, terdepan dan , berada di Pulau Bengkulu, Dari tahun ke tahun pantai di desa ini mengalami abrasi yang cukup parah dan mengkhawatirkan. Tujuan Penelitian ini adalah mengetahui kebijakan pemerintah desa dalam upaya penanggulangan abrasi pantai berdasarkan Undang-undang dan hukum Islam. Metode yang digunakan dalam penelitian ini adalah deskriptif dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa pemerintahan Desa Teluk Pambang sudah mengambil kebijakan sesuai dengan peraturan perundang-undangan No.24 Tahun 2007 dan UU No. 23 Tahun 2014 yang berlaku, namun belum maksimal. Adapun kebijakan yang diambil Pemerintah Desa yaitu: (1) Secara alami seperti melakukan penanaman (reboisasi dan rehabilitasi) hutan bakau dan pohon api-api dikawasan yang terkena abrasi. (2) Secara buatan,

melalui bangunan pemecah gelombang (breakwater) dan tanggul, (3) Merubah perilaku kehidupan masyarakat sekitar pantai. Dalam perspektif Islam abrasi pantai termasuk ke dalam kerusakan lingkungan. ada beberapa solusi dalam Alquran untuk mengatasi kerusakan lingkungan, yakni: (1) Keimanan dan ketakwaan, (2) Sadar akan lingkungan, dan (3) Pengelolaan yang berkelanjutan. Dengan adanya penelitian ini diharapkan akan berdampak secara langsung terhadap penanganan lingkungan khususnya penanggulangan abrasi yang terjadi di pantai Tanjung Senekip, sehingga kedepannya abrasi ini benar-benar teratasi.

Kata kunci: Pemerintahan Desa, Abrasi, Peraturan Perundang-Undangan, Perspektif Islam

Abstract

Teluk Pambang is the outermost, foremost village and is located on Bengkalis Island. From year to year the beach in this village experiences quite severe and worrying erosion. The aim of this research is to determine the village government's policy in efforts to overcome coastal abrasion based on Islamic law and law. The method used in this research is descriptive with a qualitative approach. The results of the research show that the Teluk Pambang Village government has taken policies in accordance with statutory regulations No. 24 of 2007 and Law No. 23 of 2014 which applies, but is not optimal. The policies implemented by the Village Government are: (1) Natural measures, such as planting (reforestation and rehabilitation) of mangrove forests and api-api trees in areas affected by abrasion. (2) Artificial measures, through the construction of breakwaters and embankments, (3) Changing the behaviour of people living along the coast. From an Islamic perspective, coastal erosion is considered environmental damage. The Quran offers several solutions to overcome environmental damage, namely: (1) Faith and piety, (2) Environmental awareness, and (3) Sustainable management. It is hoped that this research will have a direct impact on environmental management, especially in preventing abrasion on Tanjung Senekip beach, so that in the future this abrasion can be completely resolved.

Keywords: *Village Government, Abrasion, Legislation, Islamic Perspective*



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Corresponding email: irlina.dudi@gmail.com

Introduction

Indonesia is the country with the most islands in the world. With its extensive coastline, many of Indonesia's

metropolitan cities are located in coastal

areas.¹ Indonesia's coastline, which stretches for 81,000 km, is currently in a critical condition due to the threat to coastal natural resources caused by ecosystem damage on land and in coastal areas themselves. For example, the coastal areas of Bengkalis Regency have been damaged by increasing abrasion, erosion, and river sedimentation, the reduction of mangrove areas that are highly effective in withstanding wave impacts, and the increasing vulnerability to marine disasters. Abrasion causes changes in sea level, leading to changes in the coastline. This phenomenon also affects the lives of coastal communities in social, economic, and psychological aspects.²

