Islamic Law Paradigm Responding Conflicts of Interest of Economic Development and Ecological Conservation *Hifdz al-Bi'ah* Perspective

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Abstract

This research is aimed to examine the policy paradigm and alignments of the Indonesian government in responding to conflicts of interest in economic development and environmental preservation from the perspective of *hifdz al-bi'ah* theory and the rules of fiqh *taṣarruf al-imān 'ala al-ra'iyah manntun bi al-maslahah*. Many polemics on strategic government projects such as the construction of Rempang Eco-City and several similar cases were used as study material. The research used descriptive qualitative methods focused on literature study. The analytical method used inductive descriptive techniques involving legislative approaches, Islamic law, and the theory of *hifdz al-bi'ah* which originates from the *maqashid sharia* discourse. The conclusion of this research shows that the interests of environmental preservation must receive priority in every government development policy. The effort of government to accelerate the pace of development must not conflict with aspects of environmental sustainability. The interest in preserving the environment is universal in terms of Islamic legal, socio-cultural, economic, and political norms. The implications of this research emphasize that if the government policy paradigm and
development program has the potential to threaten the sustainability of environmental conservation, thus on the basis of welfare the government is not justified in establishing policies that are contrary to the interests of ecological empowerment, either in the form of long-term or medium-term development plans, especially in downstream programs industries that are projected to boost the national economic progress.

**Keywords:** Hifdz al-bi‘ah; conflict of interests; economic development; environmental preservation

**Introduction**

The National Strategic Project (PSN) is the government’s flagship program to improve community welfare. However, the problem is that its implementation often gives rise to polemics and triggers conflicts of interest among the community, such as Rempang Eco-City in Batam, and conflict in Wadas Purworejo, Central Java, and the Food Estate program which utilizes protected forests in Kapuas, Central Kalimantan. These cases show that government policy still does not pay enough attention to the aspects of environmental protection “hifdz al-bi‘ah” and the needs of community areas that are the object of development, making them vulnerable to conflict. Evidently, Didik Try Putra’s findings confirm that the conflict in wadas is based on clashes of interests between the people and the state as well as differences of view on utilizing natural resources.

Existing research findings confirm that conflicts of interest in development programs in Indonesia occur due to a lack of accommodating the aspirations of local communities and tend to be pragmatic. Other findings state that Indonesian government policies in recent years have tended to indulge the

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interests of entrepreneurs more and pay less attention to the negative impacts of development activities on humans and nature.\(^7\) Exploitation of Natural Resources on the basis of development and people welfare also triggers conflicts of interest in development and ecological preservation in government policy.\(^8\) Based on these findings, the researcher considers that it is important to examine the alignment of government policies in responding to conflicts of interest in development and environmental preservation in Indonesia. As well as, how should the priority scale of government policy be based on the perspective of *hifdz al-bi’ab* and the *maslahah* paradigm in Islamic law. The perspective of *hifdz al-bi’ab* and the *maslahah* paradigm in Islamic law was chosen to strengthen government policy in supporting environmental conservation.\(^9\)

The approach used in this research is normative juridical or doctrinal research with a statutory approach to examine possible conflicts of interest in government policies related to national development and ecological environmental preservation. Besides, a case approach is also used, where according to Peter Mahmud Marzuki, the case approach does not mean that only landmark decisions need to be referred to, but also those that have relevance to the issue at hand.\(^10\) The issue referred to in this article is Rempang Eco-City case and several other cases of non-pro-environmental development that occurred in Indonesia. The legal sources used are primary and secondary legal materials. Primary legal material is obtained through literature study through collecting, reading, recording, and reviewing statutory regulations relevant to the legal issues being studied. The secondary legal materials were obtained from the results of legal research in the last five years as well as from books and searches through internet media. Processing of legal materials is carried out in several stages, including editing, classifying, verifying, analyzing, and concluding. The urgency of this research is demonstrated by the increasingly widespread issue of environmental preservation which is neglected in national policy making. Evidently, M. Irsyad Ilham’s findings concluded that environmental degradation occurred in 31 provinces due to economic development programs that were not pro-environment.\(^11\) In the 2010 up to 2014 period, according to Stefan Giljum et al, Indonesia lost 1,901 square kilometers

