

# Implementation of Matang Teupah Village Regulation No. 12 of 2010 Concerning Chicken Farming Business Permit According to Fiqh Siyasa

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**Implementation of Matang Teupah Village Regulation No. 12 of 2010  
Concerning Chicken Farming Business Permit According to *Fiqh Siyasah***

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**Abstract**

*This research will answer, how is the implementation of the Matang Teupah Village Regulation No. 12 of 2010 concerning the business license for chicken farming, how is the environment for the poultry farm business in Matang Teupah Village according to Fiqh Siyasah. This research is field research and manuscript analysis and this type of research uses descriptive qualitative methods. The results of the study are: the efforts of the Matang Teupah Village Government and the Aceh Tamiang District Government in controlling environmental pollution caused by the community who have a broiler business have been going quite well because the Village Government has made several efforts in accordance with government regulations in controlling the waste pollution. and set forth in Village Regulations so as to be able to maintain the surrounding environment free from waste pollution. In view of fiqh siyasah environmental pollution carried out by the community in Matang Teupah Village, in not accordance with Islamic law, because humans as caliphs on earth are to be able to prosper the earth in accordance with Islamic law and preserve it. In the view of Islam, the caliph is responsible for himself, he must also bear the responsibility of his fellow living creatures and the whole of nature, including in maintaining the sustainability of the existing environment.*

*Keywords: environment, fiqh siyasah, village regulation.*

**Abstrak**

*Penelitian ini bertujuan menjawab tentang, bagaimana implementasi Peraturan Desa Matang Teupah Nomor 12 Tahun 2010 tentang Izin Usaha Peternakan Ayam, Bagaimana Lingkungan Usaha Peternakan Unggas di Desa Matang Teupah menurut Fiqh Siyasah. Penelitian ini adalah penelitian lapangan dan telaah naskah, menggunakan metode kualitatif deskriptif. Hasil penelitian adalah perangkat desa Matang Teupah dan Pemerintah Kabupaten Aceh Tamiang dalam upaya pengendalian pencemaran lingkungan dari usaha ayam potong sudah berjalan baik karena perangkat desa telah melakukan beberapa upaya sesuai dengan peraturan pemerintah dalam pengendalian pencemaran limbah yang tertuang dalam peraturan desa, sehingga mampu menjaga lingkungan sekitar terbebas dari pencemaran limbah. Menurut pandangan fiqh siyasah pencemaran lingkungan yang dilakukan oleh masyarakat di Desa Matang Teupah tidak sesuai dengan syariat Islam, karena manusia sebagai khalifah di muka bumi mampu memakmurkan bumi sesuai dengan syariat Islam dan melestarikannya. Dalam pandangan Islam, khalifah bertanggung jawab atas dirinya sendiri, serta memiliki tanggungjawab sesama makhluk hidup dan seluruh alam, termasuk dalam menjaga kelestarian lingkungan yang ada.*

Kata Kunci: *fiqh siyasah, lingkungan, peraturan desa*

## INTRODUCTION

After the development of the times following the flow of change, competition in the economic sector is now competing with each other to gain profits in earning sustenance. There is someone who is looking for sustenance that is lawful and there is also someone who is looking for sustenance that is also haram or not in accordance with religious rules and not in accordance with existing laws in the country.<sup>1</sup>

According to the point of view of the teachings of Islam, every human being needs wealth to meet all the needs of his life. One of them is working, while one of them through work is doing business. Islam obliges every Muslim, especially those who have dependents to work. Work is one of the main reasons that enable humans to have wealth. To enable humans to try to make a living.<sup>2</sup>

In the business world, people are now taking advantage of trading with livestock or agricultural products, because it is a basic need for food. In the village it is more suitable to open a livestock or agricultural business because in the village there is still little touch of modern entrepreneurs to build tall buildings which will later consume the fertile land in the village.

But when people open a livestock business today, they mostly don't see the situation and condition of the local area around their business. Whereas the environment is a gift from God Almighty, and humans are one of the supporters of the environment, in the use of the environment by humans as the embodiment of Article 33 paragraph (3) of the 1945 Constitution which reads:

“Earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people.”

In this regard, it is very ironic that the relationship between humans and the environment is not healthy. This situation is better known as the environmental crisis which is now a global issue. Various cases of ecological disasters that occur today, both in the global and national environment, most of them do not say they are all caused by human activities.

