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Mitigating Increasing Household Waste in the Brantas Watershed and the Urgency of Mainstreaming the Spirit of Fiqh Bī'ah in Marriage Counseling

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Abstract

Household waste pollution in the Brantas watershed poses ecological risks that potentially undermine family resilience. However, ecological responsibility remains insufficiently integrated into Indonesia's marriage counseling program (BIMWIN). This study examines the urgency of mainstreaming *Fiqh Bī'ah* (Islamic environmental jurisprudence) into BIMWIN and formulates a legal-policy framework for strengthening ecological family resilience. Employing a qualitative socio-legal approach, data were collected through semi-structured interviews with three purposively selected heads of Religious Affairs Offices (KUA) in Lowokwaru, Kedungkandang, and Sukun, Malang City, complemented by field observations and documentary analysis. Data were analyzed thematically using *maqāṣid al-sharīʿah*, *qawāʿid fiqhiyyah*, *maʾālāt al-afʿāl*, and Indonesian positive law. The findings reveal that institutional actors acknowledge environmental protection as an Islamic responsibility, yet the reviewed BIMWIN materials lack explicit ecological learning objectives. Environmental degradation constitutes potential *ḍarar* (harm) and *mafsadah* (detriment), threatening the protection of life, progeny, and property. Where serious harm is established, environmental protection may fall within the domain of *ḍarūriyyāt*. The normative convergence between Islamic environmental jurisprudence and Indonesian environmental law provides a foundation for differentiating individual,

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collective, and governmental responsibilities. The novelty of this study lies in formulating a conditional classification of *taklifi* rulings governing household ecological conduct and integrating these rulings into a proposed ecological family resilience component within BIMWIN. This study contributes to Islamic family law scholarship by extending the conceptual boundaries of family resilience to encompass ecological sustainability and positioning premarital education as a complementary preventive instrument for environmental protection. Further empirical research is required to validate the proposed model's effectiveness.

Keywords: Brantas Watershed; Fiqh Bī'ah; Household Waste; Marriage Counseling.

Introduction

The Brantas River Basin (DAS Brantas) around Malang is relevant to environmental stability and the living conditions that support family resilience. Local studies identify domestic waste and impaired water quality as important problems, alongside industrial and other pollution sources.[1] Research on the Brantas documents discarded diapers, plastics, and other household refuse, although available figures do not establish a verified watershed-wide waste composition.[2] Microplastics also raise ecological and potential human-exposure concerns; however, the present study does not measure exposure or clinical effects among riverside families.[3]

The broader problem is global: the United Nations Environment Programme projects that municipal solid waste generation will rise substantially between 2023 and 2050, intensifying environmental, public-health, and economic pressures where waste systems remain inadequate.[4] Family resilience research also recognizes environmental disruptions as potential pressures upon household and community adaptation. This wider context establishes why

[1] Ilham Misbakudin Al Zamzami et al., "Local Perception and Behavior in Domestic Waste Management and Water Quality of the Brantas River, Dinoyo Ward," *Journal of Indonesian Environmental Studies* 15, no. 2 (2024), https://doi.org/10.21776/ub.jpal.2024.015.02.04.

[2] Dewi Wulandari and I Made Suwanda, "Peran Yayasan ECOTON dalam Menumbuhkan Kesadaran *Ecological Citizenship* pada Masyarakat Daerah Aliran Sungai Brantas (Studi Kasus Kecamatan Wringinanom Kabupaten Gresik)," *Kajian Moral dan Kewarganegaraan* 7, no. 2 (2019): 1008–1022, https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraa/article/view/30120.

[3] Isma Nur Faujiah and Ira Ryski Wahyuni, "Kelimpahan dan Karakteristik Mikroplastik pada Air Minum serta Potensi Dampaknya terhadap Kesehatan Manusia," in *Gunung Djati Conference Series*, vol. 7 (2022): 89–95, https://doi.org/10.15575/gdcs.v7i.609.

[4] United Nations Environment Programme and International Solid Waste Association, Global Waste Management Outlook 2024 (Nairobi: UNEP, 2024), https://www.unep.org/en/publications/report/global-waste-management-outlook-2024.

prevention at the source can complement regulation and public services, without portraying BIMWIN as a substitute for environmental infrastructure.[5]

Historical studies document the long-standing disposal of domestic waste into the Brantas and other urban rivers, including practices recorded before the mid-nineteenth century. This background helps contextualize the social familiarity of river disposal. However, it does not by itself establish that present-day household practices are caused by inherited colonial habits or subconscious cultural memory, which would require more direct historical and household-level research.[6]

The social familiarity of the river as a place of disposal also appears in a traditional Javanese children's rhyme:

"E dhayohe teko, e gelarno kloso, e klosone bedhah, e tembalen jadah, e jadahe mambu, e pakakno asu, e asune mati, e buwangen kali, e kaline banjir, e buwangen pinggir." (Translation: "When the guest arrives, the mat is spread; the mat is torn, patched with jadah; the jadah goes stale, it is fed to the dog; the dog dies, it is thrown into the river; the river floods, it is thrown onto the bank.") This traditional children's rhyme offers an illustrative cultural reference in which the river appears as a place for disposal. It is retained as historical-cultural context, not as direct proof that a song transmitted polluting behavior across generations.[7]

Indonesia has regulated environmental pollution, including through Law No. 32 of 2009 on Environmental Protection and Management, which replaced Law No. 23 of 1997. However, the persistence of river pollution cannot be attributed solely to deficient family awareness, because effectiveness also depends on enforcement, industrial compliance, sanitation infrastructure, and land-use governance. The National Disaster Management Agency reported serious flooding in the Batu Malang area in November 2021, affecting hundreds of families. This event demonstrates regional flood vulnerability, but does not establish that household refuse was the principal hydrological cause.[8]

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[5] Vera Ferreira, Luísa Sotero, and Ana Paula Relvas, "Facing the Heat: A Descriptive Review of the Literature on Family and Community Resilience Amidst Wildfires and Climate Change," Journal of Family Theory & Review 16, no. 1 (2024): 53–71, https://doi.org/10.1111/jftr.12551.

[6] Nawiyanto et al., "Menyelamatkan Nadi Kehidupan: Pencemaran Sungai Brantas Dan Penanggulangannya Dalam Perpekstif Sejarah," *Patrawidya* 19, no. 3 (2018): 223–236, https://patrawidya.kemenbud.go.id/index.php/patrawidya/article/view/132.

[7] Dian Ardiansah and Agus Satmoko Adi, "Hidup Masyarakat Daerah Aliran Sungai Brantas," *Kajian Moral Dan Kewarganegaraan* 10, no. 3 (2021): 633–49, https://doi.org/10.26740/kmkn.v10n3.p633-649.

[8] Danung Arifin, "Banjir Bandang Kota Batu Dan Banjir Kota Malang, 15 Orang Hanyut" (Jakarta Timur, 2021), https://www.bnpb.go.id/index.php/berita/banjir-bandang-kota-batu-dan-banjir-kota-malang-15-orang-hanyut.

Reports on the 2021 floods record damage to homes and disruptions affecting residents of Batu and Malang. Such disasters can expose households to risks involving health, property, livelihoods, and psychological security. Their occurrence, however, reflects multiple interacting conditions, including rainfall, catchment characteristics, drainage capacity, and land use. While solid waste may obstruct local drains, the present study does not provide a hydrological attribution analysis. The relevant connection is therefore a potential pathway through which environmental vulnerability can affect family resilience, not proof that household waste caused the reported flooding.[9]

Families constitute one relevant, though not exclusive, entry point for preventing environmentally harmful household practices in communities connected to the Brantas watershed. Education directed at household conduct may complement, but cannot substitute for, municipal waste services, industrial regulation, land-use governance, and law enforcement. One possible entry point is the integration of environmental consciousness into the social norms, values, and behavioral patterns that are cultivated from the very beginning, even before a family is formally established.[10]

This is where the role of BIMWIN (Marriage Counseling) becomes highly significant. As a pre-marital educational platform mandated by the state, BIMWIN not only prepares prospective brides and grooms with the knowledge and skills necessary to build a resilient and harmonious family, but also holds the potential to become a strategic site for instilling ecological awareness. Integrating Fiqh Bī'ah into relevant BIMWIN learning objectives could introduce the relationship between Islamic ecological responsibility and the conditions supporting family welfare; whether this approach changes participants' behavior requires separate testing. In this context, environmental stewardship can be framed not only as an external regulatory requirement but also as an ethical commitment within family life. The mainstreaming of ecological values through BIMWIN may therefore be explored as a preventive, long-term, and culturally grounded strategy for fostering families that are not only "sakīnah, mawaddah, wa raḥmah", but also environmentally conscious and committed to preserving the natural resources upon which their well-being depends.

Existing BIMWIN research has established the importance of premarital preparation, but its dominant analytical questions concern divorce prevention,

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[9] Vicki Febrianto, "BPBD Kota Malang Catat 600 Keluarga Terdampak Banjir Bandang," ANTARA: Kantor Berita Indonesia, 2021, https://www.antaranews.com/berita/2512077/bpbd-kota-malang-catat-600-keluarga-terdampak-banjir-bandang.

[10] Ida Ayu Gde Yadnyawati et al., "Peranan Keluarga Menciptakan Lingkungan Sehat Bagi Anak," *Jurnal Widya Biologi* 13 (2023): 91–102, https://doi.org/10.32795/widyabiologi.v13i02.3568.

marital communication, and family readiness. Jati examines guidance in relation to reducing divorce;[11] Prayogi and Jauhari locate its role in national family resilience;[12] and Hotimah discusses its implementation in minimizing marital breakdown.[13] Djawas et al. provide evidence about marriage guidance and resilience in Aceh and South Sumatra,[14] while Saleh et al. approach the program through Islamic legal philosophy.[15] The Ministry of Religious Affairs' earlier Fondasi Keluarga Sakinah materials identify diverse marital and family vulnerabilities,[16] and Hilmi and Asyrof extend the discussion of premarital education to an interfaith comparative setting.[17] Taken together, this literature explains why BIMWIN matters institutionally, but it does not determine how legally differentiated household ecological duties should be incorporated into its preventive teaching or linked to public waste-management obligations.