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of forest in East Kalimantan Province due to exploitation of the coal mining industry.\textsuperscript{12} Policies for dealing with environmental damage and law enforcement against environmental damage in West Java and East Java are considered very weak.\textsuperscript{13}

**Discussion**

**A Portrait of Conflicting Development and Ecological Interests in Indonesia**

The implementation of national development tends to be designed without fully considering socio-ecological aspects. Socio-economic interests are prioritised in development policy-making.\textsuperscript{14} As a result, the potential for social conflict in the midst of society is vulnerable.\textsuperscript{15} The KPA Agrarian Development Consortium in the last decade 2009–2019 recorded 3500 cases of violent conflict related to natural resource management.\textsuperscript{16} This shows that the development paradigm developed in Indonesia pays less attention to environmental preservation, as evidenced by the existence of the omnibus law through Law Number 11 of 2020 concerning Job Creation is seen as having the potential to weaken law enforcement for environmental destroyers.\textsuperscript{17}

Conflicts of interest in development are often fuelled by differences in multi-stakeholder interests. Between the interests of the government, corporations and communities. In addition, a conflict of interest in natural resource management also has multi-motive factors. Starting from economic, social and political factors. These factors can have a different basis of interest from one another.\textsuperscript{18} Human ecological considerations are often sidelined in the development paradigm, exploitation of natural resources on the pretext of


\textsuperscript{14} Amaruzaman, Bardsley, and Stringer, “Reflexive Policies and the Complex Socio-Ecological Systems of the Upland Landscapes in Indonesia.”


development interests is the keyword for environmental ecological damage in almost every line of development projects.\textsuperscript{19}

In development planning in Indonesia, issues of conflicting interests of development and ecological preservation are framed by the following: Unclear ownership of development land and overlapping stakeholder responsibilities;\textsuperscript{20} business and political interests influencing policy-making and government regulations;\textsuperscript{21} lack of participatory processes in designing development plans, creating gaps at the grassroots level and potentially creating vertical and horizontal conflicts (government, communities and corporations).\textsuperscript{22} These findings are consistent with what happened recently in Pulau Rempang Batam. The impact of the policy established by Soeharto's presidential regime through Presidential Decree No. 28 of 1992 on the Addition of Working Environment Area of Batam Island Industrial Area and its Establishment as Bonded Zone Business Area has successfully created polemics and conflicts between investment interests and the preservation of the ecological environment of local communities.\textsuperscript{23}

The potential for ecological conflicts of interest in the locus of development is also increasingly wide open after the enactment of the work copyright law No. 11 of 2020 and its derivative regulation government regulations (PP) No. 22 of 2021 concerning the Implementation of Environmental Protection and Management. The existence of the Law and PP is considered to degrade the involvement and role of communities/environmental organisations to be actively involved in preparing Environmental Impact Assessments (AMDAL).\textsuperscript{24} Another implication of the


\textsuperscript{24} Melisa Ayu Azhara and Siti Ruhama Mardhatillah, “Partisipasi Publik Dalam Penyusunan Dokumen Analisis Dampak Lingkungan Pasca Berlakunya Undang-
existence of the work copyright law is that it reduces the authority of local governments in seeking environmental protection.\textsuperscript{25} If examined more deeply, the substance of the conflict of interest is motivated by the lack of comprehensive consideration of \textit{maslahah} as the basis for making a development policy in the national development planning system.

**EIA Analysis: Impact Parameters of Developmental and Ecological Importance**

Based on some of the research findings above, the conflict of interest between development and ecological sustainability has two interconnected impacts in both the short and long term. Broadly speaking, the impact of the conflict of interest can be described into two types. Between the impacts that are directly felt by the community/people and indirect impacts but can affect in the future. The main factor that triggers these impacts is the logical consequence of exploitation-industrialization, urbanization and foreign investment that ignores environmental sustainability according to the findings of Jamal Hussain and Kui Zhou are the main causes of environmental damage.\textsuperscript{26}

In the Indonesian context, the goal of development is to create universal prosperity for the wider community.\textsuperscript{27} Article 3 Law no. 32 of 2009 concerning Environmental Protection and Management (UU PPLH) defines that sustainable development is a conscious and planned effort that combines environmental, social and economic aspects into development strategies to ensure the integrity of the environment as well as safety, capabilities, welfare and quality of life future generation.\textsuperscript{28} From this article it can be interpreted that development does not only look at welfare from an economic aspect alone, but must be interpreted comprehensively, namely that there is a need for a balance between social interests, natural interests and economic interests. For this reason, the impact of conflicts between development interests and the interests of maintaining ecological sustainability must receive serious attention in implementing development plans.