Coastal erosion is a natural phenomenon that frequently occurs in coastal areas. Erosion is the term used to describe the process of coastal erosion caused by destructive waves and currents, as well as winds over the ocean that generate waves. Some people refer to it as coastal erosion. This process can be caused by various factors, including natural processes in the ocean, human activities, or a combination of both. Natural factors causing erosion include wave effects, seawater, wind, and tidal changes. Wave movement in open coastal areas is the primary cause of coastal erosion in Indonesia. Additionally, one of the human activities that accelerates erosion is the extraction of rocks or sand from coastal areas or rivers for construction materials, as well as deforestation of coastal forests or mangrove forests.³ This threatens the

balance of the coastline, damages residential areas, tourist destinations, and more.⁴ Hydrological and oceanographic changes can also accelerate the process of coastal erosion.⁵

Some changes in the natural appearance and functions caused by erosion along the coast include the following: The area of land or islands decreases, affecting the availability of land for agriculture, settlements, and harbours. The coastal topography becomes steeper, reducing the area for fishing boats to land. Pier posts are slowly eroded or corroded, shortening the lifespan of the pier until it is no longer usable. Coastal embankments are also damaged; their bases are eroded and worn away, eventually collapsing and becoming non-functional. Additionally, the original function of the coast as a tourist area is forced to be converted into a protected forest.

As a result of erosion, the coastal areas of Bengkalis Regency have suffered significant damage year after year. One example is the erosion occurring at Tanjung Senekip Beach in Teluk Pambang Village, which faces the Malacca Strait with its strong ocean waves. This situation has worsened and is highly concerning. Over the past few years, dozens of metres of the coastal shoreline have eroded into the sea due to wave impacts.

Based on the author's direct observations at the research site, the damage caused by erosion has been ongoing for a long time. As a result, it has begun to erode the community's plantations located along the coastline. This can be seen in the figure below.

¹ Richard Richard and Sunarto Sunarto, "Coastal Erosion in Western Tuban Regency," *Geoscience* 1, no. 1 (2010): 1–10.

² Siti Asiyah, Moh. Gamal Rindarjono, and Chatarina Muryani, "Analysis of Settlement Changes and Characteristics of Slum Settlements Due to Erosion and Inundation in the Coastal Area of Sayung District, Demak Regency, 2003–2013," *GeoEco Journal* 1, no. 1 (2015): 83–100.

³ (Ira Suyani, 2014)

⁴ Slamet Hargono, "Erosion Control on the Java Sea Coast," 1998.

⁵ Desi Wulandari, "The Responsibility of the Central Government and the Local Government of Bengkalis District in Mitigating Coastal Erosion Based on Law Number 24 of 2007 on Disaster Mitigation" (2018): 2018.

Figure 1.1
Condition of Tanjung Senekip Beach



Tourist attractions and shops built by the local community have gradually been washed away by the waves of the Malacca Strait. This has caused economic losses for the local community. The rate of erosion at Tanjung Senekip Beach, Teluk Pambang Village, needs to be addressed immediately to prevent further environmental damage caused by this natural phenomenon.

The village government, in this case Teluk Pambang Village, as the smallest government unit that interacts directly with the community, has a crucial role in efforts to combat coastal erosion. However, the effectiveness of village government policies in addressing this issue is often hampered by various constraints, such as limited budget,

limited resources, lack of capacity, and challenges in coordinating with other stakeholders. In this context, the author aims to identify the policies adopted by the village government in addressing coastal erosion based on applicable regulations and Islamic perspectives.

Based on this background, the author formulates the following problems: What are the policies of the village government in combating coastal erosion in Tanjung Senekip, Teluk Pambang Village, based on applicable laws and regulations? And how is coastal erosion viewed from an Islamic perspective?

Referring to the above problems, the objectives of this study are to determine the village government's policies in combating coastal erosion in Senekip Village, Teluk Pambang, based on applicable laws and regulations. And to determine how coastal erosion is viewed from an Islamic perspective.

