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Sadd al-Dzari'ah as a Preventive Paradigm for SDGs-Based Waste Governance in Bandar Lampung City

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Abstract

Objective: This study aims to examine how the Sadd al-Dzari'ah principle of Islamic legal theory can be reconstructed into a preventive, SDGs-based governance model for urban waste management in Bandar Lampung City. **Theoretical framework:** The study draws on Sadd al-Dzari'ah and maqāṣid al-Sharī'ah as normative Islamic legal foundations, combined with New Institutionalism theory to explain the facilitative, catalytic, and regulatory roles of local government in environmental governance. **Literature review:** Existing studies on Islamic values and waste management have largely examined individual and community behavioral change, with limited attention given to how such values can be systematically institutionalized within local government policy or connected to the Sustainable Development Goals (SDGs) framework. **Methods:** This qualitative field research employs a descriptive-exploratory case study approach in Bandar Lampung City, using observation, documentation, and interviews with stakeholders of the City Environmental Agency, analyzed through content analysis and social theory analysis. **Results:** The findings show that the current waste management policy in Bandar Lampung City remains reactive and downstream-oriented; applying Sadd al-Dzari'ah principles allows its reconstruction into an upstream-based preventive model encompassing source segregation, strengthened preventive regulation, community participation, and industrial waste control. **Implications:** The study implies that Islamic normative principles can be operationalized as a systemic model of public environmental governance, helping local governments align waste management policy with SDG 11 (Sustainable Cities and Communities), SDG 12 (Responsible Consumption and Production), and SDG 13 (Climate Action). **Novelty:** Its novelty lies in integrating Sadd al-Dzari'ah with New Institutionalism theory to explain how Islamic ethical-legal values can be embedded in the facilitative, catalytic, and regulatory functions of local government, moving the discourse beyond prior studies that treat religious environmental ethics solely as a matter of individual moral education.

Keywords: sadd al-dzari'ah, preventive paradigm, environmental policy, sdgs, waste management

INTRODUCTION

Islam is a universal religion that carries the mission of 'rahmatan lil alamin', giving humanity a concept not only of ritual affairs, but also of worldly affairs, including economic systems, law enforcement, and political governance [1]. The problem of waste pollution in Indonesia has become a serious issue that demands great attention from various parties. Based on data from the Ministry of Environment and Forestry (MoEF), the amount of national waste generation reaches 68.5 million tons per year, with about 60% of it not being

handled properly. Plastic waste is a major problem, accounting for up to 14% of the nation's total waste, and most of it ends up in the ocean, threatening ecosystems and human health [2].

The waste problem in Bandar Lampung City is becoming increasingly concerning. Based on data from the city's Environment Agency, waste generation increased significantly from 619 tons per day in 2011 to 850 tons per day in 2023. At the same time, the city's capacity to manage waste has also increased, with the handling rate increasing from 586 tons per day to 845 tons per day. In total, the amount of waste processed in 2023 reached 304,200 tons [3].

The impact of waste pollution is not only limited to the environment, but also extends to the social and economic sectors. Environmental pollution due to waste can damage natural beauty, reduce the quality of public health, spread diseases, and increase the economic burden on waste management and the impact of losses caused [4]. Although the government has established some policies such as bans on the use of single-use plastics in some regions, their implementation still faces many obstacles, including a lack of public awareness and weak law enforcement.

Sadd al-Dzari'ah etymologically means intermediary, while according to the term Sadd al-Dzari'ah means something that serves as a bridge between prohibited and permissible behaviors. Thus, the legal provisions in Sadd al-Dzari'ah are always in accordance with the rules contained in the laws and regulations intended [5]. Therefore, if an act is committed that results in a violation of fiqh law, then that action is also haram. Similarly, if an action leads to what is permissible, then it is considered permissible, and if an action leads to what is obligatory, then it becomes obligatory, and if an action leads to something that is sunnah, then it becomes sunnah. Sadd al-Dzari'ah is to avoid taking actions to avoid harmful actions (al-mafsad), if indeed those actions will cause mafsadah. Sadd adzari'ah is a method in Islamic law to enforce the law by preventing or covering up the purpose of an act that seems to be considered good/permissible but can cause mafsadah or something that is forbidden. This principle is the basis for avoiding behaviors that are harmful to the environment. Preventing excessive consumption behavior, the consumption of single-use items, such as plastics, is often considered practical but leads to an accumulation of garbage that damages the environment [6]. Managing waste production, the habit of throwing away garbage may seem insignificant individually, but collectively it has a major impact on ecosystems. The Sadd al-Dzari'ah approach provides an ethical basis to support preventive policies in waste management. This effort not only creates socio-economic benefits but also reflects the collective responsibility in maintaining the environmental mandate given by Allah SWT. In addition, the application of Islamic law related to waste management and the environment is very important because seeing the high trust of the public in their daily lives, especially in waste management and the issue of environmental damage to climate change, a study conducted by the Foreign Policy Community of Indonesia states that clerics or religious leaders occupy the top affairs of 22% trusted by the public on the issue of environmental damage and change climate, while environmental activists received trust at 19%, followed by governments at 11%, and scientists at 9%. So there needs to be synergy between the government and the ulama in socializing environmental issues and waste management to policies based on Islamic principles. In addition, the Sadd al-Dzari'ah Principle is closely related to Sustainable Development Goals (SDGs) number 11 related to sustainable cities and communities, number 12 related to consumption and production management, and SDGs number 13 which emphasizes preventive efforts and handling climate change and environmental damage. The integration of values in Sadd al-Dzari'ah emphasizes the attitude of individual and corporate responsibility in the management of organic and non-organic waste and fosters public awareness of the importance of the environment, waste management, and climate change management [7].