The gap is not simply that Fiqh Bī'ah and BIMWIN have rarely been mentioned together. The wider literature already recognizes a relationship between religion and pro-environmental action: research among Muslim families identifies the role of religiosity-related norms in household environmental behavior, while comparative research in Japan and Malaysia connects faith-related perceptions with plastic-pollution mitigation.[18] International family-resilience scholarship also treats environmental disruption and adaptation as part of family vulnerability rather than as a purely external

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[11] Ahmad Bima Novika Jati, "Urgensi Bimbingan Perkawinan Dalam Menekan Angka Perceraian (Studi Kasus Kantor Urusan Agama Kecamatan Depok, Kabupaten Sleman)" (Universitas Islam Indonesia, 2024), 16.

[12] Arditya Prayogi and Muhammad Jauhari, "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 5, no. 2 (2021): 223–242, https://doi.org/10.29240/jbk.v5i2.3267.

[13] Nur Hotimah, "Implementasi Program Bimbingan Perkawinan dalam Meminimalisir Perceraian (Studi Kasus KUA Kecamatan Kota Kabupaten Pamekasan)," *Syiar: Jurnal Komunikasi dan Penyiaran Islam* 1, no. 1 (2021): 45–66, https://doi.org/10.54150/syiar.v1i1.31.

[14] Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022): 299–324, https://doi.org/10.19105/al-lhkam.v17i1.6150.

[15] Juwaini Saleh et al., "Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): 594–613, https://doi.org/10.22373/sjhk.v6i2.12448.

[16] Nur Rofiah et al., *Fondasi Keluarga Sakinah*, *Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI* (Jakarta, 2017), 7.

[17] Muhammad Hilmi and Muhammad Najib Asyrof, "Interfaith Premarital Education in Cirebon and Its Impacts on Family Resilience: A Comparative Study," *Indonesian Journal of Interdisciplinary Islamic Studies* 8, no. 1 (2025), https://doi.org/10.20885/ijiis.vol8.iss1.art3.

[18] Hasan Bülbül, "Understanding the Influence of Religion on Pro-Environmental Behaviors: An Investigation in Muslim Families Using the Theory of Planned Behavior Customized with a Religiosity-Based Subjective Norm," Journal of Environmental Planning and Management 69, no. 3 (2026): 803–825, https://doi.org/10.1080/09640568.2024.2403772.

ecological issue.[19] More directly, Al-Istinbath has examined Fiqh Bī'ah through the customary conservation institution, *maqāṣid*-oriented environmental governance, and the reconstruction of the *ḥimā* institution.[20] Those studies establish Islamic ecological obligations or governance frameworks, but they do not specify a defensible legal-policy bridge between environmental risk, household *taklīf*, and a premarital state service.[21] The study's primary jurisprudential contribution is a conditional account of household ecological responsibility in Islamic law, sensitive to the legally relevant nature of harm and the capacities of different duty bearers; its secondary contribution is an institutional proposal for translating this analysis into BIMWIN without transferring public waste-management duties to families.[22]

The research addresses three questions: (1) What environmental and family-resilience risk pathways are indicated by existing Brantas studies, documentary evidence, and the perceptions of three BIMWIN-related institutional informants? (2) How do Fiqh Bī'ah, *maqāṣid al-sharīʿah*, and applicable environmental norms justify and limit household ecological responsibilities? (3) How could these responsibilities be translated into a feasible, evaluable BIMWIN learning component? The central argument is that family resilience should encompass the ecological conditions supporting life, health, progeny, and property, without conflating institutional perceptions with observed family outcomes. The study accordingly offers a doctrinal and institutional prototype rather than proof of its behavioral effectiveness; the model requires subsequent testing with prospective couples, riverside households, and KUA offices.[23]

This study employs a qualitative socio-legal design combining institutional interviews, contextual field observation, documentary evidence, and

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[19] Kazane Itoi, Naoko Kaida, Azrina Sobian, and Norhayati Abdullah, "Relevance of Faith and Its Positive Associations with Plastic Pollution Mitigation Behaviors: Findings from Japan and Malaysia," Journal of Environmental Information Science 2024, no. 1 (2024): 23–34, https://doi.org/10.11492/ceispapersen.2024.1_23.

[20] Islamul Haq, Sudirman L., and Muhammad Majdy Amiruddin, "Eco-Theological Insights on the Sasi Tradition: Analyzing Environmental Ethics and Sanctions Through Fiqh al-Bi'ah and Islamic Criminal Law," Al-Istinbath: Jurnal Hukum Islam 10, no. 1 (2025), https://doi.org/10.29240/jhi.v10i1.9412.

[21] Lina Marlina Susana et al., "Reconstructing Islamic Legal Norms in Environmental Governance: A Maqasid-Based Legal Critique of Indonesia's Resource Policies," Al-Istinbath: Jurnal Hukum Islam 10, no. 2 (2025): 650–670, https://doi.org/10.29240/jhi.v10i2.13038.

[22] Muhammad Suaib Tahir et al., "Toward Ecocentric Islamic Jurisprudence: Revitalizing Hima through Maqasid-Based Legal Reconstruction amid Extractive Development in Indonesia," Al-Istinbath: Jurnal Hukum Islam 11, no. 1 (2026): 363–387, https://doi.org/10.29240/jhi.v11i1.16274.

[23] Munir Sadjali, "Syed Hossein Nasr's Ecosufism: Re-Examining the Relationship between God, Man and Nature to Solve the Environmental Crisis," *Social Sciences Insights Journal* 2, no. 1 (2024): 46–53, https://doi.org/10.5281/zenodo.11180202.

doctrinal legal analysis. The empirical unit of analysis is the institutional understanding and delivery of BIMWIN (Marriage Counseling) in three KUA jurisdictions of Malang City, rather than household outcomes across the entire Brantas watershed. Three heads of KUA were selected purposively because of their institutional responsibilities and knowledge of BIMWIN: Achmad Shampton, Head of KUA Lowokwaru; Badrun, Head of KUA Kedungkandang; and Ahmad Hadiri, Head of KUA Sukun. Semi-structured interviews were conducted in August 2025, using questions about Islamic environmental ethics, perceptions of ecological risks to family life, existing BIMWIN content, and possible integration of Fiqh Bī'ah. The present study does not include direct interviews with riverbank households or prospective couples; descriptions of their conditions are therefore based on informants' institutional perceptions and published environmental sources.

The purposive selection of three KUA heads was intended to illuminate the institutional administration and perceived educational needs of BIMWIN, not to produce a statistically representative account of Malang residents or riverbank households. The interview domains were the same for all three officials, permitting a focused comparison of understandings of Islamic environmental ethics, perceived pathways of family vulnerability, and views of the BIMWIN materials. Because interview duration, recording arrangements, and site-by-site observation protocols were not standardized, this study makes no claim of standardized recording, repeated observation, or saturation

Interview accounts were organized into three analytical themes: (1) understandings of Islamic environmental ethics; (2) perceived implications of environmental degradation for family resilience; and (3) the ecological-content gap in the BIMWIN materials examined. Statements were compared across the three KUA heads and interpreted alongside the available field observations, official BIMWIN materials, environmental research, and legislation. Doctrinal analysis then considered Law No. 1 of 1974 on Marriage, the Compilation of Islamic Law, Law No. 32 of 2009 on Environmental Protection and Management, Law No. 18 of 2008 on Waste Management, Law No. 17 of 2019 on Water Resources, Government Regulation No. 22 of 2021, Malang City Regulation No. 7 of 2021, and relevant BIMWIN regulations, including Decision of the Director General of Islamic Community Guidance No. 1221 of 2025. These norms were interpreted through *maqāṣid al-sharīʿah*, the maxims al-ḍarar yuzāl and dar' al-mafāsid *muqaddam ʿalā jalb al-maṣāliḥ*, and *ma'ālāt al-afʿāl*. Household *taklīfī* rulings were formulated conditionally according to the kind of harm, the availability of means, proportionality, and the capacity and role of each legal subject, followed by an untested BIMWIN integration design.[24]

[24] Kementerian Agama Republik Indonesia, Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 1221 Tahun 2025 tentang Penyelenggaraan Bimbingan Perkawinan Calon Pengantin, 22 Desember 2025.

For analytical transparency, the three preidentified themes serve as the coding categories for organizing the reported interview statements. The analysis compares the officials' accounts across categories and then checks the scope of their assertions against the identified BIMWIN documents, published environmental studies, and legal provisions. This is source and interpretive triangulation: it distinguishes a statement corroborated by a published document from an institutional impression that cannot be independently verified. The observed presence of visible refuse is treated as contextual observation only, without inferring waste volumes, long-term trends, household prevalence, or hydrological causation. No member checking, independent intercoder reliability test, or household outcome assessment is claimed.

Discussion

Ecological Crisis in the Brantas River Basin and the Future of Family Resilience

The empirical and documentary materials concern related but distinct phenomena. Water-quality studies of the Brantas around Malang identify domestic wastewater and other discharges associated with biochemical oxygen demand (BOD), nitrate, and phosphate; industrial effluent and market-related discharges also appear in the examined river reaches.[25] These measurements concern water pollutants, not a quantitative inventory of solid household litter. Disposable plastic, diapers, and microplastics are different waste categories, while flash-flood vulnerability and land-use change are separate, though interacting, environmental problems. Consequently, the findings support domestic waste as a relevant intervention target, not a demonstrated claim that domestic solid waste is the single largest cause of pollution or that it outweighs industrial and other sources in every Brantas segment.[26]

The field observations reported by the authors supply contextual evidence of visible household refuse in the Brantas riverbank environment, but the documentation available in this study does not specify systematic sampling locations, dates, repeated measurements, or quantified waste volumes. Therefore, reported observations are not treated as an independently measured pollution trend; published water-quality studies and official records provide the primary environmental context.

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https://surat.sultrakemenag.id/assets/upload/surat_masuk/13242e41339e345509cf904e0ca8590d.pdf.

[25] Novia Lusiana et al., "Penentuan Indeks Pencemaran Air Dan Daya Tampung Beban Pencemaran Menggunakan Software QUAL2Kw (Studi Kasus Sungai Brantas Kota Malang)," *Jurnal Wilayah Dan Lingkungan* 8, no. 2 (2020): 161–76, https://doi.org/10.14710/jwl.8.2.161-176.

[26] Novia Lusiana et al., "Penentuan Indeks Pencemaran Air Dan Daya Tampung Beban Pencemaran Menggunakan Software QUAL2Kw (Studi Kasus Sungai Brantas Kota Malang)."