The benefits of this research will provide an understanding and broaden knowledge about how village government policies can be effective in addressing coastal erosion issues. It can serve as a reference for policymakers in formulating strategies that align with existing regulations and Islamic principles. It can also raise public awareness about the importance of environmental protection and mitigation measures that can be taken. Furthermore, it can encourage collaboration between the village government, the community, and other stakeholders in efforts to address coastal erosion. This study can be used for further research or evaluation of existing policies.

Rahmad Hidayat in the journal *Jom FISIP* Volume 1 No.2-October 2014 entitled: "Efforts of the Bengkalis Regency Government in Combating Erosion (A Study of the Bengkalis Regency Coastline in 2010-2012)". The research findings indicate that the

Bengkalis Regency Government has the responsibility and authority to address coastal erosion, one of which is through environmental control measures, which are part of the regional government's responsibilities under Law No. 32 of 2004 on Regional Government. With the reduction of coastal erosion, it is hoped that the coastal areas of Bengkalis will experience a decrease in the impacts caused by erosion. However, currently, highly erodible coastal areas are still found along the coast, with erosion rates of 7-8 metres per year. This poses negative impacts on the livelihood of the community and damages existing infrastructure. For forest rehabilitation and wave barrier construction, the government must also focus on erosion prevention by allocating sufficient funds and enhancing cooperation and coordination with communities and government agencies with the same mission in addressing erosion. However, while efforts have been made, they are not yet optimal.⁶

The method used in this study is descriptive with a qualitative approach. Data collection techniques include interviews with village heads, village government officials, and local residents, observations, and documentation. After the data is collected, analysis is conducted by transcribing conversations into text, coding, interpretation, and validation. The results are presented in a descriptive manner.

Discussion

A. The village government's policy in addressing coastal erosion in Tanjung Senekip, Teluk Pambang Village, based on applicable laws and regulations

The term "policy" etymologically comes from the Greek word "*Polis*," meaning city. Nugroho defines policy as a series of actions or steps designed by the government or authorities to address community issues effectively and efficiently, using instruments such as regulations, laws, budgets, and programmes.⁷ Meanwhile, according to Meier & O'Toole, policy is a series of decisions made by the government or institutions to address public issues in a structured manner and can be implemented in concrete actions. This policy also involves the allocation of resources to achieve agreed-upon goals.⁸

Coastal erosion is one of the environmental problems that increasingly threatens many coastal areas in Indonesia. This process occurs due to soil erosion triggered by sea waves, tides, wind, and human activities that damage the coastal environment. The impact is significant, not only damaging ecosystems but also threatening the livelihoods of coastal communities that depend on coastal natural resources, such as the fisheries, agriculture, and tourism sectors. Therefore, efforts to combat coastal erosion have become a crucial issue in environmental policy, especially at the village government level.

As the smallest unit of government in Indonesia, villages play a vital role in national development. Villages are not only home to the majority of Indonesia's population but also centres of diverse social, economic, and cultural life. Villages are responsible for managing natural and human resources and carrying

⁶ Rahmad Hidayat and Wan Asrida, "Efforts of the Bengkalis District Government in Combating Erosion," *Online Journal of Social and Political Sciences* 1, no. 2 (2014): 1–15.

⁷ R. Nugroho, *Public Policy Reform in Indonesia* (Jakarta: Kompas Books, 2010).

⁸ L. J. Meier, K. J., & O'Toole, *Bureaucracy in a Democratic State: A Governance Perspective* (Baltimore: Johns Hopkins University Press, 2007).

out governmental tasks assigned by the state.