Waste management in Indonesia has become a strategic issue along with the increasing volume of waste due to population growth and economic activity. The Indonesian

government has established various policies to address these challenges, both at the national and regional levels. At the national level, the Ministry of Environment and Forestry (MoEF) has issued regulations such as Law Number 18 of 2008 concerning Waste Management, which is the main legal basis for waste management. This regulation mandates a 3R (Reduce, Reuse, Recycle) approach to waste management and waste reduction at source [8]. In addition, there is a regulation. At the regional level, each city has specific regulations tailored to the needs and characteristics of its region. For example, the City of Bandar Lampung regulates waste management through Regional Regulation (Perda) Number 6 of 2023 concerning Waste Management, which prioritizes the role of the community in environment-based waste management.

Ideally, waste management and policies, as well as final waste disposal sites, must be realized for environmental sustainability in Indonesia. Currently, some local governments sometimes fail to manage comprehensively from upstream to downstream, which can result in environmental pollution in land, air, and water. With proper management, especially the management of waste-based waste disposal based on the environment and education, as in the example in Banyumas Regency, Central Java, the operational flow of environment-based waste management and education is carried out as an effort to create a sustainable waste management system. The first stage begins with the collection of household waste, which is carried out separately based on its type, such as organic and inorganic. Organic waste is then processed into compost through controlled composting methods, while inorganic waste is recycled or reused through waste banks involving the active participation of local communities [9]. The next stage involves educating the public on the importance of reducing waste at the source, through training programs, environmental campaigns, and integrating environmental education in schools. Finally, non-recyclable waste is sent to Landfills with modern management technologies, such as sanitary landfill systems, which minimize negative impacts on the environment. In comparison, Singapore has a final waste management system integrated with advanced technology. Non-recyclable waste in Singapore is sent to modern incineration facilities, where waste is burned at high temperatures to generate electricity [10]. The residue in the form of incinerated ash is then safely managed at the Semakau landfill, which is designed as an environmentally friendly landfill with a waterproof coating to prevent soil and marine pollution. In addition, Singapore has consistently implemented educational programs for its citizens through public campaigns such as "Reduce, Reuse, Recycle" to reduce the amount of waste generated per capita.

Waste is a problem faced by various regions in Indonesia, with most of the waste being household waste and household waste. SIPSN data in 2020 shows that 47% of waste is not managed. Waste management areas are still limited in collection, transportation, and disposal [11]. The waste problem is a complex and difficult problem to handle. This is also what happens in the city of Bandar Lampung, where the amount of waste that enters the Bakung landfill every day reaches 850 tons, and the Bakung landfill only implements an open disposal system. The Bakung Landfill has been included in the less-than-ideal category to accommodate waste in Bandar Lampung City. The city of Bandar Lampung also received the title of the dirtiest big city in Indonesia, which was awarded by the Ministry of Environment and Forestry in 2019.

The occurrence of environmental damage in Indonesia, as well as in several other countries, does not grow linearly or individually. In some cases, environmental damage occurs through various ways that are caused. Therefore, it will be more difficult to observe them individually. To see the environmental damage caused by the waste problem. As Allah Ta'ala says in the Qur'an about the form of the greatness of Allah SWT and how the damage is shown by Allah SWT so that people are grateful and return to His path.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

It means: "There has been visible damage on land and in the sea caused by the actions of human hands, so that Allah will make them feel part of (the consequences of) their actions, so that they will return (to the right path)."