The environment is a place of worship that is still neglected by Muslims. This problem is inseparable from the understanding of Muslims so far who considers the obligation to apply Islamically (in the sense of submitting to devotion to Allah) only oriented to the safety of aqidah (mu'amalah ma'a Allah) and ijtima'iyah (mu'amalah ma'a an. -na). In fact, Allah SWT has entrusted humans with three things that need to be guarded so that they are not included in the wicked.<sup>3</sup>

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<sup>1</sup> Sabaruddin Sinapoy, “Analisis Fiqh Lingkungan Terkait Penyalahgunaan Pengelolaan Pertambangan Terhadap Kerusakan Lingkungan Hidup,” *Halu Oleo Law Review* 3, no. 1 (2019): 85, doi:10.33561/holrev.v3i1.6012.

<sup>2</sup> Muhammad Yusuf, “Eco-Fiqh: Pendekatan Maslahat Terhadap Amdal Dan Konservasi Lingkungan,” *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 9, no. 2 (2019), doi:10.15642/ad.2019.9.2.250-273.

<sup>3</sup> Alif Putra Lestari et al., “Kearifan Lokal (Ruwat Petirtaan Jolotundo) Dalam Menjaga Kelestarian Lingkungan Hidup,” *Media Komunikasi Geografi* 22, no. 1 (2021), doi:10.23887/mkg.v22i1.31419.

The problem of environmental pollution and destruction in Indonesia often occurs. This is because development activities often do not pay attention to environmental sustainability aspects. The various environmental problems include water or river pollution due to waste that is disposed of without regard to the waste disposal permit. One of the sources of environmental pollution that is the biggest problem is chicken farming activities. On the one hand, this activity is one of the livelihoods of the population, but on the other hand, if it is not managed properly it can cause disturbance.<sup>4</sup>

To overcome these problems, the government issued various national level Government Regulations, namely the existence of Law No. 32 of 2009 concerning Environmental Protection and Management. Impacts on the environment and environmental damage can result from natural factors and errors from human actions themselves who view humans as being outside and separate from the surrounding nature.<sup>5</sup>

Pollution and/or destruction of the environment does not only have an impact on the survival of human life now, but also threatens human survival in the future so that serious and consistent environmental protection and management are needed by all stakeholders. Environmental protection and management is a systematic and integrated effort carried out to preserve environmental functions and prevent pollution from environmental damage which includes planning, utilization, control, maintenance, supervision and law enforcement. One of the most common environmental pollution is water pollution. Water pollution is the entry of living things, substances, energy or other components into water,

Matang Teupah Village is located in the Banyak Payed District, Aceh Tamiang Regency, in that village there are chickens owned by the community as a livelihood. However, problems arise from the local community, namely the impact of waste or environmental pollution from chicken farms owned by the community. Waste originating from chicken farms is dumped into the river, this causes damage to river biota, because the river is a source of water for humans.

Before starting a business, it is necessary to obtain a permit from the local government, at least a local village regulation. In terms of licensing, too many people now open livestock businesses but do not pay attention to the permits. Almost every business sector that is established, developed, expanded or liquidated is always preceded by an activity called a feasibility study.

There is no standard method for preparing a feasibility study, but in general it consists of several aspects, including: Market and marketing aspects, production and technological technical aspects, management aspect, legal and licensing aspects and financial aspect.

From some of the above aspects there are still frequent violations, even though if some of the above aspects are violated, they can get sanctions in the form of administrative sanctions, such as revocation of business licenses, export permits, eviction orders, demolition orders, exemption of administrative fines, release of forced money and so on.

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<sup>4</sup> Agus Hermanto, *Fikih Ekologi* (Malang: Literasi Nusantara Abadi, 2021).

<sup>5</sup> Nuraeni, Nursalam, and Idawati, "Implementasi Adiwiyata Dalam Upaya Mewujudkan Pendidikan Lingkungan Hidup," *Indonesian Journal of Primary Education* 4, no. 2 (2020).

Law Number 32 of 2009 concerning Environmental Protection and Management Article 20 paragraph (3) states that everyone is allowed to dispose of waste into environmental media with the following requirements: Meets environmental standards and received this from the minister, governor, or regent/mayor in accordance with their authority.<sup>6</sup>

Chicken farming business has become a trend for entrepreneurs who have a field in animal husbandry. One example of a chicken farming business is in Matang Teupah Village, Bendahara District, Aceh Tamiang Regency, in that village the average community has a chicken farm because it is a source of livelihood.