\textsuperscript{25} Malicia Evendia, Ade Arif Firman, and Riananda Martha, \textit{Omnibus Law Cipta Kerja Dalam Dimensi Penyelenggaraan Desentralisasi} (Bandar Lampung: Pustaka Media, 2022).


\textsuperscript{28} Republik Indonesia, \textit{Undang-Undang Nomor 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup} (Pemerintah Pusat, 2009).
To analyse the impact of conflicting development interests on the environment, an EIA study evaluation can be used. An EIA study is a critical examination of any development activity or project from the project planning, design, construction, operation, monitoring and evaluation and decommissioning stages.\textsuperscript{29} EIA studies seek to identify the positive or negative impacts that may be caused in the future and the potential scale of these impacts on the environment, people and property.\textsuperscript{30} To date, the enforcement of AMDAL in Indonesia is far from effective. The lack of synchronization between the evaluation and monitoring processes of development projects is a strong reason for the weak enforcement of EIA.\textsuperscript{31}

The function of AMDAL determines the success of the government in mitigating the risks and possibilities of conflicts of interest in development and environmental ecological problems.\textsuperscript{32} So that the barometer of maslahah as a benefit or \textit{madhorah} as a threat in development planning can be used as a policy basis in designing and planning development. This becomes urgent to comply with as a government effort to ensure that the development that will be implemented is not destructive to the ecological environment. The urgency of complying with the application of AMDAL in the perspective of Eco-fiqh (environmental fiqh) has a strong basis in Islamic legal doctrine. Because in principle, preventive measures in the form of preventing adverse impacts on the environment in the longer term must be prioritised over taking economic benefits in a shorter period of time.\textsuperscript{33}

**Application of Fiqh Principles in Development Policy Making**

The contribution of Islamic law in Indonesia is the development, guidance and application of Islamic law as positive law in the context of efforts to develop and foster national law.\textsuperscript{34} The basis of the legitimacy of Sharia on the

\begin{footnotesize}
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    \item \textsuperscript{29} Asnake Mekuriaw and Belay Teffera, “The Role of Environmental Impact Assessment for Sustainable Development,” 2013, 13–16.
    \item \textsuperscript{30} Gito Sugiyanto et al., \textit{Analisa Mengenai Dampak Lingkungan (AMDAL)} (Bandung: Get Press, 2022); Chafid Fandeli, \textit{Analisis Mengenai Dampak Lingkungan Dalam Pembangunan Berbagai Sektor} (Yogyakarta: UGM PRESS, 2018).
    \item \textsuperscript{34} Aula Damayanti, “Contribution of Islamic Law to Legal Development in Indonesia,” MILRev: \textit{Metro Islamic Law Review} 1, no. 1 (2022): 17–33, https://doi.org/10.32332/milrev.v1i1.6188.
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The validity of a government policy in regulating and setting policies for its people is based on the rules of fiqh which states that;

"The policy of the imam/government (stakeholder) towards the people must be based on maslahah". This means that the basis for making and determining a policy in the view of Islamic shari'at is the theory of maslahah.\textsuperscript{36} Etymologically, the word maslahah by linguists means realising benefits.\textsuperscript{37} Meanwhile, when viewed from the meaning of the term shari'ah, the use of the word maslahah by al-Khawarismi quoted by Imam al-Zarkasyi is defined as the maintenance of the objectives of shari'a by rejecting the occurrence of mafsadah "damage" from humans.\textsuperscript{38} Al-Quraifi and Izzuddin Ibn Abdissalam confirmed that public leaders at all levels of government should not use their authority as representatives of the people except to bring maslahah "benefits" and prevent mafsadah /madharah for their people. If these two things are not fulfilled in the policy made then the policy is not binding for the people and must be cancelled in the name of the law.\textsuperscript{39}