As part of the government system closest to the community, village governments have an obligation to take steps to reduce the impact of coastal erosion. Based on applicable laws and regulations, village governments have the authority to formulate policies in accordance with local needs and conditions, while still referring to the broader national legal framework.⁹

In Indonesian legislation, there are various regulations that underpin village government policies on coastal erosion mitigation. One of these is Law No. 32 of 2009 on Environmental Protection and Management, which regulates the obligations of the government, including village governments, to preserve the environment.¹⁰ Additionally, there is Law No. 26 of 2007 on Spatial Planning, which covers the management of coastal and marine areas that must be carried out while considering principles of environmental protection.¹¹ Furthermore, village governments can refer to Presidential Regulation No. 73 of 2012 on the National Strategy for Adaptation to Climate Change, which supports mitigation and adaptation efforts against the impacts of climate change, including coastal erosion.¹²

Furthermore, the explanation in Law No. 24 of 2007 on Disaster Management states that "The implementation of disaster management is the responsibility and authority of the Government and local governments, carried out in a planned, integrated, coordinated, and comprehensive

manner"¹³. Local governments, including village governments, may utilise village funds to accelerate the development process.

According to Government Regulation No. 64 of 2010 on Disaster Mitigation in Coastal Areas and Small Islands, Article 15, Paragraph 9 states: "Physical/structural activities for mitigation against coastal erosion disasters include: a) Construction of coastal protection structures; b) Coastal revitalisation; c) Coastal vegetation; and d) Coastal ecosystem management."¹⁴ Based on Government Regulation No. 64 of 2010 on disaster mitigation in coastal areas and small islands, the village government of Teluk Pambang can implement these policies at Tanjung Senekip Beach to prevent excessive erosion, as the impacts of erosion also affect the lives of the surrounding community.

The author interviewed Mr. Ali B, the head of Teluk Pambang Village, who explained that in terms of combating coastal erosion in Tanjung Senekip, Teluk Pambang Village, the village government has implemented several policies to minimise further erosion. He explained, "*Coastal damage caused by erosion can be prevented in three ways: (1) Naturally, through the planting of mangroves or other types of plants; (2) Artificially, through the construction of breakwaters and embankments; and (3) By changing the behaviour of the communities living around the coast.*"

Similar sentiments were expressed by Mr. Nasir, the village head, and Mr. Jamil, the RT leader of Tanjung Senekip Village in Teluk Pambang. They explained that: "*It is true that the village government has made efforts to plant (reforest and rehabilitate) mangrove forests and api-api trees around*

⁹ "Law No. 6 of 2014 on Villages."

¹⁰ "Law No. 32 of 2009 on the Protection and Management of the Environment."

¹¹ "Law No. 26 of 2007 on Spatial Planning."

¹² "Presidential Regulation No. 73 of 2012 on the National Strategy for Adaptation to Climate Change."

¹³ Law No. 24 of 2007 on Disaster Management," no. 235 (2007): 245.

¹⁴ "Government Regulation of the Republic of Indonesia No. 64 of 2010 on Disaster Mitigation in Coastal Areas and Small Islands."

Tanjung Sedekip Beach. However, unfortunately, the village government's efforts have not been successful. This is because Tanjung Sedekip Beach does not yet have a breakwater or embankment to hinder the movement of waves toward the shore. As a result, what we plant is carried away by the tidal currents."

Furthermore, Mr. Ali also explained the artificial measures to address erosion, stating: *"Building breakwaters and embankments to prevent waves from reaching the shore. This method is considered effective in minimising more severe erosion around Tanjung Sedekip Beach. However, unfortunately, the village budget is insufficient to build the breakwater or embankment. Therefore, the village government has requested assistance from the district government to realise the construction of the breakwater or embankment."*

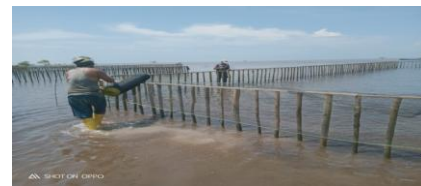
Based on interviews with the village head, village officials, and local residents in Teluk Pambang Village, we can conclude that the policies taken by the village government to minimise erosion include:

