

Implementation of Household Waste Management Policy: A Siyasa Tanfidziyah Analysis of Local Government Regulation

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Abstract	
Keywords: Siyasa Tanfidziyah; Waste Management Policy; Environmental Governance; Islamic Political Law; Public Welfare	<p>This study examines the implementation of household and household-like waste management policies from the perspective of Siyasa Tanfidziyah, focusing on the exercise of governmental authority in policy execution. The research aims to analyze how local governments implement waste management regulations and to assess their alignment with Islamic principles of governance oriented toward public welfare (masalah). This study employs field research with a qualitative descriptive approach. Primary data were obtained through interviews and documentation at the local Environmental Service, while secondary data were collected from relevant books, journals, and regulatory documents. Data were analyzed using descriptive analytical techniques. The findings indicate that the implementation of waste management policies remains suboptimal due to inadequate facilities and infrastructure, limited public education, and insufficient internalization of Islamic values related to environmental stewardship. These constraints hinder the effective realization of environmentally sustainable governance as envisioned in Siyasa Tanfidziyah. The study concludes that effective waste management requires the integration of regulatory enforcement with a religious-based approach that emphasizes public awareness and collective responsibility. Accordingly, this study recommends strengthening regulatory frameworks, enhancing Islamic-based environmental education, and promoting cross-sector collaboration at the community level to improve policy effectiveness.</p>
Kata kunci: Siyasa Tanfidziyah; Kebijakan Pengelolaan Sampah; Tata Kelola Lingkungan; Hukum Politik Islam; Kesejahteraan Masyarakat.	Abstrak <p>Studi ini meneliti implementasi kebijakan pengelolaan sampah rumah tangga dan sejenisnya dari perspektif Siyasa Tanfidziyah, dengan fokus pada pelaksanaan kewenangan pemerintah dalam eksekusi kebijakan. Penelitian ini bertujuan untuk menganalisis bagaimana pemerintah daerah menerapkan peraturan pengelolaan sampah dan menilai keselarasan peraturan tersebut dengan prinsip-prinsip tata kelola Islam yang berorientasi pada kesejahteraan umum (masalah). Studi ini menggunakan penelitian lapangan dengan pendekatan deskriptif kualitatif. Data primer diperoleh melalui wawancara dan dokumentasi di Dinas Lingkungan Hidup setempat, sedangkan data sekunder dikumpulkan dari buku, jurnal, dan dokumen peraturan yang relevan. Data dianalisis menggunakan teknik analisis deskriptif. Temuan menunjukkan bahwa implementasi kebijakan pengelolaan sampah masih suboptimal karena fasilitas dan infrastruktur yang tidak memadai, pendidikan publik yang terbatas, dan internalisasi nilai-nilai Islam yang berkaitan dengan pelestarian lingkungan yang kurang memadai. Kendala-kendala ini menghambat realisasi tata kelola lingkungan yang berkelanjutan sebagaimana yang diimpikan dalam Siyasa Tanfidziyah. Studi ini menyimpulkan bahwa pengelolaan sampah yang efektif membutuhkan integrasi penegakan peraturan dengan pendekatan berbasis agama</p>
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yang menekankan kesadaran publik dan tanggung jawab kolektif. Oleh karena itu, studi ini merekomendasikan penguatan kerangka peraturan, peningkatan pendidikan lingkungan berbasis Islam, dan promosi kolaborasi lintas sektor di tingkat masyarakat untuk meningkatkan efektivitas kebijakan.

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INTRODUCTION

Household waste is waste generated from daily household activities, including feces and certain types of waste (Bryson, Anastasi, Bricknell, & Kift, 2024; Fadhullah, Imran, Ismail, Jaafar, & Abdullah, 2022; Suthar & Singh, 2015). The impact of household waste can contribute to environmental pollution, including reduced air quality, soil quality, and clean air (Siddiqua, Hahladakis, & Al-Attiya, 2022; Utami, Pane, & Hasibuan, 2023). This ultimately has the potential to impact the health of the wider community (Anggriani, Purba, Saragih, Aisyah, & Anzani, 2024; Dyana et al., 2025). Regulations governing the environment in Way Kanan Regency, particularly regarding household waste management, are regulated through Way Kanan Regent Regulation Number 30 of 2018 concerning Way Kanan Regency's policies and strategies in managing household waste and similar waste (ARYA, 2025).