The historical literature suggests that disposal practices are embedded in longer transformations in settlement, sanitation, and the river's economic use. Research on riverbank settlements also points to unequal exposure to inundation and environmental hazards where communities occupy physically vulnerable land.[27] Historical accounts of dumping should therefore be read as contextual evidence rather than a measure of present-day household awareness.[28] (See Table 1.)

The sources indicate an interaction among settlement pressures, land-use change, economic livelihoods, waste services, and environmental governance. Recent spatial research on the upper Brantas examines changes in land use and their relationship with water quality; it does not establish that community indifference alone causes pollution. Likewise, industrial compliance and municipal waste services cannot be analytically collapsed into household behavior. For this reason, the proposed BIMWIN component is positioned as a limited preventive contribution within a wider system of public responsibilities, rather than a substitute for infrastructure investment, industrial controls, or watershed planning.[29]

Although dumping waste into waterways warrants preventive attention, the present study cannot quantify its contribution to family instability or attribute specific family outcomes to such practices. The family-resilience themes examined in the cited BIMWIN literature prioritize marital relationships, psychological readiness, economic management, and conflict prevention rather than a specifically articulated ecological competency.[30] In the materials examined, ecological sustainability is therefore not articulated as a distinct condition for family harmony.

The connections should be expressed as potential pathways rather than established causal effects in the sampled families. Contaminated water can create exposure pathways relevant to health, while poorly managed solid waste

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[27] Nawiyanto Nawiyanto, I G. Krisnadi, Eko Crys Endrayadi, Sri Ana Handayani, Dewi Salindri, and Nina Mutiara Calvaryni, "Menambang Kali Brantas: Dari Krisis Menuju Jalan Keluar," *Patra Widya: Seri Penerbitan Penelitian Sejarah dan Budaya* 21, no. 3 (2020): 289–302, https://doi.org/10.52829/pw.312.

[28] Soesanto, "Persepsi Masyarakat terhadap Lingkungan Permukimannya di DAS Brantas," *Mintakat: Jurnal Arsitektur* 4, no. 1 (2003), https://doi.org/10.26905/mintakat.v4i1.1959.

[29] Lintang Suska Hariwati, Anthon Efani, Fitri Candra Wardana, and Muhammad Fathur Rouf Hasan, "Impacts of Land Use/Land Cover Changes on Water Quality in the Upper Brantas Watershed: A Spatio-Temporal Analysis Using Riparian Buffer Approach," *International Journal of Design & Nature and Ecodynamics* 21, no. 2 (2026): 299–316, https://doi.org/10.18280/ijdne.210201.

[30] Zain Alwi Arafat and Herman Herman, "Bimbingan Keluarga Sakinah Dalam Mewujudkan Ketahanan Keluarga (Studi Bimbingan Konseling Di Pusat Layanan Keluarga Sejahtera Potre Koneng Sumenep)," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 1 (2023): 1–17. (2023): 1–17. https://doi.org/10.51675/jaksya.v4i1.433.

can burden drainage and sanitation systems.[31] Separately, the BNPB and media reports of the 2021 Batu–Malang floods document the scale of a regional hazard and the disruption experienced by residents.[32] They provide no basis for attributing the floods primarily to household garbage. Family exposure and the extent of any resulting medical expenditure, anxiety, or marital tension were not directly measured in this study.[33]

At the level of mechanism, health-related costs, fear of property damage, interrupted livelihoods, and reduced residential comfort are credible routes by which ecological vulnerability may affect family resilience. A review of family and community resilience amid climate-related disasters likewise shows why environmental stressors merit inclusion in the study of family adaptation, while acknowledging important evidence gaps at the household level. In the present article, these mechanisms remain literature-informed interpretations. Interviews with prospective couples, households, and flood-affected residents would be needed to estimate their prevalence or test their influence on family relationships.[34]

To prevent the conflation of different kinds of evidence, Table 1 distinguishes documented environmental conditions, informants' perceptions, theoretical interpretations, and claims that the study does not demonstrate. Subsequent normative analysis relies primarily on the first category and uses the others only as contextual or interpretive support.

Table 1. Evidentiary Status of the Main Claims

Claim	Status	Source of evidence	Limit
Domestic wastewater contributes to organic and nutrient pollution (BOD, nitrate, phosphate) in Brantas reaches around Malang.	Documented environmental condition	Published water-quality studies	Contribution relative to industrial sources varies by segment.
Household solid refuse is visible on riverbanks near settlements.	Contextual observation	Authors' field notes and photographs	Not systematic; no volume, trend, or source attribution.

[31] Winney Zefanya L. Siregar, "Kondisi Limbah Domestik Pada Aliran Sungai Brantas Di Dusun Driyorejo, Kec. Driyorejo" (Malang, 2024), https://brantasae.ub.ac.id/projects/1163/detail.

[32] Arifin, "Banjir Bandang Kota Batu Dan Banjir Kota Malang, 15 Orang Hanyut."

[33] Zainul Arifin, "Polisi Di Malang Jemput Bola Urus Dokumen Warga Terdampak Banjir" (Jakarta, 2021), https://www.liputan6.com/surabaya/read/4706893/polisi-di-malang-jemput-bola-urus-dokumen-warga-terdampak-banjir?page=2.

[34] Ferreira, Sotero, and Relvas, "Facing the Heat," 53–71.

The November 2021 Batu–Malang floods affected hundreds of families.	Documented event	BNPB/BPBD records and news reports	Does not establish household waste as the principal cause.
Polluted surroundings reduce domestic comfort and may strain family relations.	Informants' perception; theoretical interpretation	Interviews; literature on environment and well-being	Not measured among households.
Environmental degradation causes marital conflict, divorce, or violence.	Not demonstrated	—	Requires household-level research.
The BIMWIN materials examined lack stand-alone ecological learning outcomes.	Documentary finding (bounded)	Fondasi Keluarga Sakinah (2017); regulations reviewed	Not a full audit of all current materials
Integrating Fiqh Bī'ah into BIMWIN improves ecological awareness and behavior.	Hypothesis	Normative and theoretical reasoning	Untested; requires a pilot study

From the perspective of Islamic legal reasoning, the environmentally documented conditions and literature-informed risk pathways warrant assessing specified harmful conduct through the concept of ***ḍarar*** (harm), without treating unmeasured household impacts as empirical findings. The legal maxim *al-**ḍ**arar yuzāl* requires the removal or prevention of conduct that demonstrably threatens human life, health, property, and future generations. In the Brantas setting, evidence of water-quality degradation provides context for examining preventable harm, but neither the degree attributable to household refuse nor its contribution to particular floods or family outcomes has been independently established here. Legal studies on river pollution in Indonesia likewise emphasize that environmental protection cannot depend solely on administrative, civil, and criminal enforcement, but also requires preventive measures and strengthened public environmental awareness.[35] Accordingly, preventing household waste from entering the river is not merely an ethical recommendation but forms part of the preventive orientation toward avoiding broader ecological and social harm.

[35] Jefri Kurniawan, Aldri Frinaldi, and Rembrandt, "Enforcement of Environmental Law in Efforts to Handle River Pollution Cases in Indonesia," *Science and Environmental Journal for Postgraduate* 7, no. 1 (2024): 58–67, https://doi.org/10.24036/senjop.v7i1.276.

BIMWIN (Marriage Counseling) and the Spirit of Fiqh Bī'ah: Catalysts in Instilling Family Awareness of Ecological Sustainability

Article 1 of Law No. 1 of 1974 on Marriage articulates the objective of forming a happy and enduring household, and Article 3 of the Compilation of Islamic Law expresses the aspiration of a *sakīnah, mawaddah, wa raḥmah* family. The Ministry of Religious Affairs institutionalizes premarital preparation through BIMWIN. Its earlier technical framework included the Decision of the Director General of Islamic Community Guidance No. 189 of 2021, as amended by No. 172 of 2022; these instruments are relevant to the program's historical development. The later Decision No. 1221 of 2025 concerning the Implementation of Marriage Counseling for Prospective Brides and Grooms now provides the more recent operative reference and supersedes the 2021/2022 decisions. Analytical statements about the program in 2026 must therefore distinguish the older teaching materials from the current implementation framework.[36]

The purpose of BIMWIN counseling is essentially to prepare prospective couples with the knowledge and capacities necessary to establish a resilient family life. In its implementation, BIMWIN is directed toward strengthening the foundations of a *sakīnah, mawaddah, wa raḥmah* family and preparing prospective couples to face various challenges of married life. In other words, the purpose of BIMWIN counseling is to provide participants with an understanding and knowledge of how to run household life and build marital resilience that is *sakīnah, mawaddah, wa raḥmah* before they enter marital life. The continuing implementation of BIMWIN in 2026 confirms its position as part of the Ministry of Religious Affairs' family-resilience policy; official KUA implementation in 2026 continues to refer, among others, to Circular Letter Number 2 of 2024.[37]

A bounded document-level comparison clarifies the curricular gap. The 2017 Fondasi Keluarga Sakinah guidance discusses marital commitment, household relationships, reproductive and family health, and recognized sources of family vulnerability; it is a historical instructional source, not proof of the full syllabus taught in every KUA in 2026. In contrast, Decision of the Director General of Islamic Community Guidance No. 1221 of 2025 sets out five principal BIMWIN areas: building a *sakīnah* family, family psychology,

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[36] Kementerian Agama Republik Indonesia, *Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 189 Tahun 2021 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Calon Pengantin*, sebagaimana diubah dengan *Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 172 Tahun 2022 tentang Perubahan atas Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 189 Tahun 2021 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Calon Pengantin*.

[37] Kementerian Agama Republik Indonesia, Surat Edaran Direktur Jenderal Bimbingan Masyarakat Islam Nomor 02 Tahun 2024 tentang Bimbingan Perkawinan bagi Calon Pengantin, 8 Januari 2024.

meeting household needs and managing family finances, reproductive health, and preparing a quality generation. These existing competencies provide possible points of curricular connection: responsible consumption under household needs, ecological risk awareness under family welfare and health, and intergenerational environmental stewardship under child preparation. In the documents reviewed, household solid-waste prevention and river protection are not specified as standalone learning competencies. That limited documentary finding does not establish their absence from every locally delivered session or from instructional materials beyond those examined.