1. The village government collaborated with the Bengkalis District Environment Agency to conduct socialisation and education for the community on the importance of coastal conservation and the impact of erosion on their lives. They also provided education on the cultivation, planting, and maintenance of mangrove trees or api-api trees.
2. Mangrove planting in areas affected by erosion. Mangrove planting in areas impacted by erosion has been carried out by the Teluk Pambang Village Government together with the community, involving the Agriculture and Forestry Department, the Environmental Agency, and the Marine and Fisheries Department of Bengkalis District. The village

government has been implementing these efforts for approximately the past three years; however, the expected results have not yet been achieved. This can be seen in the figure below:

Figure 1.2

Mangrove (Bakau) seedling propagation and planting at Tanjung Senekip Beach



Every time mangrove and api-api tree seedlings are planted, they often fail to grow because their roots are not strong enough to withstand the force of the waves. As a result, the seedlings are often carried away by the tidal waves. In addition, this condition is exacerbated by the absence of *breakwaters* or embankments at Tanjung Senekip Beach that could reduce the impact of ocean waves heading towards the shore.

3. The village government of Teluk Pambang received assistance to build a breakwater. Unfortunately, it did not function effectively to prevent erosion. This is because it is

located too far, approximately 500 metres from the shoreline, causing waves to break in the middle of the beach and submerge the embankment or breakwater.

Figure 1.3
Construction of a Sea Wall or
Breakwater
at Tanjung Senekip Beach



The distance between the breakwater and the shoreline can vary depending on local conditions, the purpose of the breakwater, and the nature of the coastline. In general, this distance is typically between 50 and 200 metres from the shoreline.

Although there are several supporting regulations, policy implementation at the village level still faces various challenges. Some of the main obstacles encountered include limited funds, a lack of technical understanding of erosion control, and low public awareness. Therefore, village governments need to continue their efforts to optimise the use of available resources, build partnerships with relevant parties, and involve the community directly in every stage of policy planning and implementation.

Based on the conclusions of the interviews above, we can analyse that although the community has gained an understanding of the importance of coastal conservation, its implementation in the field is still hampered by several factors, such as limited facilities and resources to care for mangrove plants after planting. The socialisation carried out needs to be followed by more intensive training and assistance related to mangrove maintenance techniques so

that these efforts can be sustainable in the long term. The success of mangrove planting is greatly influenced by various factors, such as weather conditions, seedling quality, and the resistance of mangrove roots to large waves. Mangrove planting is a positive step towards restoring coastal ecosystems, and failure to maintain the plants indicates major challenges in restoring coastal areas affected by abrasion. Therefore, in addition to focusing on mangrove planting, the village government needs to find ways to strengthen mangrove seedlings more effectively and collaborate with agricultural or environmental experts to enhance the plants' resilience to harsh coastal conditions. Meanwhile, while the construction of wave breakers is an appropriate step to reduce the impact of sea waves, the location of the wave breakers being too far from the shoreline makes them less effective. When planning and constructing wave breakers, a more in-depth technical study is needed regarding sea depth, wave strength, and the most appropriate location for wave breaker placement to ensure maximum effectiveness. Additionally, the use of more innovative wave breaker technologies, such as floating wave breakers that can move in response to changing wave patterns, should also be considered.

B. Erosion from an Islamic Perspective

Allah SWT created humans as living beings with the right to live on earth, carry out activities, and interact with the environment. As vicegerents on earth, humans are entrusted with the responsibility to manage natural resources from Allah SWT. The management of coastal areas and oceans is a duty that must be fulfilled by every individual. Humans play a central role in managing and preserving the environment as a trust

from Allah SWT. The Qur'an also states that natural resources on earth are intended for the welfare of humanity, who serve as stewards to manage and utilise them without disrupting the existing order. The trust to inhabit the earth must be balanced with positive management and sustainable maintenance.¹⁵

Humans utilise the available natural resources to meet their needs. As the population grows, more natural resources are explored, processed, and transformed into various ready-to-use products. In the process of extracting, processing, and utilising natural resources, humans often do so in an exploratory, excessive, and reckless manner, without considering environmental conservation efforts. This results in damage to the environment, both on land, in the air, and in the sea, which ultimately harms humanity itself.¹⁶