Rebang Tinggi Village, located in Banjit District, Way Kanan Regency, faces serious challenges in waste management. Most residents throw rubbish carelessly, resulting in rubbish accumulation and environmental pollution in various locations (Bharti, 2024; Zamroni, Prahara, Kartiko, Purnawati, & Kusuma, 2020). This accumulation is caused by limited facilities and infrastructure, which encourages residents to dispose of waste irregularly, thus polluting the environment and rivers in the area (Sari et al., 2023). The waste problem in Rebang Tinggi Village, Banjit District, Way Kanan Regency, highlights the challenges of waste management in rural Way Kanan, which relies heavily on local markets as centers of economic activity. Residents frequently complain about delays in waste collection around Banjit Market, as the Environmental Agency (DLH) fails to collect waste regularly. This creates an unpleasant odor and disrupts public comfort. The situation is exacerbated by the lack of adequate Temporary Waste Disposal Facilities (TPS) in the village.

This problem is mainly caused by the limited number of waste collection vehicles owned by local governments and low public awareness regarding household waste sorting (Komarudin, Rosmajudi, & Hilman, 2023). Furthermore, the habit of throwing rubbish carelessly on riverbanks and surrounding areas causes air pollution, resulting in a lack of adequate management infrastructure (Sakir & Mesra, 2024). These impacts not only damage the aesthetics of the environment but also endanger public health, such as the risk of disease caused by flies and unpleasant odors, as well as soil, air, and water pollution, as well as economic losses for the community. In this context, the role of the Environmental Agency is crucial, as stipulated in Article 2 Paragraph (1) of Way Kanan Regency Regent Regulation Number 1 of 2019 concerning amendments to Regent Regulation Number 43 of 2016 concerning the status, organizational structure, duties

and functions, and work procedures of the Way Kanan Regency Environmental Agency. This regulation is an element of the implementation of government affairs in the environmental sector.

The literature gap is also examined in the context of the implementation of Way Kanan Regency Regent Regulation Number 30 of 2018, which specifically regulates household waste management. The implementation of this regulation at the village level faces various specific obstacles, such as limited infrastructure, low levels of public awareness, and inadequate oversight from the local government. Therefore, this study makes an important and original contribution by focusing on the rural environment, specifically Rebang Tinggi Village, compared to the broader urban area. This study describes the Fiqh Siyasah Tanfidziyah framework to examine the role of local government institutions, particularly the Environmental Agency, and the practical policy implementation of the newly enacted regional regulation, Way Kanan Regency Regent Regulation Number 30 of 2018.

While numerous studies have addressed the management of household waste and similar types of waste at the city and regency levels, focusing on the roles of government and community, there remains a gap in research specifically emphasizing the contribution of environmental services to household waste management in small rural communities, such as Rebang Tinggi Village. Furthermore, no research has presented an integrative analysis based on the Fiqh Siyasah Tanfidziyah perspective, a normative-religious framework that emphasizes the principles of welfare, justice, and social behavior in natural resource management.

Based on the description above, this study has two objectives: 1) To determine the implementation of Article 3 Paragraph 1 Letter B of Way Kanan Regent Regulation Number 30 of 2018 concerning the policies and strategies of Way Kanan Regency in managing household waste and similar waste. 2) To analyze how Fiqh Siyasa reviews the implementation of Article 3 Paragraph 1 Letter B of Way Kanan Regent Regulation Number 30 of 2018 concerning the Policies and Strategies of Way Kanan Regency in Managing Household Waste and Household Waste-Similar Waste.

RESEARCH METHODS

This research uses a descriptive qualitative approach (Creswell, 2014), The author serves as the primary research instrument in collecting, interpreting, and analyzing data. This approach was chosen to describe, analyze, and evaluate the implementation of household waste and household-like waste management policies, as well as to examine their implementation through the perspective of Fiqh Siyasah Tanfidziyah (Islamic jurisprudence). The type of research used is field research (G.Burgess, 1982; van de Ven & Poole, 2017), which enables researchers to gain empirical understanding of the policy practices implemented by local governments.

The research location was determined in an area targeted by the waste management policy, with a focus on Rebang Tinggi Village, Banjit District. The research population included all parties directly and indirectly involved in waste management.

Based on this population, the researchers purposively identified key informants, namely Environmental Agency officials, waste collectors, and local residents deemed to have relevant and representative information on the research problem.

Research data sources consist of primary data and secondary data. (Ajayi, 2023; Prada-Ramallal, Roque, Herdeiro, Takkouche, & Figueiras, 2018). Primary data was obtained through in-depth interviews and documentation conducted at the Environmental Agency. Meanwhile, secondary data was obtained from various supporting sources, such as books, scientific references, laws and regulations, journals, magazines, and archives related to waste management and the concept of Fiqh Siyasah Tanfidziyah.