The reviewed family-resilience materials leave room for a fuller consideration of the ecological conditions relevant to realizing *sakīnah, mawaddah, wa raḥmah*. It would nevertheless be inaccurate to characterize all BIMWIN practice as exclusively concerned with internal marital problems without examining the current instructional material and local teaching practice more comprehensively. The BIMWIN module identifies three categories of threats to family resilience. First, at-risk marriages, which include unregistered and polygamous marriages. Second, domestic violence, encompassing physical, psychological, and sexual abuse. Third, other vulnerabilities, namely household neglect, drug abuse, pornography and pornographic acts, religious radicalism, residence in conflict areas, and spousal separation.[38] Notably, the module does not address ecological threats. The documentary and interview evidence suggests that limited environmental awareness, reflected in practices such as disposing of waste into the Brantas River, may also bear on family well-being and harmony, although this pathway was not measured among households.[39] The vulnerabilities listed in the module are discussed below, together with the question of whether ecological risk can be placed among them.

At this point, the spirit of Islamic ecology, namely Fiqh Bī'ah, becomes important in mitigating various negative ecological impacts that may threaten family resilience. Therefore, the spirit of Fiqh Bī'ah should be transformed and disseminated in the content of BIMWIN. Seyyed Hossein Nasr argues that the modern environmental crisis reflects a disrupted spiritual relationship between humanity and nature, and that religious law and ethics concern not only relations with God and with other humans but also humanity's relation to the natural order.[40] The concept of Fiqh Bī'ah emphasizes the importance of

[38] Rofiah et al., *Fondasi Keluarga Sakinah*, 14.

[39] Ina Salmah Febriani, "Upaya Pelestarian Lingkungan Melalui Penguatan Ekologi Keluarga Berbasis Al-Quran," *Jurnal Studi Gender dan Anak* 9, no. 1 (2022): 55–72, https://doi.org/10.32678/jsga.v9i01.5942.

[40] Seyyed Hossein Nasr, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*, Mandala Books (Allen & Unwin, 1968), 71.

treating nature as a trust (amānah) that must be preserved, not merely as a resource for human use.[41]

In Islam, ecological conditions are not peripheral; they are closely linked to the realization of what Abū Ḥāmid al-Ghazālī identifies in al-Mustaṣfā as the five essential necessities (*al-ḍarūriyyāt al-khams*) of *maqāṣid al-sharīʿah*: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-ʿaql* (protection of intellect), *ḥifẓ al-nasl* (protection of progeny), and *ḥifẓ al-māl* (protection of wealth). These necessities can hardly be secured where nature is treated merely as a passive object of short-term exploitation. River pollution, for instance, can threaten health (*ḥifẓ al-nafs*) and livelihoods (*ḥifẓ al-māl*). Such an extractive view, which disregards nature's status as a divine trust (*amānah*), runs counter to the Qur'anic prohibition of *fasād*. Q.S. al-Aʿrāf [7]:56 commands: "And do not cause corruption upon the earth after its reformation. Invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good".

Abū Ḥayyān al-Andalusī reads this verse as a general prohibition of corruption on earth after it has been set right. Building on that exegesis in the authors' *maqāṣid*-oriented interpretation rather than in Abū Ḥayyān's own terminology environmental destruction can be understood as a transgression against the divine command and as bearing on *ḥifẓ al-dīn*, for it compromises the sacred duty of stewardship (*khilāfah*) assigned to humanity. Moreover, the deterioration of ecosystems may endanger *ḥifẓ al-nafs* and *ḥifẓ al-nasl*, as reflected in the wider literature on environmental disasters, floods, pollution, and climate-induced displacement, which can claim lives and threaten the continuity of future generations. The degradation of the environment also undermines *ḥifẓ al-māl*, as it erodes the very sources of livelihood and economic stability (preserving wealth).[42]

Where environmental harm is serious, the protection of the environment (*ḥifẓ al-bī'ah*) therefore functions as a necessary means (*wasīlah*) for safeguarding the other dimensions of human welfare, rather than as an optional extension. This integrative interpretation is echoed by Yusuf al-Qaradawi, who stresses that *ḥifẓ al-bī'ah* is not a sixth objective, but rather a framework that interlinks and reinforces all five existing *maqāṣid*. Neglecting it carries spiritual as well as social and material consequences.[43]

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[41] Ali Mutakin and Waheeda binti H. Abdul Rahman, "Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah," *Syariah: Journal of Fiqh Studies* 1, no. 2 (2023): 107–126, https://doi.org/10.61570/syariah.v1i2.31.

[42] Abu Hayan Al-Gharanti, *Al-Bahr Al-Muhit Fi Tafsir Al-Qur'an* (Damascus: Dār al-Risala al-'Alamiyya, 2015), p. 53.

[43] Yusuf Al-Qaradawi, *Islam Agama Ramah Lingkungan*, ed. Dkk terj. Abdullah Hakam Sah (Jakarta: Pustaka Al-Kautsar, 2002), 15.

For analytical coherence, Fiqh Bī'ah is employed as the overarching field of Islamic environmental legal inquiry; *maqāṣid al-sharīʿah* identifies the protected interests at stake, and *qawā'id fiqhiyyah* supplies principles for preventing legally relevant harm. The inquiry into particular circumstances then requires attention to the factual setting and foreseeable consequences of conduct, rather than treating abstract ecological virtues as self-executing legal rules. Environmental ethics explains the orientation of responsibility, while the BIMWIN framework constitutes the separate institutional question of how such responsibility may be communicated to prospective couples. These analytical levels are related but should not be conflated: an ethical value is not itself proof of an empirical effect, and a preventive educational proposal is not evidence that an intervention has worked.

The practical problem is not that any consideration of human or family welfare is necessarily exploitative. The narrower target is an instrumental approach that considers the river only as a convenient receiver of unwanted materials while ignoring harm imposed on other households and future generations. Excess consumption (*isrāf)*, habitual disposal, and the failure to avoid predictable damage can be examined without presuming that every family along the Brantas follows a 'capitalist-anthropocentric' pattern. The legal focus should remain on the demonstrable or reasonably foreseeable consequences of specified acts.[44]

A theocentric orientation is useful insofar as it places ecological responsibility under accountability to God, and thereby links worship with reasonable conduct toward other humans and the natural world. The related vocabulary of *taʿabbud, taʿaqqul*, and *takhalluq* can be understood as a movement from religious commitment to the recognition of consequences and finally to accountable practice.[45] This formulation does not confuse ecocentrism, which privileges nature's intrinsic standing, with theocentrism, which grounds responsibility in divine value; nor does it presume that theoretical reflection by itself changes household behavior.[46]

The paradigm shift from anthropocentrism toward a God-centered ecology stems from debates in contemporary environmental ethics. Anthropocentrism places human interests at the center of moral consideration, whereas ecocentrism emphasizes the intrinsic value of all natural entities. Both approaches still pose problems: anthropocentrism risks legitimizing the

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[44] Siti Rohmah, Erna Herawati, and Moh Anas Kholish, *Hukum Islam Dan Etika Pelestarian Ekologi: Upaya Mengurai Persoalan Lingkungan Di Indonesia* (Universitas Brawijaya Press, 2021), 70.

[45] Siti RohmahIn'amul Mushoffa Moh Anas Kholish, *Konstitusi Hijau Dan Ijtihad Ekologi*, I (Malang: UB Press, 2022), 72.

[46] Ahmad Lailatus Sibyan and Muhammad Wafi Abdillah, "Actualization of Ali Yafie's Ecological Fiqh in the Dynamics of Indonesian Muslim Thought," *Al'Adalah* 26, no. 1 (2023): 89–100, https://doi.org/10.35719/aladalah.v26i1.351.

exploitation of nature, while ecocentrism faces difficulties in explaining humanity's moral standing. Consequently, several scholars propose theocentrism as an alternative that reconciles human and natural interests within a framework of transcendent values.[47] The perspective of stewardship toward God is also seen as providing a stronger moral foundation for environmental conservation and restoration.[48] Within this framework, Fiqh Bī'ah, through the concepts of *khalīfah* and *amānah*, is substantively aligned, as it positions Allah as the source of value while simultaneously designating humans as the bearers of moral responsibility toward nature.

The spirit of Fiqh Bī'ah provides a moral foundation for the sustainability of ecological preservation, based on three key components: *īmān* (faith), *islām* (submission), and *iḥsān* (excellence).[49] There is no dichotomy between worldly and hereafter matters; both hold significant positions for humans. In this context, the moral spirit of Fiqh Bī'ah may support socio-ecological change.[50] This moral foundation of Fiqh Bī'ah aligns with the environmental ethics principles proposed by Alexander Sonny Keraf amid the current ecological crisis: respect for nature, moral responsibility for nature, cosmic solidarity, caring for nature, no harm, simple and harmonious living, equity, democracy, and moral integration.[51]

Accordingly, *ḥifẓ al-bī'ah* can be integrated within Fiqh Bī'ah and communicated through BIMWIN as one dimension of sustainable family resilience. Rather than treating nature merely as an object of use, prospective spouses can be invited to understand it as an *amānah* entrusted to them as *khalīfah* and accountable before God. In this way, families may become agents of ecological preservation.

The Urgency of Mainstreaming the Spirit of Fiqh Bī'ah in Marriage Counseling in the Context of Brantas River Basin Degradation

The interviews with Achmad Shampton (Head of KUA Lowokwaru), Badrun (Head of KUA Kedungkandang), and Ahmad Hadiri (Head of KUA Sukun) are presented first as institutional findings. Their accounts are organized in three themes: their understanding of environmental ethics in Islam, their

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[47] Patrícia Frantz, Francisca Rego, dan Stela Barbas, "Ecocentrism vs. Anthropocentrism: To the Core of the Dilemma to Overcome It," *The Linacre Quarterly 92*, no. 4 (2025): 449–459, https://doi.org/10.1177/00243639251339844.

[48] Garrett J. DeWeese, "A Theocentric Environmental Ethic," *Religions* 14, no. 7 (2023): 913, https://doi.org/10.3390/rel14070913.

[49] Eva Siti Latofah, "Urgensi Fikih Lingkungan," *Hikamia: Jurnal Pemikiran Tasawuf dan Peradaban Islam* 4, no. 1 (2024): 46–55, https://doi.org/10.58572/hkm.v4i1.86.

[50] Ahmad Imron Rozuli et al., "Kyai NU's Patrons as an Agent of Social Change and Environmental Marine Conservation: A Case Study in Paciran Lamongan," *Addin* 16, no. 1 (2022): 103, https://doi.org/10.21043/addin.v16i1.17408.