As a religion that *is merciful to all of creation*, Islam has provided guidance on how to interact with the environment, including the marine and coastal environments. Currently, the condition of marine biodiversity in Indonesia is facing serious threats. In fact, some of them are nearing extinction due to pollution and destruction in coastal areas. Various preventive measures have been implemented by communities, governments, and international organisations, yet they have failed to halt the degradation of marine environmental quality.¹⁷

The management of coastal and marine areas is a responsibility that must be borne by every human being as stewards of the earth. Humans are the

primary actors in managing and preserving the environment as a trust from Allah SWT. The sea, which has been bestowed upon humanity, is intended for the utilisation of its natural resources while still maintaining environmental sustainability. As Allah SWT emphasises in QS. al-An'am: 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ

فَوْقَ بَعْضٍ ۖ دَرَجَاتٍ ۚ لِيُبْلِغَكُمْ فِي مَا

ءَاتَاكُمْ ۗ إِنَّكُمْ

Indeed, your Lord is

swift in punishment, and

indeed, He is Forgiving and

.Merciful

“And He it is Who has made you successors upon the earth and raised some of you above others in degrees, that He may try you by what He has given you. Verily, your Lord is swift in punishment, but He is also forgiving and merciful.”¹⁸

QS. al-An'am indicates that the universe was created by Allah SWT in a good (shalih), harmonious and prosperous state. However, after humans inhabited the earth, destruction arose as a result of human actions. Allah then sent His messengers to call upon humanity to awaken and do good. Therefore, the efforts of Allah's messengers are essentially efforts to bring about improvement, known as *ishlah*.

Efforts to preserve and conserve the coastal environment are one form of a person's faith in Allah as the Creator of the universe. Conversely, destructive and exploitative actions that can damage the coastal environment are contrary to the values of tawhid. According to Toshihiko Izutsu, this kind of attitude *is* the same as *being ungrateful* (not grateful). Humans

¹⁵ Aris Subagiyo, “The Islamic Concept in Coastal Management,” n.d.

¹⁶ Shobron Nurhayati, Aisyah, Ummah, “Environmental Damage in the Quran,” *Ikratih-Abdimas* 4, no. 1 (2021): 126–130.

¹⁷ Moh. Mufid, “Mangrove Fiqh: Formulation of Coastal Environmental Fiqh from an Eco-Sharia Perspective,” *Al-Daulah: Journal of Islamic Law and Legislation* 7, no. 1 (2017): 107–127.

¹⁸ Ministry of Religion of the Republic of Indonesia, *Mushaf Hafalan Al Hijz, Syaamil Quran* (Bandung: PT. SYGMA EXAMEDIA ARKALEEMA, 2022).

who forget to be grateful, preserve, and instead abuse and violate the rules of Allah SWT are said to be ungrateful, which ultimately leads to the loss of those blessings. Thus, ungratefulness in the context of the environment means an attitude of *ignorance*, irresponsibility, and arbitrariness towards the coastal environment. In the view of Islamic law, coastal erosion is classified as environmental damage. This damage is caused by two factors: natural factors and human factors (illegal logging of mangrove forests, beach sand mining). The Quran, Surah Ar-Rum, verse 41, also explains the damage caused by humans to natural resources:

Corruption has appeared on land and sea because of what people's hands have done, so that He may make them taste some of what they have done, so that they may return to the right path.¹⁹

“Corruption has appeared on land and sea because of what people have done, so that Allah may make them taste some of the consequences of their deeds, so that they may return (to the right path).”¹⁹