Data collection techniques were conducted through in-depth interviews with predetermined sources and a search of relevant official documents (AUBERLET et al., 2014). The collected data was then processed through editing, reconstructing, and systematizing to ensure completeness, clarity, and order. Next, the data was analyzed using qualitative analysis techniques (MILES & HUBERMAN, 1984), namely by systematically describing and interpreting the data, linking it to the theoretical framework of Fiqh Siyasah Tanfidziyah, and drawing conclusions in the form of scientific arguments.

RESEARCH RESULTS AND DISCUSSION

Results

1. Effectiveness of Implementation of Article 3 Paragraph (1) Letter B of Regent Regulation Number 30 of 2018 at Village Level

The research results indicate that the implementation of Article 3 Paragraph (1) Letter B of Regent Regulation Number 30 of 2018 concerning household waste management at the village level has not been effective. Based on field observations in Rebang Tinggi Village, a gap was found between the normative provisions in the regulation and the actual conditions on the ground. Although the regulation provides a relatively comprehensive policy framework, its implementation has not been able to address waste management needs at the village level.

Infrastructure limitations were a key finding in this study. Based on interviews with waste collectors from the Environmental Agency (DLH), the number of waste collectors was very limited and disproportionate to the volume of waste generated by the community. Furthermore, the availability of Temporary Storage Sites (TPS) was uneven, with some villages lacking them altogether. This situation directly impacted the process of household waste collection and management.

Interviews with the community indicated that environmental knowledge and awareness remained low. Most residents did not separate their waste and still disposed of household waste in rivers or plantations. The outreach and

education programs conducted by the DLH had not reached all levels of society, particularly groups with limited access to digital technology. This research also found that the implementation of waste management policies remains centralized and top-down. Public participation in the planning and implementation processes is relatively minimal, resulting in communities tending to act as passive recipients of policies rather than active actors in environmental management.

2. The Function of the Environmental Service in Household Waste Management

The research results indicate that, normatively, the Environmental Agency (DLH) has a strategic role in household waste management, including the formulation of technical policies, development and provision of infrastructure, public education, and monitoring of policy implementation. These functions are formally clearly stipulated in applicable regulations. However, this study found that the implementation of these functions has not been optimal, primarily due to the limited institutional capacity of the DLH.

Interviews with DLH officials revealed that limited physical facilities and supporting infrastructure, such as waste collection vehicles and Temporary Storage Sites (TPS), are major obstacles to the implementation of household waste management. Furthermore, reliance on third parties for waste collection indicates limited institutional independence. This situation results in uneven distribution of waste management services, particularly in rural areas with limited access to basic infrastructure. Furthermore, interviews and field observations revealed that the habit of littering persists. This practice suggests that the environmental education and awareness programs implemented by the DLH have not yet resulted in significant behavioral change. The low level of waste sorting at the source and the dumping of waste into rivers and open areas reflects the still weak internalization of the values of cleanliness and environmental responsibility at the village community level.

The study also noted that the Environmental Agency (DLH) has initiated various strategic programs, such as a home-based waste sorting campaign, Clean Friday activities, regular cleaning programs, and the development of waste banks. However, these programs tend to be administrative and top-down, thus failing to fully encourage active community involvement as key actors in environmental management. Furthermore, the digital divide is a key finding that hinders the effectiveness of delivering environmental information through online media, as communities with limited access and technological literacy are not optimally reached by digital-based education programs.

3. Application of the Principles of Fiqh Siyash Tanfidziyah in Handling Household Waste

The research results indicate that the principles of Islamic jurisprudence (Fiqh Siyash Tanfidziyah), particularly *maslahah 'ammah* (community welfare),

environmental justice, and amanah (trustworthiness), have not been optimally implemented in household waste management practices at the village level. Although regulations mandate the role of the Environmental Agency (DLH) in waste supervision and management, the implementation of this policy still does not fully reflect an orientation towards the public interest and sustainable environmental protection.

Limited resources remain a major factor influencing the weak implementation of these principles. The research found that the DLH faces challenges both in terms of funding and the availability of competent human resources in environmental management. This situation results in low monitoring intensity and limited coverage of household waste management services, particularly in rural areas with high demand but minimal supporting facilities. The research also found that the development of the waste bank program has made a positive contribution to reducing the volume of household waste and raising awareness in some communities. However, the program's implementation has not been evenly distributed across all villages. The lack of regular evaluation, technical assistance, and sustainable budget support has prevented waste banks from functioning optimally as a community-based waste management instrument.