[51] Alexander Sonny Keraf, *Etika Lingkungan Hidup* (Penerbit Buku Kompas, 2010), 107.

perceptions of ecological conditions and family well-being, and their appraisal of ecological content in BIMWIN. Their views are interpreted alongside the reviewed guidance materials; they are not presented as direct interviews with families or a representative count of engaged couples.

The first theme is the religious and ethical basis for environmental protection. Achmad Shampton, Head of KUA Lowokwaru, related environmental care to Islamic commandments and Q.S. al-Aʿrāf [7]:56, which prohibits destroying the earth. Badrun, Head of KUA Kedungkandang, likewise viewed a clean and protected environment as a practical expression of Islamic principles. Their explanations show recognition of environmental responsibility in religious terms. They do not, by themselves, establish that each informant formulated a systematic account of Fiqh Bī'ah or its precise place in the hierarchy of *maqāṣid al-sharīʿah*.

Ahmad Hadiri, Head of KUA Sukun, similarly acknowledged the strength of Islamic teachings on environmental care but perceived a gap between those teachings and everyday practice. This observation identifies an institutional concern about implementation, not a systematic measurement of religious behavior among all riverside households.[52] The concern resonates with Seyyed Hossein Nasr's account of environmental crisis as connected to a disrupted spiritual relationship between humanity and nature; however, Nasr's theory is used here for interpretation, not as an empirical finding attributed to the interviewee.[53]

Hadiri further identified wastefulness and consumerist lifestyles as obstacles to the internalization of Islamic environmental ethics in family life. He related the problem of excess to Q.S. al-Aʿrāf [7]:31 and its prohibition of *isrāf*. His account supports the interpretation that household consumption decisions are a potential site for ecological education, without establishing the prevalence of hedonistic lifestyles in the Brantas watershed or attributing industrial pollution to the behavior of prospective couples.

The second theme concerns perceived relationships between environmental conditions and family well-being. Hadiri associated clean surroundings with physical comfort, psychological well-being, and a more supportive domestic atmosphere. Shampton related the influence of environmental conditions to the expression "*al-insān walad al-bī'ah*," emphasizing the possible role of surroundings in emotional development and

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[52] Uup Gufron and Radea Yuli A. Hambali, "Manusia, Alam dan Tuhan dalam Ekosufisme Al-Ghazali," *JAQFI: Jurnal Aqidah dan Filsafat Islam* 7, no. 1 (2022): 86–103, https://doi.org/10.15575/jaqfi.v7i1.16275.

[53] Sayyid Musthofa Ahmad, Munir, and Maman Lukmanul Hakim, "Konsep Manusia Dalam Pandangan Sayyed Hossein Nasr," *Al-Afkar: Journal for Islamic Studies* 6, no. 1 (2023): 348–362, https://doi.org/10.31943/afkarjournal.v6i1.471.

family interaction. These are professional perceptions of plausible mechanisms; the study did not directly measure stress, anxiety, marital conflict, or mental-health outcomes in riverbank households.[54]

Badrun likewise considered a clean and pleasant environment conducive to positive family interactions, communication, and mutual care. Conversely, he identified accumulated garbage, unpleasant odors, and polluted water as conditions that can make everyday domestic life less comfortable. His observations are important because they identify a possible connection between residential ecology and family resilience, but they should not be read as evidence that pollution has demonstrably caused divorce, violence, or a quantifiable increase in conflict among the families served by KUA Kedungkandang.

Badrun's account illustrates this perceived pathway more concretely: uncollected refuse, offensive odors, and polluted surroundings may reduce comfort at home and create additional sources of irritability or tension. The present evidence supports an institutional perception of a possible influence on family relationships, not a demonstrated causal relationship between Brantas pollution and domestic conflict. Establishing that relationship would require direct interviews with affected families or other household-level evidence.

The third theme concerns ecological content and the perceived clientele of BIMWIN. Shampton, Badrun, and Hadiri identified the value of strengthening environmental responsibility in BIMWIN. Badrun specifically described the program's emphasis on marital psychology, interpersonal problem-solving, reproductive health, and family readiness. The informants also referred to prospective couples living in densely populated communities near the Brantas, but the study did not analyze KUA marriage-registration records or calculate their number or proportion. These observations are therefore reported as institutional impressions, not as verified demographic findings. Likewise, the argument concerning the limited ecological content of BIMWIN is restricted to the materials examined and does not establish that all KUA offices provide identical instruction.

Across the three themes, the primary empirical contribution is the convergence of institutional perspectives: ecological responsibility is considered religiously important, environmental conditions are perceived as relevant to family well-being, and BIMWIN is seen as a possible avenue for strengthening ecological literacy. The interviews do not establish the extent of household pollution, the causal effects of environmental exposures on family

[54] Wilber Quispe-Cutipa et al., "Development and Validation of the Cleanliness Satisfaction Scale (ESL-AK) in a Sample of Adults from the Province of San Román, Perú," *BMC Psychology* 13 (2025), https://doi.org/10.1186/s40359-025-03010-6.

conflict, or the effectiveness of the proposed intervention. These limits are retained when the following normative analysis interprets the findings.

The findings must be read across four distinct evidentiary levels. Published river-quality and disaster materials document environmental conditions and events; the three KUA interviews document institutional perceptions; the proposed relationship between ecological stress and family resilience is a theoretical interpretation informed by the literature; and direct household-level causal effects remain untested. Maintaining these distinctions prevents secondary ecological data or professional perceptions from being presented as direct evidence of marital conflict, ill health, or behavioral change among BIMWIN participants.

The normative basis for assessing such conduct lies in the harmful consequences (mafsadah) it produces toward the environment. The prohibition in Q.S. al-Aʿrāf [7]:56 should not be confined to a particular historical form of environmental destruction; its legal rationale extends to contemporary conduct whenever such conduct produces comparable ecological harm. In the Brantas River Basin, published water-quality studies document domestic wastewater as one contributor to organic and nutrient pollution (Table 1), and solid refuse can obstruct local drainage. Where household disposal contributes to such harm, it falls within this rationale. The documentary evidence, rather than the interview data, thus provides the factual basis for connecting the Qur'anic prohibition of *fasād fī al-arḍ* with household waste practices, while the size of the household contribution relative to other sources remains undetermined.

Al-Qaradawi's discussion of ecological protection supports reading *ḥifẓ al-bi'ah* as an integral, cross-cutting concern within *maqāṣid al-sharīʿah*. It is not presented here as a formally established sixth objective of the same rank as *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-ʿaql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. Rather, environmental preservation contributes to securing the conditions necessary to realize those established objectives. Environmental damage may accordingly threaten life, health, progeny, and household resources, with the legal importance of prevention depending on the seriousness of the harm.[55]

Within the hierarchy of *maqāṣid al-sharīʿah*, the protection of environmental conditions may enter the domain of *ḍarūriyyāt* where credible evidence shows serious threats to life (*ḥifẓ al-nafs*), progeny (*ḥifẓ al-nasl*), or essential household property (*ḥifẓ al-māl*). It should not be classified as ḍarūriyyāt in every case regardless of the nature of the risk. Environmental protection is therefore treated as a potentially necessary means (*wasīlah*) of safeguarding established interests; the strength and scope of the relevant duty

[55] Yusuf Qardawi, *Ri'āyat Al-Bī'ah Fi Sharī'at Al-Islām* (Baerut: Dar al-Shurūq, 2001), 91.

depend on the severity and foreseeability of harm, the available means of prevention, and the capacity of the subject concerned.

Therefore, mainstreaming the spirit of Fiqh Bī'ah into marriage counseling (BIMWIN) merits consideration as more than a marginal initiative. It represents a potentially important intervention point in shaping ecological consciousness at the earliest and most foundational level of society, the family. Marriage is not merely a legal contract or personal commitment, but the starting point of a new social unit with long-term generational impact. Embedding ecological values at this stage may help cultivate a generation that sees nature not as a commodity to exploit, but as a manifestation of divine signs, worthy of protection, respect, and harmony. In the Brantas setting, the potential implications for livelihoods, health, and intergenerational welfare make ecological literacy a defensible subject for BIMWIN development, although the educational proposal has not been tested for effectiveness.

Environmental damage may also bear on ***ḥifẓ*** *al-dīn*, since severely polluted environments can impede ritual purity and worship. The preservation of the environment (***ḥifẓ*** *al-bī'ah*) emerges as a supporting pillar for all elements of *maqāṣid al-sharīʿah*.[56] It is not only tied to ***ḥifẓ*** *al-dīn*, but also crucial for ***ḥifẓ*** *al-nafs* (preserving life) and ***ḥifẓ*** *al-nasl* (preserving progeny). Environmental contamination may create exposure pathways relevant to disease and long-term well-being, but this study contains no clinical or intergenerational measurements capable of demonstrating those outcomes in the families concerned.

Thus, the integration of Fiqh Bī'ah into BIMWIN becomes a strategically relevant topic rather than a merely supplementary one, especially in regions such as the Brantas River Basin where water-quality degradation has been documented. BIMWIN offers a gateway to instill environmental responsibility as an act of religious devotion, linking daily domestic behavior with broader ecological consequences and divine accountability. Such efforts may help in redefining environmental care not merely as activism, but as *ibadah* (worship), deeply embedded in the Islamic vision of a just and sustainable society.

This ecological disruption, if left unaddressed, may increasingly threaten the national agenda for building harmonious families, especially as outlined in the objectives of BIMWIN, which aim to foster *sakīnah, mawaddah, wa raḥmah* households and prevent conflict, divorce, and domestic violence. The regulatory framework of BIMWIN has developed from Perdirjen Bimas Islam Number DJ.II/542 of 2013 to Circular Letter Number 2 of 2024, which requires prospective brides and grooms to participate, and most recently to

[56] Al-Gharanti, *Al-Bahr Al-Muhit Fi Tafsīr Al-Qur'ān*, 61.

Decision Number 1221 of 2025 discussed above.[57] Yet, in the materials examined, ecological stability is not explicitly articulated as a prerequisite for achieving these very goals. Dense riverbank settlement along parts of the Brantas increases the number of households whose domestic waste and wastewater may reach the river, although this study does not quantify that contribution. The reported field observations identified visible household refuse but did not quantify waste volumes or establish a causal attribution to urban expansion or infrastructure shortages; those structural factors are discussed through the documentary literature.