The Indonesian Ulema Council (MUI) has a high focus on our concern for the environment, with the existence of the Environmental and Natural Resources Conservation Center (LPLH SDA MUI). In particular, the advocacy and environmental conservation program is directed by this institution. Then, the strengthened MUI fatwa has also been issued specifically regarding environmental conservation. Among them are Fatwa No. 04 of 2014 concerning the Conservation of Endangered Animals to Maintain Ecosystem Balance, Fatwa No. 47 of 2014 concerning Waste Management to Prevent Environmental Damage, Fatwa No. 22 of 2011 concerning Environmentally Friendly Mining, and Fatwa No. 1 of the 2015 National Conference on the Utilization of Ziswaf for the Development of Clean Water Facilities and Community Sanitation.

The magnitude of Islam's concern for cleanliness can be seen from the order of guidelines listed in the Qur'an. The first surah that was revealed was about humans who know QS. al-Alaq :1-5. Meanwhile, the second surah that invites the public to pay attention to cleanliness is QS. al-Mudassir (74):4. Several propositions from the Qur'an and the hadith of the Prophet talk about cleanliness, including the following:

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رَبِّهِ رِجَالٌ مُّحَبُّونَ أَنْ
يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

"Do not perform prayers in it (the mosque) forever. Indeed, a mosque that was built based on piety from the first day is more entitled for you to perform prayers in it. In it some people like to clean themselves. God loves those who purify themselves" QS.at-Taubah (9): 108.

The explanation of the above verse illustrates that when you want to enter the mosque, you must be clean, free from impurity and hadas. Just like a person who purifies himself from a sane attitude and distances himself from sin and disobedience. Therefore, never deliberately want to dirty the place of worship; for example, people who have not taken a bath are prohibited from entering the mosque, and people who are menstruating are worried that their blood will drip.

Allah SWT says in QS. Maryam verse 13:

وَحَنَانًا مِّنَ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا

"(We also bestow upon him) the affection (of others) from Us and be clean (from sin). He is also a pious person."

Maintaining cleanliness is a form of obligation from Allah SWT. Therefore, maintaining cleanliness is also only done by those who are pious.

النَّظَافَةُ مِنَ الْإِيمَانِ

It means: "Hygiene is part of faith." (HR. al-Tirmidzi)

This hadith tells the story of a man who passed by on the road. Then he found a spiked branch that blocked the way of Muslims and was believed to disturb anyone who passed there. So he intended to cut off the branches and get them out of the way. The goal is not to harm others, especially Muslims. So God forgave his sins and admitted him to heaven. And the Messenger of Allah (peace and blessings of Allaah be upon him) saw that he had received the pleasure of Paradise thanks to his good deeds.

The description of the hadith illustrates how great the reward is for a Muslim who does good, just by throwing stones or gravel, mines or roadblocks that can endanger road users. This kind of awareness is still ignored by society; therefore, awareness is important in people's lives, spreading goodness from the smallest things to the biggest things.

It is forbidden to defile public places, as the Prophet Muhammad said, as follows:

"From Mu'ads ibn Jabal, the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Fear the three cursed things, namely defecating water in the spring, in the middle of the road and in the shelter." (HR. Abu Dawud).

The negative impact of solid waste that accumulates and cannot be broken down for a long time will pollute the soil. What is categorized as waste here is material that is no longer used (waste) because the main part has been taken by processing it into parts that are not liked and economically worthless. Looking at the phenomenon above, protecting the environment is something taught by religion; however, the country of Indonesia, which is majority Muslim, actually has obstacles in maintaining waste. This happens especially in big cities in Indonesia.

The Chief Expert Research Officer of the Oceanographic Research Center of the National Research and Innovation Agency (BRIN), Muhammad Reza Cordova, said that Indonesia is the second largest contributor of plastic waste in the world [12]. The statement of the Director of the Environment, Tugas Satrijo Wiweko, quoted from Radio Republik Indonesia, revealed that the world will be filled with plastic waste, and it is very difficult to decompose in nature because plastic waste takes 350 years to decompose, and plastic waste itself has 8 billion tons. Meanwhile, Indonesia is ranked 5th as the largest producer of plastic waste in the world with a total of 9.13 tons. Indonesia is also ranked fifth in the world as the country that dumps the most plastic waste in the sea with a total of 56,333 tons. Nyoman Anom Fajaraditya Setiawan said that the waste is plastic waste with a volume of 187.2 million tons/year.