Overall, the research results indicate that the principle of *maslahah* (benefit for welfare) as the primary objective of public policy has not been fully implemented as the operational basis for household waste management. Existing policies tend to be administrative and reactive, lacking a systematic approach to preventing environmental damage and ensuring sustainability. Therefore, strengthening the implementation of the principles of *Fiqh Siyasah Tanfidziyah* (Islamic jurisprudence) through increased institutional capacity, adequate budget support, and active community involvement is an urgent need for household waste management at the village level.

Discussion

The grand theory used in this research is *Fiqh Siyasah Tanfidziyah* (Mayyadah, Nur, & Sukandi, 2025), especially the concept of *al-sulṭah al-tanfīziyyah* as the executive authority responsible for realizing public welfare (*maslahah 'ammah*) through the implementation of public policy (Kamizi, Sarkowi, Marzuki, & Irawan, 2025; Samson & Warits, 2025). Within this framework, the government is understood not merely as an administrative implementer of regulations, but as a trustee obligated to ensure substantive justice, including ecological justice, for all levels of society. This principle places environmental management as an integral part of the objectives of Islamic law (*maqāṣid al-sharī'ah*), particularly in safeguarding life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and environmental sustainability (Afandi & Rahma, 2025; Idris et al., 2025).

The research findings indicate that the existence of environmental regulations does not automatically guarantee effective policy implementation at the village level. This finding demonstrates a gap between legal norms and empirical practice, indicating the suboptimal implementation of the principles of trust and justice as enjoined by the Qur'an, Surah An-Nisa (4:58) (Daud, 2025; Mufid, Mashuri, & Zainuddin, 2024; Widagdo

& Zulkifli, 2025). From the perspective of Fiqh Siyasah Tanfidziyah, this condition reflects the weak function of the executive in translating normative mandates into concrete actions that support the public interest. (M.Sos, 2022). Thus, the results of this study confirm that the effectiveness of environmental policies is highly dependent on institutional capacity, resource support, and the government's ability to build participatory relationships with the community.

The top-down approach to policy implementation, as found in this study, contradicts the principles of shura (law and order) and public participation, which are the foundations of Islamic governance (Wibowo, Khowarizmi, Maulana, & Badi, 2026). This finding corroborates previous research, which states that the success of environmental policies is determined not only by the quality of regulations but also by the level of community involvement as active policy subjects. However, this study makes a distinct contribution by demonstrating that in rural contexts, limited infrastructure, low environmental literacy, and the digital divide exacerbate weak community participation. Therefore, this study not only confirms previous research but also expands it by positioning villages as a critical locus often overlooked in environmental policy studies.

From a *maslahah* (beneficial) perspective, household waste management cannot be reduced to a purely technical-administrative issue but must be understood as an effort to protect the community's right to a clean and healthy environment. The ongoing practice of dumping waste into rivers and open areas demonstrates a moral principle that contradicts the prohibition against destroying the earth, as affirmed in Surah Al-A'raf (7:56) (Nasir & Tahir, 2024; Sofyan, Arifin, & Nadhiya, 2024). This finding also reinforces the normative view in Islamic law that the state's failure to prevent environmental damage constitutes a negligence of the law's very purpose. Therefore, a technocratic policy approach without a touch of ethical and spiritual values has the potential to produce false and unsustainable compliance.

Furthermore, this study confirms that the integration of Islamic values into environmental policy has strategic potential to increase the effectiveness of policy implementation. The involvement of religious leaders, values-based environmental education, and strengthening community approaches have proven effective in bridging the gap between legal norms and social practices. In this regard, this study strengthens previous research that emphasizes the importance of cultural and religious approaches in public policy, while also rejecting the assumption that normative-religious approaches are symbolic and non-operational. Instead, the findings of this study demonstrate that Islamic values can function as concrete social instruments in building collective awareness and responsibility in society.

In the future, this research opens up space for the development of more adaptive and sustainable policy ideas. The researchers propose the need to develop a waste management governance model based on Fiqh Siyasah Tanfidziyah (Islamic jurisprudence), which integrates formal regulations, institutional capacity, and community participation based on religious values. Future research can be directed at

testing this model in various social contexts, both in rural and urban areas, and examining the extent to which the integration of the principles of *maslahah*, *syura*, and *amanah* (trust) can improve the long-term performance of environmental policies. Thus, this research not only contributes to the development of contemporary Islamic legal theory but also offers a practical framework for formulating more just, participatory, and sustainable environmental policies.