In the village of Matang Teupah, for example, there are many chicken breeders who do not have a permit to open a livestock business. Researchers tried to do research in the village of Matang Teupah, here there are chicken livestock entrepreneurs who do not have a permit to open a beef chicken business, so reports from the local community are environmental pollution.

Some of the findings from researchers in Matang Teupah Village for chicken breeders here include the first, the discovery of the absence of a livestock business license from the local Datok / Geuchik, secondly due to the absence of such a permit, the chicken entrepreneurs never deposit income tax from these businesses to the village office, the third is the impact of the absence of a permit, environmental pollution has occurred.

The village government issued Village Regulation No. 12 of 2010 concerning Chicken Farming Business Licensing in chapter IV article 4 paragraph (1) it has been explained that every individual or entity that carries out livestock business activities is required to have a business license. From the village regulation, it is clear that every permit to open a livestock business must have a permit.<sup>7</sup>

#### Method

The approach used in this research is a qualitative approach, qualitative research is research that does not use calculations.<sup>8</sup> Qualitative research is termed scientific research that emphasizes the natural character of data sources. Meanwhile, according to Sukmadinata, qualitative research is a research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups.<sup>9</sup>

This type of research is a case study, because this research uses a qualitative approach and includes case study research, this research is analytical-descriptive in the form of written or spoken words from the observed behavior,

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<sup>6</sup> Presiden Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup" (Jakarta, 2009).

<sup>7</sup> Majelis Dusun Setikar Kampung, "Reusam Desa Matang Teupah Nomor 12 Tahun 2010 Tentang Perizinan Usaha Peternakan Ayam" (Matang Teupah, 2010).

<sup>8</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010).

<sup>9</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2009).



especially related to research, namely the licensing of livestock business in Matang Teupah Village, Bendahara District.

Qualitative research is carried out under natural conditions and is inventive in nature. In qualitative research, the researcher is the key instrument. Therefore, researchers must have broad theoretical and insightful prospects so they can ask questions, analyze and construct objects under study to be clearer.

## Discussion

### Basic Principles of Environmental *Fiqh* and Environmental Urgency in Islamic Perspective

The study of Environmental *Fiqh* is based on an understanding of how humans are able to maintain and preserve existing natural resources as a human embodiment in processing the universe. There are several things related to environmental *fiqh* where humans as caliphs on earth need to carry out their mandate to maintain as a form of environmental care, including: Protection of body and soul (*hifdh al nafs*), In the view of environmental *fiqh*, every soul and body of a living being is a noble thing. Therefore, there is a need for care and protection that is always carried out on every living creature (humans, animals, plants) regardless of their status.<sup>10</sup> Aligning the goals of the life of the hereafter, In *fiqh* it is explained the arrangement of human life in which *fiqh* has set the order of human interaction both with Allah SWT. With fellow humans, and also the relationship between humans and nature. Aligning between the goals of the world and the hereafter is how humans and nature. Aligning between the goals of the world and the hereafter is how humans can fulfill their needs in running the wheel of life but do not forget the goal of the hereafter, which is to get the pleasure of Allah SWT.<sup>11</sup>

The need for production and consumption must be balanced, Environmental *fiqh* regulates the order of human needs in terms of producing or consuming something that must be in accordance with the level of human ability to meet these needs. It is based on the prohibition of humans to overdo it in everything.<sup>12</sup> The balance of the ecosystem must be maintained, The task of humans to cultivate and preserve nature cannot be separated from the role of humans in maintaining the balance of the ecosystem. If the ecosystem is maintained, it will be easier for humans to meet their needs.<sup>13</sup> All creatures are

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<sup>10</sup> Muhammad Afwan Romdloni and Muhammad Sukron Djazilan, "Kiai Dan Lingkungan Hidup; Revitalisasi Krisis Ekologis Berbasis Nilai Keagamaan Di Indonesia," *Journal of Islamic Civilization* 1, no. 2 (2019), doi:10.33086/jic.v1i2.1322.

<sup>11</sup> Uswatul Wadhichatis Saniyyah, Nur Hayati, and Saifullah Hidayat, "Developing Bacterial Set Box Media Containing Fiqh Al Biah for Islamic Senior High School," *JPBI (Jurnal Pendidikan Biologi Indonesia)* 7, no. 1 (2021), doi:10.22219/jpbi.v7i1.12944.