Various studies related to waste management and approaches based on religious values, such as research conducted by Hasballah, Kurniawati, and R. Aziz & Fauzan, analyze the relationship between Islamic values and environmental behavior in the context of household waste management. This study found that education based on religious values has a significant impact on increasing public awareness of the importance of maintaining environmental cleanliness [13]. However, these studies still focus on changing individual and community behavior, not systematically linking them to the sustainable global development framework (SDGs) or to the institutional structure of local governments.

This research expands on previous studies by placing waste management within the framework of the Sustainable Development Goals (specifically goal 11: sustainable cities and communities, goal 12: responsible consumption and production, and goal 13: climate action). The Sadd al-Dzari'ah approach is not only understood as a personal ethics to prevent environmental mafsadah, but also as a normative foundation for public policy design. The novelty of this research lies in the integration of the Islamic normative approach with the perspective of New Institutionalism, which examines how local governments play a role in shaping SDGs-based waste management practices through three institutional functions as a facilitator, by providing infrastructure, education, and space for community participation, as a catalyst, by encouraging collaboration between religious communities, especially the role of scholars, the private sector, and the community, and as a regulator, through policies, incentives, and sanctions that direct collective ecological behavior. Thus, this study not only discusses environmental ethics at the moral-religious level, but also explains how these values are institutionalized in governance to realize sustainable waste management based on SDGs at the city level. This study combines the Sadd al-Dzari'ah approach with the analysis of waste management policies in several major cities in Lampung. This aims to provide a new perspective in formulating environmental policies

that are not only based on regulations, but also on religious values to prevent mafsadah as a whole.

Based on research, Sadd adz-dzari'ah is a combination of 2 words consisting of the words Saddu and Adzari'ah. The word sadd means to close, while the word adzari'ah means meaning, purpose, and path. In the sense of ushul fiqh, Sadd adz-dzari'ah is "One issue seems permissible, but there is (the possibility) that it can lead to something that is forbidden (haram)". The Sadd al-Dzari'ah-based approach is relevant for integrating religious values into environmental policies, thus providing a foundation for preventing waste pollution more effectively. This research aims to explore how the principles of Sadd al-Dzari'ah can support environmentally friendly waste management policies based on Islamic values, while contributing to the achievement of the Sustainable Development Goals (SDGs), especially in the aspects of sustainable cities, responsible consumption and production, and action on climate change.

LITERATURE REVIEW

Classical uṣūl fiqh literature situates Sadd al-Dzari'ah as a preventive legal instrument that closes off an otherwise permissible action when it is likely to lead to harm (mafsadah). Ma'luf traces the term etymologically to sadd (to close) and dzari'ah (a means or pathway), underscoring that the doctrine regulates the means to an end rather than the end itself. Al-Zuhaili further situates Sadd al-Dzari'ah among the secondary sources of Islamic legal reasoning, alongside maṣlaḥah mursalah and istiḥsān, arguing that its strength lies in anticipating harm before it materializes rather than remedying it afterward [14]. Applied to environmental questions, this preventive logic reframes waste management from a problem of after-the-fact remediation into one of upstream design, which is precisely the gap this study addresses in the context of Bandar Lampung City.

Beyond Sadd al-Dzari'ah, a growing body of literature situates environmental protection within the broader objectives of maqāṣid al-sharī'ah, namely the preservation of religion, life, intellect, lineage, and property. 'Auda's systems-based reading of maqāṣid argues that classical legal objectives can be extended to encompass collective and civilizational interests such as environmental sustainability, rather than being limited to individual ritual and transactional matters [15]. In the Indonesian context, Firdaus links maqāṣid al-sharī'ah directly to the achievement of the SDGs, showing how Qur'anic environmental principles can be operationalized as policy benchmarks. These studies establish the normative bridge between Islamic legal theory and sustainability discourse, but they remain largely conceptual and rarely engage with a specific local government case, which this study seeks to complement.

A distinct strand of literature documents the textual basis of Islamic environmental ethics, drawing on Qur'anic verses and prophetic traditions concerning cleanliness, moderation, and the prohibition of causing earth damage. Yudha's study of the Indonesian Ulema Council (MUI) shows how the value of rahmatan lil 'alamin has been institutionalized through the Environmental and Natural Resources Conservation Center (LPLH SDA MUI) and a series of environment-related fatwas [16]. Complementing this, Rahmat, Masruchin, and Fauzan develop the concept of Islamic ecotheology around khalifah, mīzān, and maṣlaḥah to respond to the global environmental crisis, positioning humans as trustees responsible for ecological balance. Ghazali and Faizal similarly emphasize that Islamic education and legal-ecological analysis can raise environmental awareness among Muslim communities [17]. While these studies affirm the theological legitimacy of environmental concern in Islam, they generally stop short of translating these values into concrete institutional mechanisms for waste governance, a gap this study addresses through its policy-oriented focus.