The novelty of this research lies in the formulation and strengthening of the analytical framework for the implementation of household waste management policies based on *Fiqh Siyasah Tanfidziyah* at the village level. In contrast to previous studies that generally position *Fiqh Siyasah* as a merely normative or conceptual approach, this study empirically shows how the principles of *al-sulṭah al-tanfīziyyah*, *maslahah*, *‘ammah*, *amanah*, and *shura* can be used as evaluative instruments for public policy practices at the grassroots level. This research also presents a novel approach by positioning villages as the primary locus of environmental policy analysis, which has tended to be marginalized in legal and public policy studies that focus more on urban areas or the macro-level of government. By highlighting the limitations of infrastructure, institutional capacity, and the digital divide in rural areas, this research expands the discourse on Islamic environmental policy into a more complex and concrete social context. Furthermore, this research proposes the concept of integrating Islamic values as an implementative, rather than merely symbolic, mechanism in household waste management. The research findings demonstrate that Islamic values not only serve as moral legitimacy for policies but can also act as a driving force for community participation and environmental behavior change. This refutes the assumptions of several previous studies that viewed religious approaches as ineffective or difficult to operationalize in modern public policy.

Another novelty of this research lies in the proposal of a participatory model of environmental governance based on *Fiqh Siyasah Tanfidziyah*, which combines formal regulation, strengthening executive capacity, and the internalization of religious values at the community level. This model has the potential to be an alternative to the dominant technocratic approach, and offers theoretical and practical contributions to the development of contemporary Islamic law and sustainable environmental policy.

The following is a summary of the research's progress in tabular form.

Table 1. Research Novelty and Its Contributions to Environmental Policy Analysis

No.	Novelty Aspect	Description of Research Contribution
1	Empirical approach to <i>Fiqh Siyasah Tanfidziyah</i> in environmental policy evaluation	This study employs <i>Fiqh Siyasah Tanfidziyah</i> not merely as a normative framework, but as an empirical analytical instrument to assess the effectiveness of household waste management policy implementation at the grassroots level.
2	Village-level focus as a critical space for policy implementation	Unlike previous studies that primarily focus on macro-level or urban contexts, this research positions the village as a critical locus of environmental policy implementation, revealing distinctive structural and social challenges.

3	Islamic values as operational instruments rather than symbolic references	This research demonstrates that Islamic values such as <i>maslahah</i> , <i>amanah</i> , and <i>shura</i> can be operationalized in public policy practices to foster behavioral change and enhance community participation, rather than serving merely as moral or symbolic legitimization.
4	Conceptualization of a participatory governance model based on <i>maslahah</i>	This study proposes an initial conceptual model of participatory environmental governance grounded in the principle of <i>maslahah</i> , integrating formal regulations, governmental institutional capacity, and active community involvement in environmental protection.

CONCLUSION

This study provides an in-depth analysis of household waste management policy implementation through the lens of Fiqh Siyasah Tanfidziyah, with a particular focus on governance practices at the village level. The most impactful and novel finding of this research lies in its empirical demonstration that the effectiveness of environmental policy is not determined solely by the existence of regulatory frameworks, but by the extent to which executive authority is exercised in accordance with the principles of *maslahah*, *amanah*, and participatory governance (*shura*). Unlike previous studies that largely emphasize regulatory compliance or technical capacity, this research reveals that the absence of value-based governance significantly undermines policy implementation at the grassroots level.

From a theoretical perspective, this study contributes to the development of contemporary Islamic legal scholarship by positioning Fiqh Siyasah Tanfidziyah as an operational analytical framework, rather than a purely normative doctrine. The findings extend existing literature by empirically integrating Islamic governance principles into environmental policy analysis, particularly within rural contexts that have been underrepresented in prior research. This study thus strengthens the argument that Islamic legal principles can meaningfully inform modern public policy evaluation and implementation. Practically, this research offers actionable insights for policymakers and local governments by proposing a participatory environmental governance model grounded in Islamic values. The study demonstrates that integrating religious leaders, community-based education, and value-oriented policy communication can enhance public participation and environmental awareness. These findings provide a practical roadmap for improving household waste management through regulatory reinforcement, institutional capacity building, and culturally embedded governance strategies.

Despite its contributions, this study has several limitations. First, the research is limited to a single village context, which may restrict the generalizability of the findings to other regions with different socio-cultural and institutional characteristics. Second, the qualitative nature of the study, while providing rich contextual insights, does not allow for quantitative measurement of policy effectiveness. Future research is therefore

encouraged to apply comparative or mixed-method approaches across multiple regions to further test and refine the proposed governance model. In conclusion, this study underscores that sustainable household waste management requires more than administrative compliance; it necessitates a holistic governance approach that integrates regulatory authority, institutional capacity, community participation, and Islamic ethical values. By bridging normative Islamic jurisprudence with empirical policy analysis, this research offers a distinctive contribution to both environmental governance studies and Islamic legal scholarship.

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