The explanation of this verse is that all the corruption that occurs on earth, both on land and in the sea, is mostly caused by the irresponsible actions of humans. This means that the corruption caused by humans is not limited to violations of norms but also includes physical destruction of the

environment.²⁰ . The interpretation of verse 41 above shows that corruption occurs in both land and sea areas. Regarding damage on land and sea, there are several opinions from scholars, including: floods, droughts, water shortages, unnecessary deaths, crop failures, and economic crises.²¹ Based on their causes, natural disasters are divided into five subcategories, namely: (1) Geophysical/geological disasters, caused by factors originating from the earth, types of disasters: earthquakes, tsunamis, volcanic eruptions; (2) Meteorological disasters caused by parameters such as rainfall, humidity, temperature, and wind; common examples in Indonesia include tornadoes; (3) Hydrological disasters involving large-scale water flow, often resulting in floods, landslides, and tidal waves/erosion; (4) Climatological disasters are disasters caused by climate change, including drought, forest fires, and climate change; (5) Biological disasters pose a threat to living organisms, particularly humans, such as crop pests.²²

Community involvement in the implementation of policies to address coastal erosion plays a very important and indispensable role. In Islamic law, the caliph (leader) has a responsibility to manage and protect the earth. However, in this context, the caliph also includes the community as part of the people who must play an active role in preserving the environment. Therefore, the village government must involve the community in every stage of policy, from planning to

²⁰ Ida F, “‘Ocean’ in the Qur’an -,” *Qur’an Mushaf Authentication Committee* (2015).

²¹ M . Abrar, T. Hadi, A. Budiyo, M. Hafizt, A. Salatalohy, and M. Yulia Iswari, *Status of Indonesia’s Coral Reefs 2017* (Jakarta: Oceanography Research Centre-LIPI, 2017).

²² Encep Syarif Nurdin Mustolikh, Dasim Budimansyah, Darsiharjo, “Natural Disasters and Environmental Ethics in the Qur’an” (Purwokerto: UMPR PRESS, 2022), 170–176.

¹⁹ Ibid.

implementation of coastal erosion control. The participation of coastal communities in activities such as mangrove planting, maintenance of coastal protection infrastructure, and environmental education will accelerate the achievement of these policy objectives.

In terms of coastal erosion mitigation, the principle of *maslahah* (public interest) is highly relevant. Policies implemented by village governments must focus on the public interest, namely by maintaining the welfare of coastal communities and environmental sustainability. Therefore, actions such as mangrove planting and the construction of environmentally friendly coastal protection infrastructure are in line with the principle of *maslahah*, as they provide long-term benefits for both the community and the environment.

Additionally, from an Islamic legal perspective, the principle of *tawhid* teaches that nature and the environment are creations of Allah that must be respected and preserved. This is in line with the principle of environmental jurisprudence, which emphasises that damage to nature is a violation of religious teachings. Therefore, policies adopted by village governments to address coastal erosion must be implemented in a manner that does not damage coastal ecosystems and prioritises environmental sustainability.²³

Islam encourages its followers to increase their religious awareness and adhere to Islamic teachings to use all means to encourage all individuals to commit to Islamic ethics, morals, and behaviour in treating nature, the environment, and natural resources for their sustainable use. There are several

solutions in Islam to overcome environmental damage, namely:

1. Faith and piety;

Faith in Allah frees humans from submission to desires and self-worship. Faith makes a person always feel safe and optimistic, leading to a peaceful life. For this reason, faith is always emphasised in all matters. As for piety towards Allah, it is a sense of responsibility that protects humans from recklessness, injustice, and arrogance. It is the driving force and the motivator of life. It guides humans carefully so they do not act arbitrarily, recklessly, or exceed boundaries. The piety of the people of a nation makes them cooperate in goodness and help one another in managing the earth and enjoying it together. The stronger the cooperation and the calmer the soul, the more we can gain from this vast universe.²⁴ Environmental issues are complex and multi-dimensional. Therefore, humans must return to their spiritual roots. Only through this approach can global warming be addressed. This is the importance of returning to faith and piety.²⁵

2. Environmental awareness;

The universe, according to Imam Thabathaba'i, is like a body in its interconnectedness between one part and another. If one part does not function properly, the negative effects will be felt in other parts. This is even more evident when we realise that human life is highly dependent on

²³S . Hidayat, *Islamic Environmental Law: Perspectives and Implementation in Indonesia*. (Jakarta: PT. Rajawali Press., 2010).