At the empirical level, several studies have examined how Islamic values shape waste-related behavior. Nur Kholis conceptualizes waste management through the integration of

Islamic environmental ethics, state regulations, and behavioral governance, emphasizing that effective waste governance requires the convergence of moral awareness, legal compliance, and behavioral change [18]. Eikel Ginting highlights the role of Islamic values in community-based waste management, showing that religiously framed messaging increases participation in waste banks. Imran Hayat et al. al similarly find that Islamic education contributes to preventing environmental pollution by shaping early moral dispositions toward cleanliness [19]. Earlier foundational work by Safrizal conceptualizes *Sadd al-Dzari'ah* as a general prevention mechanism in Islamic law.

National data illustrates the scale of the waste problem that Indonesian policies must address: national waste generation reaches about 56.63 million tonnes per year, with about 60% left untreated, and plastic waste alone makes up about 20% of the national total, most of which is dumped into open landfills that pollute the environment and do not meet modern management standards [20]. At the regulatory level, Law No. 18 of 2008 concerning Waste Management mandates a Reduce-Reuse-Recycle (3R) approach and source-based waste reduction, operationalized further through Presidential Regulation No. 97 of 2017 on the National Policy and Strategy for Household Waste Management. At the local level, Bandar Lampung City Regional Regulation No. 6 of 2023 assigns a central role to community participation in environment-based waste management [21]. Despite this regulatory framework, empirical accounts of Bandar Lampung's Bakung landfill describe an open-dumping system operating beyond ideal capacity, a condition that contributed to the city being labeled the dirtiest large city in Indonesia by the Ministry of Environment and Forestry in 2019 [22]. This body of literature demonstrates that the regulatory architecture already exists on paper, but the literature is largely silent on why implementation remains reactive, which is the empirical puzzle this study investigates.

Comparative studies offer useful benchmarks for evaluating Bandar Lampung's waste governance. Banyumas Regency's environment-based waste management model, which combines household-level source segregation, composting, and community waste banks with school-based environmental education, has been documented as one of the more successful zero-waste-to-landfill initiatives in the ASEAN region. Singapore's integrated system, by contrast, relies on advanced incineration technology paired with the engineered Semakau landfill and sustained public education campaigns such as “Reduce, Reuse, Recycle” [23]. These cases show that successful waste governance combines upstream prevention (segregation, education) with downstream engineering solutions, reinforcing the argument that Bandar Lampung's current downstream-only orientation is a significant policy gap rather than an inevitability.

A further strand of literature connects environmental governance directly to the Sustainable Development Goals. Capah, Rachim, and Raharjo examine how community development programs under corporate social responsibility schemes operationalize SDG 12 on responsible consumption and production [24], while Negara et al. and Rahmat analyze the social dynamics and local wisdom that mitigate the implementation of SDG 13 on climate action in the Indonesian context. These studies confirm that SDGs 11, 12, and 13 are increasingly used as evaluative benchmarks for local environmental policy in Indonesia, yet few studies explicitly integrate a religious-normative lens, such as *Sadd al-Dzari'ah*, into this evaluative framework, a gap that motivates the present study's dual theoretical approach [25].

The literature reviewed above reveals three converging gaps. First, studies on *Sadd al-Dzari'ah* and *maqāṣid al-sharī'ah* in the environmental domain remain largely doctrinal and conceptual, with limited grounding in a specific local government case. Second, empirical studies on Islamic values and waste behavior concentrate on individual and community-level change, without systematically linking these values to institutional structures of local government or to the SDGs framework. Third, comparative and regulatory studies of waste governance in Indonesia describe policy content and implementation outcomes but do not draw on Islamic normative theory to explain why policies remain reactive rather than

preventive [26]. This study addresses these gaps by reconstructing *Sadd al-Dzari'ah* as a preventive paradigm for SDGs-based waste governance and by combining it with New Institutionalism theory to explain the facilitative, catalytic, and regulatory functions of local government, thereby bridging Islamic legal theory, empirical policy analysis, and the global sustainability agenda within a single analytical framework.