<sup>12</sup> Rahwan Rahwan, "MEMBANGUN FIQH EKOLOGI BERBASIS MASLAHAH," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 10, no. 1 (2016), doi:10.35316/lisanalhal.v10i1.110.

<sup>13</sup> Puja Hardina and Irma Suryani, "PENCEMARAN DAERAH ALIRAN SUNGAI (DAS) DI NAGARI SUNGAI DAREH KECAMATAN PULAU PUNJUNG KABUPATEN DHARMASRAYA PERSPEKTIF PERDA PROVINSI SUMATERA BARAT NOMOR 8

noble (muhtaram), In harmony with maintaining the balance of the ecosystem, in it humans must also take care of every living thing in the world, because living things other than humans can also be used in a balanced way, not hunted for extinction. Humans carry out their caliphate duties in terms of processing and managing the universe, Of the umpteenth explanations about the basic principles of environmental *fiqh*, all of them are related to human duties as caliphs on earth. Because humans have minds that can be used to process and manage the universe.<sup>14</sup>

Humans are destined by Allah SWT to occupy planet earth along with other creatures. The earth inhabited by humans is prepared by Allah SWT to have the ability to support human life and other creatures. However, in accordance with the sunnatullah (law of Allah), the earth also has limitations, so it can be damaged and even destroyed. Practical and technical actions to save the environment with the help of science and technology are apparently not the right solution. What is needed is a change in behavior and lifestyle that is not just an individual person, but must become a massive movement and the culture of society at large. For that, we need a guide that can be used as a reference, and if it guides people to behave and act (interact) correctly with their natural environment. Because the role of religion which is a moral (ethical) guide for everyone both individually and in groups in interacting with their natural environment is a necessity.<sup>15</sup>

In the view of Islam, the universe, including the earth in its entirety, is God's creation and is created in balance, proportionate and measurable or has measurements, both qualitatively and quantitatively. Earth, which is the planet where Manioa lives and continues its life, consists of various elements and elements with a very large diversity in form, process and function. The various elements and elements that make up nature were created by Allah SWT to meet human needs in carrying out their lives on earth, as well as proof of the greatness of the Creator and preserver of nature.<sup>16</sup>

Islam is a religion that not only regulates human relations with God, but also human relations with fellow creatures (including their environment). According to Moh. Arif Budiman many verses of the Qur'an and as-Sunnah that discuss the environment. The messages of the Qur'an regarding the environment are very clear in the prospective.<sup>17</sup> In the view of Islam, humans are the best creatures among all of God's creation.

Islam as Rahmatan lil'alamin has set adab towards the environment. We can find this in a lot of information, history and maghbah worship activities. The

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TAHUN 2014 DAN FIQH SIYASAH," *JISRAH: Jurnal Integrasi Ilmu Syariah* 2, no. 1 (2021), doi:10.31958/jisrah.v2i1.3228.

<sup>14</sup> Devid Frastiawan, "TINJAUAN MAS{LAH{AH TERHADAP AMDAL," *Muslim Heritage* 4, no. 1 (2019), doi:10.21154/muslimheritage.v4i1.1724.

<sup>15</sup> Syamsul Falah, "Rekonstruksi Uşûl Fiqih Perspektif Maqāşid Syarī'ah Sebagai Ikhtiyar Pelestarian Lingkungan," *Syariati: Jurnal Studi Al-Qur'an Dan Hukum* 5, no. 01 (2019), doi:10.32699/syariati.v5i01.1183.

<sup>16</sup> Mariatul Istiani and Muhammad Roy Purwanto, "Fiqh Bi'ah Dalam Perspektif Al-Qur'an," *At-Thulab* 1, no. 1 (2019).

<sup>17</sup> W Darmalaksana, "Kebijakan Penanggulangan Sampah Kota Bandung: Prespektif Fiqih Lingkungan," *Digilib.Uinsgd.Ac.Id*, 2019.