Normatively, the limited articulation of ecological conditions in the materials examined indicates room to develop the construction of family resilience within BIMWIN. The objectives of marriage under Article 1 of Law No. 1 of 1974 and Article 3 of the Compilation of Islamic Law should not be interpreted narrowly as requiring only harmonious interpersonal relations between husband and wife. A happy, enduring, and *sakīnah, mawaddah, wa raḥmah* family presupposes conditions that enable family members to maintain life, health, progeny, and property. Consequently, when ecological degradation demonstrably threatens these interests, environmental protection becomes normatively connected to the legal objectives of marriage itself. The integration of ecological responsibility into BIMWIN therefore does not create a new objective external to marriage law; rather, it expands the substantive interpretation of family resilience in response to ecological risks that directly affect the realization of existing marital objectives.

This substantive interpretation is also consistent with Indonesia's environmental legal framework. Law No. 32 of 2009 on Environmental Protection and Management (PPLH), as subsequently amended, establishes environmental protection as part of the legal obligation to preserve environmental functions and prevent pollution and environmental damage. Article 69 expressly prohibits acts that cause environmental pollution or damage and regulates the disposal of waste into environmental media. Accordingly, household practices that contribute to river pollution cannot be understood solely as matters of individual environmental ethics; they are also situated within a positive legal framework that requires the prevention of environmental harm.[58]

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[57] Kementerian Agama Republik Indonesia, *Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 1221 Tahun 2025 tentang Penyelenggaraan Bimbingan Perkawinan Calon Pengantin*, 22 Desember 2025. https://surat.sultrakemenag.id/assets/upload/surat_masuk/13242e41339e345509cf904e0ca8590d.pdf.

[58] Republik Indonesia, *Undang-Undang Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup*, Pasal 69, sebagaimana telah diubah terakhir dengan *Undang-Undang Nomor 6 Tahun 2023 tentang Penetapan Peraturan Pemerintah Pengganti Undang-Undang Nomor 2 Tahun 2022 tentang Cipta Kerja Menjadi Undang-Undang.*

The same preventive orientation is reflected in Law No. 17 of 2019 on Water Resources, which places the management of water resources within the principles of conservation, environmental sustainability, integration, and continuity.[59] In the context of the Brantas River Basin, these principles are particularly relevant because household activities occurring along the river are inseparable from the sustainability of water resources used by the wider community. Therefore, protecting river ecosystems constitutes not merely an ecological preference but part of the legal orientation toward maintaining the sustainability and public functions of water resources.

At the technical level, this convergence is reinforced by Government Regulation No. 22 of 2021, which regulates water quality standards and the control of pollution in water sources, including rivers, thereby providing an operational basis for the concept of *ḍarar* in fiqh principles. In household waste management, Law No. 18 of 2008 requires every person to reduce and manage waste in an environmentally responsible manner and prohibits the disposal of waste in unauthorized locations. These provisions are reinforced at the local level through Malang City Regional Regulation No. 7 of 2021 on Waste Management. Its relevance to the Brantas River Basin is evident from socio-legal research showing that administrative law enforcement against the prohibition of dumping waste into rivers has not yet significantly altered public behavior[60]This reinforces the argument that a comprehensive positive legal framework must be accompanied by the internalization of ethical and religious values. In this context, Fiqh Bī'ah, through BIMWIN, can serve as a complementary mechanism to foster ecological awareness and behavior before legal violations occur.

For the allocation of household duties in Table 2, the relevant statutory distinctions include the duties and prohibitions under Law No. 18 of 2008 concerning Waste Management and the local waste-management provisions in Malang City Regulation No. 7 of 2021.[61] Household obligations should not be interpreted as transferring the statutory responsibility for collective waste-management facilities to individual families.[62]

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[59] Republik Indonesia, *Undang-Undang Nomor 17 Tahun 2019 tentang Sumber Daya Air*.

[60] Mia Amalia, C. S. Salim, Hasanah Subahli Adjrun, "Environmental Law Enforcement in the Citarum River Pollution Case: Lessons from the UK and India" *Journal of Law, Environmental and Justice* 3, no. 2 (2025), https://doi.org/10.62264/jlej.v3i2.151.

[61] Republik Indonesia, Undang-Undang Nomor 18 Tahun 2008 tentang Pengelolaan Sampah, Pasal 12 ayat (1), Pasal 13, dan Pasal 29 ayat (1) huruf e, https://jdih.dpr.go.id/setjen/detail-dokumen/tipe/uu/id/145.

[62] Kota Malang, Peraturan Daerah Nomor 7 Tahun 2021 tentang Pengelolaan Sampah, Pasal 22–24, 44–45, https://peraturan.bpk.go.id/Details/262835/perda-kota-malang-no-7-tahun-2021.

The relationship between these positive legal obligations and Fiqh Bī'ah demonstrates a normative convergence between national environmental law and Islamic environmental jurisprudence. While positive law establishes formal obligations to prevent pollution and protect environmental sustainability, Fiqh Bī'ah reinforces these obligations through religious-ethical principles that prohibit environmental destruction and place ecological protection within human responsibility. Contemporary legal scholarship has similarly identified the potential complementarity between Islamic environmental norms and Indonesian environmental law, particularly in strengthening moral responsibility, community participation, and legal compliance in environmental protection.[63]

Normative convergence does not mean that the two legal systems derive authority or sanctions from the same source. The statutory prohibition of pollution operates through defined public duties, administrative oversight, and enforcement mechanisms; a corresponding Islamic legal assessment requires its own reasoning about the nature of the conduct and the harm it occasions. A regulatory violation therefore cannot, without further jurisprudential analysis, be treated as an automatically identical category of religious obligation or prohibition. Conversely, the recognition of an ethical duty within Fiqh Bī'ah does not relieve municipal authorities of the infrastructural and enforcement responsibilities assigned by positive law. The analytical value of their interaction lies in complementarity between public regulatory capacity and preventive moral education, not in collapsing one system into the other.

The vulnerabilities listed in the earlier Fondasi Keluarga Sakinah material, noted above, must be distinguished from the operative 2025 BIMWIN framework.[64] The materials examined do not articulate prevention of household waste and river pollution as separate educational outcomes, although this finding is limited to the identified documents. In the authors' assessment, the absence of ***ḥifẓ*** *al-bī'ah* from these materials represents a significant gap between Islamic ecological theology and applied religious guidance. The three KUA heads did not frame the issue in these terms, but each supported strengthening environmental responsibility in marriage guidance.

From a legal-policy perspective, the documentary omission identifies an opportunity to connect established BIMWIN family-resilience objectives with ecological risk pathways documented in the environmental literature; it does not establish measured impacts on the sampled families. The inclusion of domestic violence, drug abuse, pornography, radicalism, and conflict areas in the Family Resilience Chapter indicates that BIMWIN is normatively designed to anticipate

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[63] Andi Najemi and Mohamad Rapik, "Islamizing Environmental Law in Indonesia: Rethinking the Green Fatwa," *Jambe Law Journal* 7, no. 1 (2024): 253–274, https://doi.org/10.22437/home.v7i1.290.

[64] Rofiah et al., *Fondasi Keluarga Sakinah*, 12.

external and internal conditions capable of undermining family resilience. Environmental hazards may affect families through water-quality exposure, threats to property, and additional economic or psychological pressures; the frequency and magnitude of these mechanisms among Brantas households were not measured. Recent studies on Muslim families affected by climate change similarly demonstrate that ecological changes directly shape patterns of family resilience and require families to develop adaptive social, economic, and religious responses.[65] Therefore, incorporating ecological risk into BIMWIN does not require changing the fundamental purpose of the program. Rather, it requires a contextual development of its preventive function so that the concept of family resilience responds to contemporary forms of harm.

This interpretation is consistent with the principle of *al-ḍarar yuzāl*, because a state-facilitated preventive program should address identifiable forms of harm before they materialize within family life.[66] It is also consistent with *dar' al-mafāsid muqaddam ʿalā jalb al-maṣāliḥ*, since preventing ecological harm that threatens life, health, progeny, and property takes normative priority over the pursuit of additional benefits; a preventive program that already seeks to avert harm to the family therefore has reason to include such harm within its scope. This reasoning demonstrates that environmental legal instruments are consistent with *maqāṣid al-sharīʿah* insofar as they regulate human–environment relations through the realization of benefit (*jalb al-maṣāliḥ*) and prevention of environmental harm (*dar' al-mafāsid*).[67] This position is further strengthened by contemporary scholarship on Islamic responses to climate change, which places the obligation to protect the environment and the prohibition of ecological destruction within the principle of dar' al-mafāsid *muqaddam ʿalā jalb al-maṣāliḥ*.[68] Accordingly, mainstreaming Fiqh Bī'ah within BIMWIN can be legally conceptualized not merely as an additional environmental lesson, but as an

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[65] A. Zaenurrosyid, Alias Azhar, Uswatun Hasanah, and Hidayatus Sholihah, "Family Resilience in Coastal Java Communities in the Context of Climate Change: Perspectives from Walsh and Islamic Law," *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 8, no. 1 (2024): 109–129, https://doi.org/10.30659/jua.v8i1.35062.

[66] Sutopo, Anas Alhifni, and Moh. Chozin Asror, "Konseling Pranikah sebagai Strategi Penguatan Ketahanan Keluarga: Studi Kualitatif Pelaksanaan Bimbingan Perkawinan di KUA Paciran," *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 13, no. 1 (2026), https://doi.org/10.53627/jam.v13i1.5981.

[67] Achmad Muchsin, "Relationship Between Environmental Permitting Laws and Economic Development from the Perspective of Maqashid al-Shariah," *Prophetic Law Review* 6, no. 2 (2024): 263–286, https://doi.org/10.20885/PLR.vol6.iss2.art6.

[68] Fakhriy Ahmad, "Fatwa Majelis Ulama Indonesia dalam Merespons Tantangan Perubahan Iklim Global: Analisis *Maqāṣid al-Shari'ah* dan Difusi Inovasi," *Jurnal Pemuliaan Lingkungan Hidup dan Sumber Daya Alam* 2, no. 02 (2025), https://jurnal.mui.or.id/index.php/lplhsda/article/view/28.

extension of BIMWIN's existing preventive mandate to protect the conditions necessary for sustainable family resilience.