In the perspective of Islamic law, not all benefits can be categorised as maslahah. There are three typologies of maslahah that must be considered in the parameters of shari'a: the first typology is maslahah which is used as the basis of Islamic law because it has a clear basis from the sources of Islamic law either based on nash or consensus of scholars; Second, is maslahah which does not get recognition from shari'a because it contradicts the arguments of shari'i (Maslahah Mulgha); And the third, maslahah which is not found in the recommendation or prohibition in shari'a, but contextually can be used as an instrument to achieve the objectives of shari'a. This kind of benefit is often used as a basis for Umar Ibn Al-Khattab in deciding several state policies.\textsuperscript{40} In ushul fiqh terms, it is called maslahah al-mursalah.\textsuperscript{41}

\textsuperscript{35} Imam al-Zarkasyi, \textit{Al-Mantsur Fi al-Qawaid Fiqh al-Sya'fi'i} (Bairut Lebanon: Dar Al Kutub Al Ilmiyah, 2000), hlm. 183.
\textsuperscript{36} Mustafa al-Zuhayli, \textit{Al-Qawaid al-Fiqhiyyah Wa Tadbiqiha Fi Madzhab al-Arba'ah} (Dimasko: Dar Al-Fikr, 2006), hlm. 493.
\textsuperscript{38} Badruddin Muhmmamad al-Zarkasyi, \textit{Al-Bahrul Mukhid Fi Ushul al-Fiqh}, 6 vols. (Kairo: Dar Al-Kitabiy, 1992).
\textsuperscript{40} Fauzan Arrasyid, Pagar Pagar, and Dhiauddin Tanjung, “The Progressivity of Umar Ibn Al-Khattab’s Ijtihad in Responding to Community Social Changes,” \textit{Al-Istinbath: Jurnal Hukum Islam} 8, no. 1 (2023): 21–36.
The application of maslahah theory in the rule does not stand alone. Applicatively there are derivative rules as an alternative in certain conditions. As in certain circumstances must set a choice. The problem is, which one should get a priority scale between prioritizing maslahah and or rejecting mafsadah. In such a context, the majority of fiqh experts agree to priorities al-Dar’ul mafashid to reject or prevent the possibility of mafsadah. This is based on the rule:

\[ \text{درء المفاسد أولى من جلب المصالح} \]

Avoiding damage or preventing bad effects must be prioritised over efforts to bring benefits. Meanwhile, in other conditions that require choosing between two conflicting maslahahs, the principle used as a basis in the maslahah theory is to prioritise public interests over special interests.\(^43\) This means that maslahah or public benefits must be the priority scale of the government over special interests. As intended in the rules:

\[ \text{المصلحة العامة مقدمة على المصلحة الخاصة} \]

The interest of general maslahah must be prioritised over the interest of providing special maslahah for certain individuals/groups. The application of maslahah theory as contained in the fiqh rule "Taşarruf Al-Imān 'ala al-ra'iyah Manutun Bi-al-Maslahah" in analysing the negative impacts of a development plan also provides a concrete view as the basis for making a development policy. Under certain conditions, where the development plan has two sides of negative impact consequences, the smaller negative impact must be considered. This is what is meant in the rule;

\[ \text{أذا تعارض مفسدتان روعي أعظمهما ضررا بإرتكاب أخفهما} \]

"When two mafsadat (negative consequences) are confronted, it is considered which one has the greater negative impact, by choosing to do the one with the lesser negative potential."

From the above explanation, it can be understood that the philosophical construction that legitimises the validity of development policies refers to the dimensions of universal benefit contained therein. Therefore, the government's interest in realising development plans should not only prioritise exploitative economic interests alone, regardless of the aspects of the interests of hifżh al-bi'ab (ecological preservation) where according to the findings of Anwar Sadat and Muhammad Yusuf, it occupies the position of al-dhaburiyyat al-sittah or al-


\(^{44}\) Muhammad Mustofa Az-Zuhali, *Al-Qawaid al-Fiqhīyyah Wa at-Tatbiqīha Fi Madzahīb al-Arba'ah* (Dimaskus: Dar Al-Fikr, 2006), hlm. 223.
kulliyat al-sittah one of the six objectives of Islamic law (Maqashid al-Syari’ah). Namely, protecting religion, protecting the soul, protecting the mind, protecting generations/offspring, protecting property, and protecting ecology and the environment.\textsuperscript{45} In this regard, Jalaluddin al-Suyuthi is of the view that;