most obvious is the reflection of environmental awareness in the pilgrimage. When starting ihram or entering Haram lands, pilgrims or humans are not allowed to hurt animals, uproot trees, or even pick grass.<sup>18</sup> The concept of environmental conservation has also been applied by the Prophet by introducing a protected area (hima), which is an area specifically protected by the government on the basis of sharia in order to preserve wild life in the forest. The Prophet once reserved the area around Medina as a hima to protect the valleys, meadows and plants in it. In addition to hima, Islam also introduced the concept of ihya'ul mawat, namely the effort to manage land that is still not useful to be useful for humans. In addition, the Prophet was also very concerned about the preservation of animals, as narrated in the hadith narrated by Abu Daut. The Messenger of Allah rebuked a friend who on the way took a chick from his cage. Because the child was taken, the mother bird followed where the group was walking. Seeing this, the Messenger of Allah said, "Who has troubled this mother bird and took her young, Return the chicks to their mother." The Messenger of Allah rebuked a friend who on the way took a chick from his cage. Because the child was taken, the mother bird followed where the group was walking. Seeing this, the Messenger of Allah said, "Who has troubled this mother bird and took her young, Return the chicks to their mother." The Messenger of Allah rebuked a friend who on the way took a chick from his cage. Because the child was taken, the mother bird followed where the group was walking. Seeing this, the Messenger of Allah said, "Who has troubled this mother bird and took her young, Return the chicks to their mother."

#### **Implementation of Matang Teupah Village Regulation No. 12 of 2010 concerning Chicken Farming Business Permits and the Environment**

Management of livestock business in Indonesia is still an important part considering that Indonesia is an agricultural country whose people still rely on their livelihood as farmers/breeders. Livestock development is a series of continuous activities to develop the capacity of the farming community, so that they are able to carry out productive businesses in the field of animal husbandry independently.<sup>19</sup> One form of livestock business that is quite potential to be developed is chicken farming. The development program for chicken farming in the community can be achieved by utilizing resources optimally and appropriately which are adapted to natural conditions, socio-economic conditions of the local community, infrastructure, developed livestock technology and supporting institutions and policies.<sup>20</sup>

Given the magnitude of the risk posed by these breeders, especially to the environment, the waste generated by chicken breeders results in environmental pollution and also has an impact on public health. In this case, the Matang Teupah

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<sup>18</sup> R. Wahyu Agung Utama et al., "TINJAUAN MAQASHID SYARIAH DAN FIQH AL-BI'AH DALAM GREEN ECONOMY," *Jurnal Ekonomi Islam* 10, no. 2 (2019).

<sup>19</sup> Devy Susanty, Ade Ayu Oksari, and Rizky Izani, "Ekstrak Chlorella Sp. Yang Dikultur Pada Media Limbah Ternak Ayam," *CHEMPUBLISH JOURNAL* 4, no. 2 (2019), doi:10.22437/chp.v4i2.7615.

<sup>20</sup> Muhammad Natsir and Andi Rachmad, "Penetapan Asas Kearifan Lokal Sebagai Kebijakan Pidana Dalam Pengelolaan Lingkungan Hidup Di Aceh," *Jurnal Magister Hukum Udayana (Udayana Master Law Journal)* 7, no. 4 (2018), doi:10.24843/jmhu.2018.v07.i04.p05.



Village Government makes regulations for chicken farming business permits and is stated in Village Regulation No. 12 of 2010, this regulation is applied to bring order to the chicken farming businesses in Matang Teupah Village in an orderly manner<sup>21</sup>

Based on the results of interviews conducted by researchers with the Matang Teupah Village Government as follows:

“Regulations on business permits are made by the village so that chicken farmers are orderly to run their businesses. This business license is also made so that the waste produced by chicken/poultry livestock businesses does not spread widely, causing environmental pollution such as the disposal of waste produced by livestock in the river. This is why there is a need for village regulations as outlined in rule No. 12 of 2010 so that people who have businesses can comply with the rules that have been set”.<sup>21</sup>

In the interview above, the researcher concluded that the village regulations on chicken (poultry) farming permits were made to regulate the businesses owned by the community so that the waste produced by the farmers did not interfere with the surrounding environment. The regulation is stated in the regulation of the Matang Teupah Village Government Number 12 of 2010, with this rule, people who have businesses will be able to comply with the applicable rules.

The results of the researcher's interview with Mr. Darwan as the Head of the Matang Teupah Village Government are as follows:

“I, as the Head of the Matang Teupah Village Government, made a rule for this livestock permit based on reports from local residents. As long as there is a livestock business owned by the community, environmental pollution also occurs, including unpleasant odors, and the disposal of waste is not in accordance with what they have. On that basis, we agreed to make a rule set out in the regulation to regulate the orderliness of the livestock business owned by the community”.<sup>22</sup>

The results of the interview above with Mr. Darwan as the Head of the Matang Teupah Village Government concluded that the Village Regulation on livestock business permits was made on the basis of reports from residents. The Matang Teupah Village Regulation on chicken farming permits was made so that people who want to establish a chicken (poultry) farming business can report in advance to Datok in order to comply with the rules and procedures for conducting a chicken farming business.