The mainstreaming of Fiqh Bī'ah within BIMWIN should not, however, stop at the transmission of abstract ecological values. The centrality of law within Islamic intellectual tradition has long been recognized in Islamic legal scholarship. Joseph Schacht famously described Islamic law as "the epitome of Islamic thought," emphasizing its position as a distinctive manifestation of the Islamic way of life.[69] In this sense, the use of Fiqh Bī'ah as an analytical framework requires ecological principles to move beyond ethical consciousness toward normative guidance concerning concrete human conduct. In the context of the Brantas River Basin, the legal characterization of such conduct can be determined by examining its consequences (*ma'ālāt al-afʿāl*) and the harm (*ḍarar/mafsadah*) it produces. The consideration of *ma'ālāt al-afʿāl* requires attention to the foreseeable consequences of conduct, particularly where such consequences determine whether an action realizes *maṣlaḥah* or produces *mafsadah*.[70] Where household conduct demonstrably contributes to water pollution, health risks, flooding, or damage to the interests of the wider community, the prohibition of *fasād fī al-arḍ*, together with the principles of *al-ḍarar yuzāl* and *dar' al-mafāsid muqaddam ʿalā jalb al-maṣāliḥ*, provides a normative basis for moving from general ecological ethics toward concrete legal guidance.

The jurisprudential evaluation of foreseeable outcomes follows al-Shāṭibī's treatment of *ma'ālāt al-afʿāl* in *al-Muwāfaqāt*: the legal assessment of conduct must consider the consequences to which it leads, including whether a formally permissible act foreseeably produces harm. This framework does not remove the need to establish relevant facts or to distinguish individual, communal, and governmental duties. In the Brantas context, the classification below is therefore conditional on knowledge, risk, proportionality, available facilities, and the actor's capacity.[71]

On this basis, intentionally dumping household solid waste or domestic wastewater into the river, when the resulting environmental harm is known or reasonably foreseeable, can be classified as *ḥarām*. Other practices require a more conditional ruling. Providing an ordinary household waste receptacle may be

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[69] Joseph Schacht, *An Introduction to Islamic Law* (Oxford: Clarendon Press, 1964), 1.

[70] Muhammad Shahrul Ifwat Ishak and Nur Syahirah Mohammad Nasir, "The Principle of Maalat Af'al and Its Application in Dealing with the Issue of Women Converting without Their Husbands: A Case Study in the UK," *Islamiyyat* 44, no. 1 (2022): 221–230, https://doi.org/10.17576/islamiyyat-2022-4401-19.

[71] Abū Isḥāq Ibrāhīm ibn Mūsā al-Shāṭibī, Al-Muwāfaqāt, Kitāb al-Ijtihād, al-masʾalah al-ʿāshirah: "al-naẓar fī maʾālāt al-afʿāl muʿtabar maqṣūd sharʿan," vol. 5, 177–178; see also Jabatan Mufti Wilayah Persekutuan, "Irsyad Usul Fiqh Siri Ke-75," https://www.muftiwp.gov.my/ms/artikel/irsyad-usul-fiqh/5916-irsyad-usul-fiqh-siri-ke-75-pengertian-fiqh-al-maalat-dan-praktiknya-dalam-konteks-di-malaysia.

wājib when it is necessary, proportionate, and feasible for complying with the duty to avoid harmful disposal; separate recycling containers or sorting are not unconditionally obligatory where segregated collection and processing facilities do not exist. Sorting may become *wājib* where a functioning local system or applicable regulation makes it necessary, while reducing excessive consumption is evaluated in light of *isrāf*, available alternatives, actual harm, and binding rules. River clean-up is generally commendable, but may become a collective duty (*wājib kifāyah*) only where pollution or blockage creates a concrete threat to life, health, or property, an official determination or warning has been issued, and an adequate response cannot await government intervention (Table 2). These conditional judgments distinguish households' duties from the infrastructure and enforcement responsibilities borne by public authorities.[72]

Accordingly, the informants' support for ecological awareness provides a practical institutional rationale for including Fiqh Bī'ah within BIMWIN. The legal classification itself, however, is the authors' normative analysis of Islamic and Indonesian legal sources, not a set of rulings personally formulated by the interviewees.

The proposed classifications of household ecological conduct, their scriptural and jurisprudential bases, and their relationship to Indonesian positive law are presented in Table 2. The classification distinguishes unconditional prohibitions from duties dependent upon available infrastructure, foreseeable harm, and the legal capacity of individuals, communities, and public authorities.

Table 2. Conditional Classification of *Taklīfī* Rulings on Household Ecological Conduct in the Brantas Watershed within the Framework of Fiqh Bī'ah

No	Household Ecological Conduct	Taklīfī Ruling	Scriptural Basis/Legal Maxim	Relationship to Indonesian Positive Law
1	Intentionally disposing of household wastewater or solid waste into the river	*Ḥarām*	Q.S. al-Aʿrāf [7]:56, prohibiting *fasād fī al-arḍ; al-ḍarar yuzāl*	Law No. 32/2009, Art. 69; Law No. 18/2008, Art. 29(1)(e); Malang City Regulation No. 7/2021
2	Providing and using a household waste receptacle; providing separate bins where segregated collection or a waste bank is available	Conditionally *wājib* (individual/household) for a basic waste receptacle; separate recycling receptacles are *sunnah mu'akkadah* while segregation infrastructure is unavailable, in line	*Mā lā yatimm al-wājib illā bihi fa-huwa wājib* applies only when the means is necessary, proportionate, available, and within the person's capacity (*al-wasā'il lahā aḥkām al-maqāṣid*); Q.S. al-Baqarah *[2]:286*	Law No. 18/2008, Art. 12(1); Art. 13 (area managers, rather than households, are charged with providing sorting facilities)

[72] Aqib Zuhri Adi Kusuma, Husein Aziz, and Mohamad Muhtarom Ali, "Application of Fiqih Rules in the Interpretation of Ecological Verses in the Interpretation of Marah Labid," *Jurnal Studi Al-Qur'an* 21, no. 2 (2025): 153–168, https://doi.org/10.21009/JSQ.21.2.01.

		with the ruling on sorting (No. 3)		
3	Separating organic and inorganic waste before disposal	Conditionally *wājib* (individual) where segregated collection/processing systems exist or a local rule requires sorting; *sunnah muʾakkadah* where such systems do not yet exist	The means-to-an-end principle applies when sorting is genuinely necessary to avoid ḍarar (and is followed by separate treatment), with a proportionate burden; *taṣarruf al-imām ʿalā al-raʿiyyah manūṭ bi al-maṣlaḥah; maṣlaḥah mursalah*	Law No. 18/2008, Art. 12(1); local regulations on waste management
4	Using single-use plastics and consuming excessively	*Mubāḥ* when used as needed and disposed of properly; makrūh when use exceeds needs despite accessible, affordable alternatives (*isrāf*); *ḥarām* when disposal into water or burning causes actual ḍarar, or an applicable legal prohibition is violated	Q.S. al-Aʿrāf [7]:31 (*isrāf*) and Q.S. al-Isrā' [17]:26–27 (tabdhīr); *lā ḍarar wa lā ḍirār; al-ḥukm yadūru maʿa ʿillatihi wujūdan wa ʿadaman (ʿillah:* actual harm*)*	Law No. 18/2008, Art. 12(1), on reducing waste; local policies restricting single-use plastics
5	Participating in communal riverbank or watershed clean-up	Sunnah; becomes *wājib kifāyah* for capable riverbank residents in an ecological emergency only if: (a) pollution/blockage creates a concrete threat to life, health, or property (flood, outbreak, or water crisis); (b) an official determination or warning has been issued; and (c) an adequate response cannot await government intervention	*Al-ḍarar yuzāl; al-ḍarar yudfaʿ bi qadr al-imkān; yutaḥammal al-ḍarar al-khāṣṣ li-dafʿ al-ḍarar al-ʿāmm; communal farḍ kifāyah for public welfare* (al-Shāṭibī, al-Muwāfaqāt); Q.S. al-Mā'idah [5]:2 (*taʿāwun*)	Malang City Regulation No. 7/2021, on community participation; Law No. 24/2007, on Disaster Management (public participation)
6	Teaching children basic ecological literacy (avoiding littering, saving water, and sorting waste)	*Wajib* for parents insofar as basic ethical instruction and avoidance of harm form part of religious and moral education; further ecological learning is *sunnah*	Q.S. al-Taḥrīm [66]:6; the ḥadīth *kullukum rāʿin*; the prohibition of *fasād fi al-arḍ* as basic moral teaching; *ḥifẓ al-nasl*	Law No. 1/1974, Art. 45(1), on parental educational duties; Compilation of Islamic Law, Art. 77(3), on children's religious education

7	Managing domestic waste and wastewater so that water bodies are not polluted	Individual (*wājib*): use available toilets, septic tanks, and drains and avoid discharging wastewater directly into the river; collective (*wājib kifāyah*): community arrangements such as communal wastewater treatment (IPAL) and waste banks; government: provision of collection, TPS 3R, final disposal (TPA), and wastewater-treatment facilities	*ḥifẓ al-nafs; al-ḍarar yuzāl;al-ḍarar yuzāl; Q.S. al-Baqarah [2]:286; taṣarruf al-imām ʿalā al-raʿiyyah manūṭ bi al-maṣlaḥah*	Law No. 32/2009, Arts. 20 and 67; Law No. 18/2008, Arts. 5–6 (government duties) and 12 (individual obligations); Government Regulation No. 22/2021
8	Allowing a family member to pollute the environment without warning or preventive action	Wājib to warn or prevent according to capacity (*bi qadr al-istiṭāʿah*) for the household head or family member able to do so; neglecting this duty where actual ḍarar is at stake may be *ḥarām*; the duty lapses for one lacking the capacity to intervene	*Amr maʿrūf nahy munkar* within the family; *Q.S. al-Taḥrīm [66]:6;* ḥadīth *kullukum rāʿin*; *al-ḍarar yuzāl; ḥifẓ al-bīʾah*	Relevant to the family's responsibility under Article 3 of the Compilation of Islamic Law

The three KUA heads' accounts provide institutional perspectives on Islamic environmental responsibility and perceived ecological risks for family life. These perspectives, combined with the reviewed BIMWIN guidance and environmental legislation, motivate a proposal rather than demonstrate an implemented or effective intervention. The ensuing model translates the conditional legal reasoning of Table 2 into an educational framework (Table 3) and a testable session prototype (Table 4).