²⁴M . Shihab, *Tafsir Al-Mishbab* (Jakarta: Lentera Hati, 2002).

²⁵M . Ghazali, *Environmental Protection in Islamic Understanding* (Jakarta: Pedomam Ilmu Jaya, 2003).

nature. If nature is damaged, humans will feel the consequences. Environmental awareness also means being aware of humanity's role and function as stewards of the earth. Environmental awareness is fundamentally a characteristic that distinguishes humans from other living beings. Therefore, humans are the primary agents in addressing environmental issues, and this depends on their level of awareness in understanding their environment.

3. Sustainable management. Environmental management is one of the activities and responsibilities of humans in their life on earth. Humans were created by Allah SWT in a perfect manner. They were given the ability to think, feel, and act, as well as physical and biological characteristics to carry out their functions and responsibilities as stewards of the earth.
4. Humans are also prohibited from misusing or altering nature and natural resources for specific interests, thereby reducing or eliminating the rights of all living beings to utilise them.²⁶

From several terms used in the Qur'an to refer to the environment, it is evident that the Qur'an has addressed environmental issues before the emergence of ecological theory. In the context of ecological interpretation, ethical and theological principles proposed by the Qur'an can be formulated, making it an environmentally

friendly religion or "green religion."²⁷ Encouraging humanity to apply Islamic teachings while emphasising the close relationship between faith and the environment (the entire universe). Some of these principles include: (1) The principle of Tawhid; (2) the principle that nature and the environment are part of the signs (ayat) of Allah SWT in the universe. (3) The principle of the position of humans as servants of Allah (*'abdullah*) and representatives of Allah on earth (*kehalifatullah fi al-ard*). (4) The principle of trust (amanah), which entails the responsibility to utilise natural resources and the environment to the best of one's ability and with full accountability within the bounds of ecological reason. (5) The principle of justice (*'adl*). In utilising nature, humans must also consider the principle of justice. The integration of the concepts of tawhid, *kehalifah*, amanah, and justice will produce a comprehensive framework for environmental ethics from the perspective of the Qur'an. (6) The principle of harmony and balance (*al-tawazun, equilibrium*), because balance is a *divine law* that applies in the universe (environment) and in human life.²⁸

Conclusion

Based on the analysis and discussion above, it can be concluded that the policies adopted by the Teluk Pambang Village Government to address coastal erosion include: socialisation, awareness-raising, and education for the community on mangrove seedling propagation, planting, and maintenance, mangrove planting, as well as the construction of wave breakers. These efforts demonstrate significant progress,

²⁷M . Abdillah, *Environmentally Friendly Religion from the Perspective of the Qur'an* (Jakarta: Paramadina, 2001).

²⁸M . Harfin, "Reconstructing Fiqh Al-Biah Based on Maslahah: Islamic Solutions to the Environmental Crisis," *Istinbath LAIN Matarum* 14 (2015).

²⁶ Mustolikh, Dasim Budimansyah, Darsiharjo, "Natural Disasters and Environmental Ethics in the Qur'an."

although challenges remain in their implementation, such as wave breakers that do not function optimally and mangrove planting that always fails. From an Islamic legal perspective, humans as caliphs have a responsibility to protect and preserve nature, which also includes community involvement in this policy. The principles of *maslahah* and *tawhid* in Islam support environmental preservation by emphasising the importance of human welfare and the preservation of the earth. Islam encourages its followers to act with religious, moral, and ethical awareness in treating nature. Solutions proposed by Islam to overcome environmental damage include increasing faith, environmental awareness, sustainable management of natural resources, and avoiding the misuse of nature. This approach is expected to preserve nature and natural resources for the common good and sustainability of life.

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