The results of the researcher's interview with Mr. Hasbi Abdullah as the Head of the Cleanliness and Environment Service of Aceh Tamiang Regency are as follows:

“We as the Regional Government also issue regulations relating to the chicken farming business without exception. Because this rule is also

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<sup>21</sup>Interview with Mr. Mirwan Amir, December 7, 2021.

<sup>22</sup> Interview with Mr. Darwan, December 7, 2021.

made for our common interest, especially in maintaining the cleanliness of the environment. There are also many reports from residents against people who have businesses but do not comply with the rules that have been applied, therefore we give appreciation to the datok who made regulations for livestock business permits which have a direct impact on environmental cleanliness. Just as the mature village of Teupah makes regulations for the permit to establish a chicken farm business and this we continue to work with the datok to bring order to the people who do not comply with the applicable rules. Because we both protect and preserve the environment to avoid disease outbreaks.”<sup>23</sup>

The results of the interview with the informant above, namely Hasbi Abdullah as the Head of the Sanitation and Environment Service concluded that the existence of the Matang Teupah Village Regulation can make the community more obedient to the rules that have been implemented by the Village Government so that the waste produced by chicken farmers does not interfere environmental pollution.

The results of interviews with the people of Matang Teupah Village who have a chicken farming business are as follows:

“The regulation made by Matang Teupah Village indeed regulates every community to have a chicken farming business in order to protect the environment. However, the Village Government does not provide a place or container for the waste, but in this case we still maintain environmental sustainability to avoid pollution and we also don't want to be blamed by other people for disease and blamed by chicken farmers. The point is that with the Village Government's rules on chicken farming permits, we always obey them.”<sup>24</sup>

The results of interviews with Mr. Muhammad Effendi, the people of Matang Teupah Village, are as follows:

“Actually, I have been running this chicken farming business for a long time. Previously, there was no village regulation on livestock business licenses, this is the first time the regulation has been issued. However, I also strongly support what the Village Government has made, it's just that until now the Village Government has not provided land to dispose of this business waste. However, as chicken farmers, we continue to protect the environment so it doesn't cause disease.”<sup>25</sup>

From the results of the interview above, the researcher concludes that the Village Regulation on the livestock business license is very supportive of the people who own the business, it's just that both the Village Government and the Regional Government provide land for disposing of waste from the community's business results, so that environmental pollution does not occur and has an impact on disease.

#### **A Review of *Siyasah Fiqh* on the Business Environment of Chicken Farming**

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<sup>23</sup> Interview with Mr. Hasibi Adullah, December 7, 2021.

<sup>24</sup> Interview with Mr. Arman, December 7, 2021.

<sup>25</sup> Interview with Mr. Muhammad, December 7, 2021.

A clean environment is the dream of every community living in a settlement. The definition of the environment according to Law Number 32 of 2009 Article 1 number 1 is the spatial unity of all objects, forces, conditions, and living things, including humans and their behavior, which affect nature itself, the survival of life, and the welfare of humans and other living creatures. Problems that interfere with the health of residents often come from the lack of quality of cleanliness, especially environmental pollution in the form of air pollution. Air, which contains a certain amount of oxygen, is an important component for life, both humans and other living things.<sup>26</sup>

In connection with the above, there are many verses of the Qur'an and al-hadith that talk about the necessity of mankind to preserve nature, presumably this is where the values contained in Islamic Shari'a can be transformed into legislation and local government policies. to regulate environmental management in regions in Indonesia.<sup>27</sup>

There are several things that must be known in preventing the occurrence of environmental pollution due to air pollution. In this prevention, it is not only carried out outwardly but also from the human consciousness itself which cannot be separated from faith. All prohibitions in the Qur'an against air pollution and environmental pollution are included in the meaning of munkar. As the word of God in QS Al-A'raf verse 56:

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

And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.<sup>28</sup>

From the explanation of the above verse, Allah SWT forbids actions that cause damage to the earth and things that endanger sustainability. Namely, with a feeling of fear of the torment that is on His side. Verily, Allah's mercy always targets those who do good, that is, those who follow His commands and stay away from His prohibitions.