METHODOLOGY

This research is a descriptive and exploratory field research. This study aims to describe and describe the implementation of *Sadd Al-Dzari'ah* in handling waste pollution and related government policies. This research was conducted at the Bandar Lampung City Environment Office. To achieve this goal, this study uses a case approach to examine the integration of policies implemented by each implementing unit. This study uses a data collection method through a documentation approach, which includes the collection of relevant documents according to the focus of the research. This process involves reading, recording, and citing documents that are then classified as primary and secondary data sources. The data source is the subject from which the data is obtained. This study utilizes primary and secondary data sources. Primary data sources were obtained through direct observation (participant observation) by actively involving stakeholders involved in waste management governance and policies in Bandar Lampung City.

The subjects of the study consisted of key stakeholders and decision-makers involved in waste management policies within the aforementioned. Environmental Agency, especially with the head of waste management, Ahmad Husna, and direct interviews with the head of the Bandar Lampung City Environmental Agency. Participants are selected based on their role in the decision-making process, and the eligibility criteria are their formal involvement in the implementation of environmental policies on solid waste management in the selected region. Inclusion criteria include active officials in the Environment Agency and Individuals involved in religious or legal advisory roles related to environmental ethics. Exclusion criteria include: administrative staff who are not directly involved in waste policy development and Regions outside the three designated case study areas. For data analysis, this study uses a combination of content analysis and social analysis. Content analysis is applied to systematically interpret textual data from policy, regulatory, and institutional communication documents. This approach is suitable for capturing real and latent content in written material. In addition, social theory analysis is used to interpret the underlying assumptions, ideological structures, and value systems that inform environmental policy, especially focusing on how Islamic principles such as *Sadd Al-Dzari'ah* are integrated into secular legislative frameworks based on the orientation contained in Sustainable Development Goals (SDGs) points 11, 12, and 13. This dual approach ensures descriptive accuracy and theoretical depth in analyzing the implementation of religious values in public environmental policy. Through this framework, the study not only explores the legal and procedural dimensions but also assesses how well these policies are aligned with Islamic environmental ethics and aligned with sustainable development goals.

RESULTS AND DISCUSSION

Waste Management Policy Based on the Principles of *Sadd Al-Dzari'ah*

Sadd al-Dzari'ah, as one of the methods of Islamic law, serves to prevent the occurrence of *mafsadah* or greater damage due to actions that were originally permitted (*mubah*) [27]. This principle is relevant in the context of waste management policies and the 12th Sustainable Development Goals (SDGs) related to responsible Consumption and Production management, in addition to the principle of *Saad Adzariah* which emphasizes preventive actions before damage occurs (*mafsadah*), especially to prevent negative impacts caused by waste on the environment, health, and social life, this is the same as the goals of the 13th Sustainable Development Goals (SDGs) related to handling and climate

change prevention [28]. This study seeks to integrate the concept of *Sadd al-Dzari'ah* as a normative basis in waste management policies in Bandar Lampung City as an implementation of Sustainable Development Goals Nos. 11, 12, and 13.

Sadd al-Dzari'ah literally means "closing the gap". In Islamic legal terms, it refers to precautions against actions that, although seemingly permissible, can cause greater harm. Al-Ghazali explains that these preventive measures are rooted in the principles of *maṣāliḥ* (benefit) and *mafsadah* (danger), where priority is given to preventing *mafsadah* because of its destructive impact on society [29]. Ibn Qayyim al-Jawziyyah added that *Sadd al-Dzari'ah* aims to close the path to evil by regulating behavior that may have negative consequences in the long run [30]. In the context of public policy, this approach provides a normative justification for regulations that restrict certain actions in the public interest.

In the context of governance in Bandar Lampung City, it basically has a legal basis through Regional Regulation Number 6 of 2023 concerning waste management. This regulation regulates the systematic reduction, handling, and monitoring of waste, including community participation in sustainable waste management efforts. However, in terms of implementation, the approach used is still conventional and still faces various structural and technical problems. Based on data from the Bandar Lampung City Environment Agency, the volume of waste produced by the community reaches more than 700 tons per day, while the capacity of the Bakung Final Disposal Site (TPA) as the only waste collection location in the city has exceeded its ideal capacity [31]. Most waste does not undergo a sorting process and is directly disposed of in landfills through conventional transportation systems, without significant technology-based processing or recycling strategies. In *Sadd al-Dzari'ah*'s perspective, this situation reflects the weak prevention efforts of the city government in covering up the potential for environmental damage (*mafsadah*) due to ineffective waste management. Policies that are reactive and not accompanied by a control system based on the principle of prevention are contrary to the spirit of the Sustainable Development Goals (SDGs) and *maqāṣid al-sharī'ah*, which emphasize responsible consumption and production governance in handling climate change to protect lives, minds, and the environment.