كل تصرف تقاعد عن تحصيل مقصوده فهو باطل

Any policy that is not in accordance with the purpose for which the policy was formed is invalid. That is, if the purpose of the government in a country is to prosper the people then any policy that does not prosper the people must be cancelled because it is not in accordance with its main purpose. Qutbu al-Raisyuni provides three parameters as a standard for implementing maslaha theory in the rule in making a policy as contained in the following table.\textsuperscript{47}

Table 1: Parameters of maslaha

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<thead>
<tr>
<th>Parameters of maslaha in government policy making</th>
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<tr>
<td>Criteria of Maslaha</td>
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<tr>
<td>- Not contradictory with al-qath’iyyah sharia</td>
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<tr>
<td>- Muktabarah texts</td>
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<td>- Not contrary to maqashid sharia</td>
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<td>- Does not contain negative impacts in the future</td>
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<td>- Not disregarding the rights of others</td>
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<td>- Universal</td>
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<td>- Concrete</td>
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<tr>
<td>Maslaha orientation</td>
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<tr>
<td>- Continuous with maqashid al-syariah</td>
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<td>- Hifdz ad-din</td>
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<td>- Hifdz nafs</td>
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<td>- Hifdz ‘aql</td>
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<td>- Hifdz an-nasab</td>
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<td>- Hifdz mal</td>
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<td>- Hifdz bi’ah</td>
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<tr>
<td>Output of maslaha</td>
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<td></td>
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<tr>
<td>- Constructive and not destructive</td>
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<td>Continuity</td>
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Based on the maslaha parameters above, Qutbu al-Raisyuni believes that the application of maslaha rules in the context of development policy must meet the standards of maslaha which are muktabarah (maslaha which is legal according to the view of shari’a) as referred to in the table above. In


\textsuperscript{46} Jalaluddin Al-Suyuthi, Al-Ashab Wa an-Nadhoir Fi Qawaid Wa Furu’i Fiqh al-Syafi’i (Bairut Lebanon: Dar Al Kutub Al Ilmiyah, 2012), 406.

addition, the maslahah orientation contained in government policy must not be at odds with the main objectives of Islamic law (maqashid al-Syariah) and the maslahah does not have a negative impact in the future.

Environmental Preservation Through Hifdz al-Bi’ah in the Maqashid Syariah Perspective

The main objective of Islamic sharia (law) is the creation of maslahah and the avoidance of all forms of mafsadah in this world and the hereafter. Meanwhile, environmental conservation is an instrument or wasilah in realising public benefits. In the Islamic treasury itself, especially in the disciplines of maqashid al-syariah and fiqh science, along with the times that lead to ecological crisis conditions, placing the maintenance of the environment "hifdz al-bi’ah" one of the six main objectives of sharia (maqashid al-syariah). The urgency of preserving the environment also received serious attention in the Qur’an. It is proven that the Qur’an itself based on a search conducted by Helfaya et al, found as many as 675 verses from 84 surahs that have the content of the Qur’anic call to form environmental awareness, which includes human relationships, water, air, land, plants, animals, and other natural resources. Interestingly, further investigation shows that the environmental conservation verses in the Al-Qur’an are much more dominant than the verses relating to the use of natural resources. The findings confirm that the Qur’an considers the responsibility of preserving the environment as a responsibility for every individual or group. Both morally, spiritually, and as a form of obedience to Islamic law in carrying out its role as Caliph.

Preservation of the environment framework in the perspective of Maqasid al-Shariah is conceptualized through the principle of hifdz al-bi’ah as the sustainability of al-dlaruriyat al-khamsah. Yusuf al-Qardawy is of the view that maintenance and preservation of the environment is an integral part of compliance with Islamic law. Al-Qardawy also emphasized that every effort to


preserve the environment "hifdz al-bi'ab" simultaneously contains the dimension of implementing the five main principles of maqashid al-syariah, because it concerns universal benefit, where the continuity and prosperity of human life is impossible without it.\textsuperscript{54}