The results of the researcher's interview with the informant, namely Mr. Usman Ali as the cleric of Matang Teupah Village as follows:

"This chicken farming business is based on the community's pomegranate, namely the waste generated from the livestock, because if we do this kind of business, we must also think about the environmental impacts that will arise so that environmental pollution and other disturbances do not occur, of course, in doing this business we must think about the environment. to always be clean. And in the Qur'an also explained about damaging the

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<sup>26</sup> Tatbita Titin Suhariyanto and Muhammad Faishal, "Analisis Dampak Lingkungan Dan Persepsi Masyarakat Terhadap Industri Peternakan Ayam (Studi Kasus Pada Peternakan Di Jawa Tengah)," *Analisis Dampak Lingkungan Dan Persepsi Masyarakat Terhadap Industri Peternakan Terhadap Industri Peternakan Ayam (Studi Kasus Pada Peternakan Di Jawa Tengah)* 10 (2020).

<sup>27</sup> Hana Isnaini, Hanifah, "Potensi Pencemaran Limbah Cair Rumah Pematangan Ayam X Di Dusun Betakan, Sumberrahayu, Moyudan, Sleman," *Journal of Chemical Information and Modeling* 53, no. 9 (2020).

<sup>28</sup> RI Kementerian Agama, "Al-Qur'an Terjemahan," *Al-Qur'an Terjemahan*, 2007.

environment is also prohibited as in Surah Ali Imran which means “Then if they turn away (from the truth) then Allah knows best those who do mischief”. From the verse it is very clear that we as humans always keep the environment clean, Islam also teaches beauty and cleanliness”.<sup>29</sup>

From the results of the interview above from Mr. Usman Ali, the researcher concludes that preserving the environment is the responsibility of every human being. Before running a business or business activity, one should first look at the impact that will arise, especially on cleanliness, because from the above explanation it is also mentioned in the Qur'an surah Ali Imran, and it should also be realized that Islam has also taught about beauty.

The results of the interview with Mr. Razali as Imum Mukim are as follows:

“Regarding this explanation, it has previously been explained in the Qur'an and Hadis, but we conclude which ones are good and which ones are not, even what is allowed or what is not. In essence, environmental pollution is seen from the point of view of our religion, Islam is also not allowed, because Islam has also taught about beauty. Therefore, for people who have a chicken/poultry farming business, keep their environment clean so they don't cause disease. And if it has also become a rule set by both the Village Government and the Regional Government, we are obliged to carry it out for the common good.”<sup>30</sup>

From the results of the interview above, the researcher concludes that regarding environmental cleanliness, every community who has a business on beef cattle must maintain its cleanliness, because Islam has also been recommended in the Qur'an as well, we must maintain and preserve it so that it does not have such a big impact on the environment. environment.

### **Conclusion**

The efforts of the Matang Teupah Village Government and the Aceh Tamiang District Government in controlling environmental pollution caused by the community who own a beef chicken business have been going quite well because the Village Government has made several efforts in accordance with government regulations in controlling waste pollution and it is stated in the Village Regulation so as to be able to keep the surrounding environment free from waste pollution, although it is still not running optimally because there are still several factors that hinder the village government in making these efforts, especially human resources for the implementation of the regulations that have been set.

In the view of *fiqh siyasah*, environmental pollution carried out by the community or the poultry business in Matang Teupah Village, Bendahara District, Aceh Tamiang Regency is in accordance with Islamic law, because humans as caliphs on earth are to be able to prosper the earth in accordance with Islamic law and preserve it. The caliph in the view of Islam, apart from being responsible for

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<sup>29</sup>Interview with Mr. Usman Ali (Imam Desa), December 7, 2021.

<sup>30</sup>Interview with Mr. Razali (Imam Mukim), December 7, 2021.

himself, he also has to bear the responsibility of his fellow living creatures and the whole of nature, including in maintaining the sustainability of the existing environment.

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#### **INTERVIEW**

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- Interview with Mr. Darwan, December 7, 2021.
- Interview with Mr. Hasibi Adullah, December 7, 2021.
- Interview with Mr. Arman, December 7, 2021.
- Interview with Mr. Muhammad, December 7, 2021.
- Interview with Mr. Usman Ali (Imam Desa), December 7, 2021.
- Interview with Mr. Razali (Imam Mukum), December 7, 2021.

# Implementation of Matang Teupah Village Regulation No. 12 of 2010 Concerning Chicken Farming Business Permit According to Fiqh Siyasa

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