Waste-related problems in Bandar Lampung are firmly rooted not only in technical shortcomings but also in systemic weaknesses. In the city of Rajabasa, for example, a study by M. M. Huda and N. Natalina reported that about 25 tons of garbage are generated every day [32]. However, the city continues to struggle due to an inadequate number of waste transport vehicles, insufficient temporary landfills (TPS), and low community involvement. In a similar case, F. et al. found that 74.9% of households in Kaliawi Persada do not manage their household waste properly, which is closely related to the high rate of diarrheal diseases in the area. In addition, industrial waste in Bandar Lampung is a problem that adds to environmental damage, unintegrated industrial waste treatment makes industrial waste in the city of Bandar Lampung disposed of in the Bakung Landfill which results in polluted water, air, and soil, in addition to industrial waste adding to environmental damage, because it contains toxic substances, moreover the waste is disposed of through the drainage of residents into the Ketegungan river [33]. This condition indicates a significant risk of environmental degradation (*mafsadah*) that the principle of *Sadd al-Dzari'ah* seeks to prevent through preventive measures. In response to these challenges, the Bandar Lampung city government has made efforts such as expanding the garbage collection fleet and implementing routine sanitation programs. At the provincial level, Governor Rahmat Mirzani Djausal has advocated for the development of Waste-to-Energy (PLTSa) facilities, proposing their inclusion in the list of National Strategic Projects (PSN) [34]. In addition, the provincial government has attracted foreign investment, notably from Malaysian company Cita Global, to help develop energy solutions derived from municipal and agricultural waste. If anchored within the framework of *Sadd al-Dzari'ah*, this policy could initiate a shift towards a more proactive and ethically-based model of waste management, one that protects public health (*ḥifẓ al-naḥs*) and preserves the environment (*ḥifẓ al-bi'ah*).

In the context of industrial waste management, the regulatory instruments for its prevention have been expressly regulated in Indonesian environmental laws and regulations which, if framed through *Sadd al-Dzari'ah*, will emphasize preventive measures against industrial mafsadah [35]. The basic principle of *Sadd al-Dzari'ah* normatively emphasizes the closing of potential gaps (mafsadah) before they occur, so that policy direction is not only responsive but also preventive. Regulation No. 32 of 2009 concerning Environmental Protection and Management and its derivatives require the industry to have a B3 (Hazardous and Toxic Materials) waste management permit, as well as meet strict technical standards for designated facilities in industrial waste handling. These regulations require: separation of hazardous wastes from the production chain, recording and reporting of waste, and treatment of waste according to national standards, so that potential waste can be suppressed before waste is discharged into the environment [36].

Table 1. *Sadd al-Dzari'ah*-Based Integrative Waste Management Policy Model

System Stage	Current Conditions	<i>Sadd al-Dzari'ah</i> Gap (Mafsadah Potential)	Reconstruction of <i>Sadd al-Dzari'ah</i> (Preventive)	Linkage of SDGs
Production	Dominant disposable products	A surge in waste generation	Restriction of unfriendly materials lingkungan & eco-design	SDGs 12
Consumption	Community's consumptive behavior	Garbage Accumulation	Religious Education & Green Consumption Incentives	SDGs 11 and 12
Source Sorting	Low sorting	Mixed waste → landfill load	Mandatory sorting + administrative sanctions	SDG 11
Collection	Direct transport system to landfill	Overload & pollution	Community-based TPS3R	SDGs 11
Processing	Minimal recycling	Methane Gas & Leachate	Composting & material recovery	SDG 13
Industrial Waste	Weak integration	Heavy pollution (B3)	Preventive audits & strict permits	SDG 13
Final Disposal	Open dumping	Ecological damage	Sanitary landfill & waste-to-energy	SDG 13
Public Participation	Low	Government dependency	Scholar-community collaboration	SDG 11
Law Enforcement	Reactive	Repeated violations	Risk-based preventive sanctions	SDG 12

The implementation of *Sadd al-Dzari'ah*-based policies shows an interesting variation in the approach of the City of Bandar Lampung. The waste management policy at the Bakung Landfill uses the open disposal method, which is contrary to the principle of prevention. The implementation of *Sadd al-Dzari'ah* can encourage the use of more environmentally friendly waste treatment technology [37]. With increasing public awareness, some local policies have adopted preventive approaches such as waste bank programs. However, stronger regulatory support is needed to prevent illegal waste disposal practices. This system has a high risk of environmental pollution in land, water, and air. From the perspective of Islamic law, actions that open up a great opportunity for environmental

damage are categorized as a form of dzari'ah (wasilah) against mafsadah that must be prevented. According to Wahbah al-Zuhaili, sadd al-dzari'ah is used to close all paths that lead to damage or injustice, even though such actions are basically mubah (permissible) in substance [38]. This is where the relevance of the principle of sadd al-dzari'ah lies in the government's environmental policy. It is necessary not only to respond to damage, but also to anticipate it through regulations and technology that minimize potential hazards, such as the buildup of organic waste, methane gas, and diseases caused by household waste.