All efforts to maintain the environment are the same as protecting religion (hifdz al-din), because the sin of environmental pollution is the same as tarnishing the substance of true religion which indirectly eliminates the existence of humans as caliphs on the face of the earth. Protecting the environment and preserving it in the view of maqashid al-syariah is the same as protecting the soul (hifdz al-nafs), in the sense of protecting human psychic life and their safety. Excessive exploitation of environmental resources and pollution of the environment is a violation of the principles of balance which results in threats and dangers to the continuity of human life. Protecting the environment is included in the framework of protecting offspring (hifdz al-nasl), namely the survival of human generations on earth. Deviant policies related to the environment will result in misery for the next generation. Protecting the environment is the same as maintaining reason (hifdz al-'aql), in the sense that the burden of taklif to protect the environment is obligatory for rational humans. This is as stated by Umar Ibn al-Khattab, “Whoever preserves the environment is the same as maintaining balance in thinking, balance between today and tomorrow, between what is beneficial and what is beneficial, between pleasure and misery, between truth and falsehood”.\textsuperscript{55}

Protecting the environment is also in line with protecting property (hifdz al-mal). Because wealth is not only money, gold and jewels. But all the objects that humans can own and all kinds of efforts to obtain them. So the earth, trees, animals, water, air and everything on and in the bowels of the earth are treasures. On this basis, any action or policy that has a negative impact on the environment and endangers society cannot be justified even if it has good intentions because it is contrary to the maqashid al-syariah contained in the principle of hifdz al-bi'ab. Take that into account, the majority of fiqh scholars (fuqaha) conclude that the dimension of the rule "Taṣarruf Al-Imān 'ala al-ra'iyah Manutun Bi-al-Maslalah" is the parent of the rule which is the basis for the legitimacy of the Shari'ah towards the policy of the political authority "government" in producing policies built on the principle of maslahah.\textsuperscript{56} Either in the form of jalbul masholih (bringing benefits /good) or in the form of dar'ul mafasid (rejecting damage). Therefore, the application of these rules in terms of environmental conservation can be described as follows:

\textsuperscript{54} Yusuf Al-Qardawy, Ri'āyat al-Bīah Fi Sharī'at al-Islām (Bairut: Dar al-Shuruq, 2001), 47.
\textsuperscript{55} Yusuf Al-Qardawy, 51.
\textsuperscript{56} Quṭbu al-Raisyuni, “Taṣarruf Al-Imān ‘Ala al-Ra'iyah Manutun Bi-al-Maslalah Wa Tadbiqiha al-Mu’asirah Fi Majal al-Bi‘ly.”
Rejecting environmental damage is a general, universal and public interest maslahah, and is classified as a *mu'tabarah* maslahah (recognised as valid by sharia). Therefore, the government is obliged to cut off intermediaries that have a negative impact on environmental sustainability. Such as: imposing harsh sanctions on corporations that are proven to pollute the environment; not granting business permits to corporations that do not meet EIA analysis standards; making environmentally friendly development policies and cancelling policies that have the potential to damage ecology and the environment and prioritising the interests of the people to get a healthy environment from the interests of bringing in investors under the pretext of accelerating development.

Every development plan must prioritise the dimension of environmental conservation, and every development policy must not override the aspects of the benefit of the people living in the area where the development is carried out. Because the main purpose of development itself is to prosper the people in the area where development is carried out. This means that the interests of the state must not conflict with the interests of the people.

**Conclusion**

The conclusion that can be drawn from the description of the discussion presented shows that the perspective of hifdz al-bi'ah and maslahah paradigm contained in Islamic law, the interests of empowerment and environmental preservation must receive a priority scale in every government development policy. The interest in bringing in investors under the pretext of accelerating the pace of development must not be counter-productive to the government efforts to preserve the environment. The interest in preserving the environment is universal in terms of Islamic legal, socio-cultural, economic and political norms. The implications of this research emphasize that if the government policy strategies and development programs have the potential to threaten the sustainability of environmental conservation, then on the basis of social welfare the government is not justified in enacting policies that are contrary to the interests of ecological empowerment. Thus, the fiqh rules of tašarruf al-imān 'ala al-ra'iyyah manutun bi al-maslahah can function as a model and prototype for government policy making to produce justice, prosperity and general benefit in carrying out its leadership role. Environmental impact analysis (AMDAL) must continue to be improved in an effort to ensure that development policies and plans do not have negative potential for the environment. Any development plan that has negative or destructive potential for ecology, the environment and society in the future on the basis of maslahatul 'ammah must be cancelled. Therefore, the plan to develop the Rempang Eco-City project as a National Strategic Project (PSN) in 2023 must be reviewed comprehensively for its benefit and mafsadah aspects.
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