Based on the foregoing legal and empirical analysis, mainstreaming Fiqh Bī'ah within BIMWIN should not be understood as establishing a separate formal educational curriculum. Rather, it is proposed as a substantive development of the existing BIMWIN framework by integrating ecological responsibility into its preventive function of strengthening family resilience. The proposed model therefore focuses on the normative foundation, substantive content, learning method, implementing actors, and evaluation of ecological readiness among prospective couples. This model maintains the existing objectives of BIMWIN while expanding its responsiveness to contemporary ecological risks that directly affect family life.

Table 3. Proposed Framework for Integrating Fiqh Bī'ah into BIMWIN

Component	Proposed Ideal Form	Implementation
Orientation	Ecological family resilience as part of *sakīnah, mawaddah, wa raḥmah*	Integrated into the family resilience perspective of BIMWIN
Normative foundation	Q.S. al-Aʿrāf [7]:56; khalīfah; *amānah*; *ḥifẓ al-bi'ah*; *maqāṣid al-sharīʿah*; *al-ḍarar yuzāl*	Thematic Islamic legal discussion
Core material	Relationship between environmental degradation, health, economy, psychological well-being, and family resilience	Case-based learning
Practical material	Locally feasible waste prevention; sorting where available collection and treatment services keep streams separate; reducing avoidable single-use waste	Demonstration linked to actual local waste collection, bank-sampah and wastewater arrangements
Learning method	Combination of religious guidance, case discussion, and ecological practice	BIMWIN facilitator + relevant environmental resource person
Evaluation	Basic ecological readiness of prospective couples: environmental awareness, household waste commitment, and sustainable household practices	Brief ecological-readiness self-assessment before and after the integrated activity; no formal examination

The proposed model does not require Fiqh Bī'ah to stand as a separate discipline detached from BIMWIN. Instead, the ecological dimension can be inserted into relevant family-resilience topics through religious explanation, localized case discussion, and practically feasible waste-management guidance. Whether household sorting is appropriate must be assessed against local collection and processing arrangements, because segregating waste at source is ineffective if subsequent services mix the waste again. The model is thus a proposal for institutional testing rather than an established curricular practice.[73]

Within the current BIMWIN framework, KUA facilitators may deliver ecological material in coordination with environmental-service personnel or locally available experts. The intended content covers the relationship between ecological harm and family resilience, conditional household responsibilities, local disposal services, and a brief ecological-readiness self-assessment. This allocation of functions does not remove the obligations of local authorities to provide collection and treatment infrastructure. Implementation remains

[73] Fahmi Makraja and Ramlah, "Implementation of Environmental Fiqh in Indonesia from the Perspective of *Maqāṣid as-Syari'ah* Jasser Auda," *Hukum Islam* 24, no. 2 (2024): 277–288, https://doi.org/10.24014/hi.v24i2.31378.

dependent on the applicable BIMWIN guidance, operational timetables, and facilities actually available in each KUA jurisdiction.[74]

Tables 2–5 form a connected legal-policy sequence: the conditional *taklīfī* classification of household conduct (Table 2), the framework for integrating ecological responsibility into BIMWIN (Table 3), the proposed ecological family-resilience learning component (Table 4), and its piloting parameters (Table 5). Within the BIMWIN session itself, the component occupies an indicative 30–45 minutes; any further discussion, exercises, or follow-up activities would take place outside the mandatory BIMWIN hours, for example through subsequent KUA family-counseling services. The mandatory BIMWIN curriculum must not be displaced, and the feasibility of this schedule remains to be tested through a limited KUA pilot.

Table 4. Design of an Ecological Family Resilience Session within the Fiqh Bī'ah-Based BIMWIN Module

Component	Description
Placement	The component is integrated into family-resilience material in the existing BIMWIN module rather than offered as a separate session. Approximately 30–45 minutes of ecological content are embedded in related topics, such as meeting household needs and reproductive health, without reducing any compulsory material; any further discussion, simulation, or follow-up activities take place outside the mandatory BIMWIN hours. All mandatory BIMWIN components must remain intact. The proposed allocation requires verification in a limited pilot at KUA offices near the Brantas watershed.
Learning Objectives	Prospective couples should be able to: (a) explain the position of environmental protection within *maqāṣid al-sharīʿah*; (b) identify conditional *taklīfī* rulings for household watershed conduct in Table 2; and (c) prepare a written commitment to manage household waste after marriage.
Core Materials	(1) Qur'anic sources (Q.S. al-Aʿrāf [7]:56 and [7]:31) and *qawā'id fiqhiyyah*; (2) evidence and concrete cases of degradation in the Brantas watershed; (3) the conditional *taklīfī* classifications in Table 2; and (4) waste separation and household waste management appropriate to locally available collection and processing systems.
Methods	Interactive guidance; discussion of the November 2021 flash flood in Batu; sorting simulations adapted to local services (collection schedule and categories, availability of waste banks, and the final destination of separated materials); mapping the route of household waste to its disposal or treatment site to distinguish household, community, and local-government responsibilities; group discussion; and a family ecological

[74] Lora Febrianti, Hamda Sulfinadia, and Amirulhakim Bin Ahmad Nadzri, "Guidance on Marriage and Islamic Family Law: Strengthening Family Resilience in Facing the Dynamics and Complexities of Contemporary Families," *Al-Mawarid Jurnal Syariah dan Hukum* 7, no. 1 (2025): 95–112, https://doi.org/10.20885/mawarid.vol7.iss1.art6.

	commitment, including using waste banks and reporting collection services that remix separated waste.
Media	Photographs and videos of the Brantas watershed, waste-sorting guidance posters, and family ecological-commitment worksheets.
Evaluation	A brief ecological-readiness self-assessment checklist administered before and after the learning activities to identify changes in understanding and behavioral preparedness, without a formal written examination.
Facilitators	BIMWIN marriage registrars or counselors oriented to the ecological material, with resource persons from the local environmental agency or academia where available.
Design Principle	Non-disruptive integration: no additional BIMWIN implementation day, no new institution, use of existing structures and resources, and adherence to the currently applicable BIMWIN regulatory framework.

The proposed component remains conceptual. It has not been validated empirically or tested for institutional feasibility, and it should not be presented as an established or effective intervention. Its operational requirements, institutional responsibilities, constraints, and evaluation indicators are summarized in Table 5.

Table 5. Operational Parameters and Evaluation Indicators for Piloting the Proposed Component

Aspect	Specification
Operational requirements	Facilitator orientation on Table 2 rulings; local data on collection schedules, waste banks, and treatment sites; short worksheet and self-assessment checklist
Institutional responsibilities	KUA: scheduling and facilitation; Ministry of Religious Affairs (regency/city office): approval and facilitator training; local environmental agency: technical resource persons and service information; universities: evaluation design
Learning objectives	As stated in Table 4; each objective is linked to one or more rulings in Table 2
Implementation constraints	Limited BIMWIN time; facilitator workload and expertise; uneven local waste services; participants' varying educational backgrounds; risk of shifting public responsibilities onto households
Evaluation indicators	Pre–post change in knowledge of household duties; stated intention to manage household waste; participant and facilitator acceptability; feasibility of time allocation; follow-up (e.g., 3–6 months) on self-reported household practices
Pilot design (proposed)	Limited pilot in two or three KUA offices near the Brantas, with comparison groups where feasible and mixed-method evaluation

The time allocation must be justified against the existing BIMWIN structure. Decision of the Director General of Islamic Community Guidance No. 1221 of 2025 concerning the Implementation of Marriage Counseling for Prospective Brides and Grooms stipulates that the counseling shall be conducted over 10 class hours (60 minutes each). The entire program consists of face-to-face counseling delivered in 5 sessions covering core topics over the

course of 1 (one) day. Within this structure, the proposed integrated content lasts 30–45 minutes, equivalent to approximately 0.5–0.75 class periods or approximately 5–7.5% of the total face-to-face time. This content is incorporated into the existing topics of meeting household needs and reproductive health (Table 4), rather than being added as a new session.

Conclusion

This study demonstrates that environmental degradation in the Brantas watershed constitutes a relevant ecological challenge to family resilience, particularly through potential threats to health, livelihoods, and household welfare. Although household waste represents an important target for preventive intervention, environmental degradation also reflects structural problems involving inadequate waste-management infrastructure, industrial activities, and limited regulatory enforcement. The institutional findings indicate that the heads of Religious Affairs Offices (KUA) recognize environmental protection as an integral part of Islamic responsibility. However, the reviewed marriage counseling (BIMWIN) materials have not explicitly incorporated ecological responsibility as a distinct learning competency.

From the perspective of Islamic law, environmental degradation constitutes potential *ḍarar* and *mafsadah* that threaten the realization of *maqāṣid al-sharīʿah*, particularly *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-nasl* (protection of progeny), and *ḥifẓ al-māl* (protection of property). Environmental preservation (*ḥifẓ al-bī'ah*) should therefore be understood as an integral means of safeguarding these established objectives rather than as an independent objective of Islamic law. The normative convergence between *Fiqh Bī'ah* and Indonesian environmental law provides a foundation for translating ecological responsibility into conditional *taklīfī* rulings based on the severity of harm, foreseeable consequences, proportionality, available infrastructure, and the capacity of the respective duty bearers.

The principal contribution of this study lies in the formulation of a conditional Islamic legal framework that differentiates individual, collective, and governmental ecological responsibilities and translates them into a proposed ecological family resilience component within BIMWIN. Theoretically, this framework extends the conventional understanding of family resilience in Islamic family law beyond interpersonal, psychological, and economic dimensions to encompass the ecological conditions necessary for sustainable family welfare. Institutionally, it positions premarital education as a complementary preventive mechanism that connects Islamic legal obligations with everyday household practices without transferring governmental environmental responsibilities to individual families.

The Ministry of Religious Affairs may consider piloting the proposed ecological component within the existing BIMWIN framework through

collaboration between KUA offices, environmental agencies, and academic institutions. Nevertheless, the limited number of informants, reliance on secondary environmental data, and absence of direct household-level assessments restrict the generalizability of the findings. Future research should involve prospective couples and riverbank communities and evaluate the institutional feasibility, educational outcomes, and long-term behavioral effectiveness of the proposed model across different ecological and institutional contexts.

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