Local government efforts in managing waste continue to show progress. The Bandar Lampung City Environmental Agency (DLH) has implemented some programs such as plastic waste management education, household-based waste sorting training, and strengthening the Climate Village Program. The Climate Village is one of the government's strategies that involves residents in active environmental management, including aspects of household waste management [39].

Furthermore, the results of observations and interviews with officials from the Bandar Lampung City Environment Agency show that the main challenge lies in the lack of community involvement in waste management. The government has launched programs such as the "Waste Bank" and the "Environmentally Conscious Community Movement" (Germas Lingkungan), but community participation is still low due to a lack of education and sustainability in coaching [40]. In this case, the principles of Saad al-Dzari'ah and the Sustainable Development Goals point 11, pave the way for community welfare that must be implemented concretely through community-based or community-based empowerment programs that encourage waste management from the source. For example, the implementation of a household waste sorting system accompanied by zone-based incentives or regulations can be a real effort to pave the way for changes in people's behavior towards sustainable ecological practices.

Some challenges are still faced, one of which is the uneven distribution of waste management facilities and infrastructure, as well as the low consistency of program implementation in the field. Based on the results of interviews with DLH officials of Bandar Lampung City, the main obstacles in participatory-based management are low public awareness and budget limitations [41]. In fact, the principle of sadd al-dzari'ah demands anticipation and systemic planning that not only depends on reactive responses, but also prevention, including the allocation of resources for waste treatment before it becomes an environmental disaster.

The application of environmentally friendly technologies such as digital waste banks, processing organic waste into compost, and plastic recycling innovations is also beginning to be introduced. However, the adoption of this technology is still limited to specific communities and has not been evenly distributed throughout the city. The government still faces challenges in encouraging the widespread adoption of this technology due to the lack of education and incentive support for community-based waste management actors.

Geographical conditions and increasing population density in Bandar Lampung City will worsen the waste crisis if not handled seriously. Based on the city government's policy document, there are a number of strategic plans for the development of technology-based waste treatment facilities, but until 2025 their implementation is still limited to an experimental scale [42]. As a result, environmental damage due to piles of garbage, leachate pollution, and unpleasant odors from the Bakung Landfill has become a recurring problem every year. When viewed through the lens of Sadd al-Dzari'ah, leaving this condition without structural and systematic intervention is a form of negligence in preventing mafsadah. Therefore, it is necessary to integrate Islamic ethical principles in environmental policy, so that any potential damage can be seriously prevented from the beginning through responsive policies based on moral values.

The concept of Sadd al-Dzari'ah can be applied in waste management policies to prevent environmental damage. Some of the relevant points of this concept are the prevention of

environmental damage and the fact that waste pollution has a direct impact on the ecosystem. By applying the principles of *Sadd al-Dzari'ah*, policies can be directed to prevent actions that exacerbate pollution, such as the use of single-use plastics that are difficult to decompose. **Restrictions and Regulations:** Based on this principle, governments can establish regulations that limit the production of waste at its source, for example through mandatory recycling policies and prohibitions on the use of non-biodegradable materials [43].

The current waste management policy model of Bandar Lampung City is still dominated by downstream orientation through transportation and final disposal at landfills, while prevention approaches at the source level have not been firmly institutionalized. From the perspective of *Sadd al-Dzari'ah*, this kind of policy is not optimal because it has not systematically closed the path that has the potential to give birth to ecological *mafsadah*. Therefore, the reconstruction of the ideal policy needs to be directed at strengthening regulations on sorting from sources, the integration of prevention-based industrial waste management, and the institutionalization of the role of the community as a social instrument to cover environmental damage before it occurs.

Education and Public Awareness: *Sadd al-Dzari'ah* also encourages preventive measures in the form of education and campaigns to raise public awareness of the dangers of waste. These efforts reduce the potential for harm by forming environmentally friendly behaviors. The integration of the principle of *sadd al-dzari'ah* into waste management policy provides an important moral and theological dimension. This approach is in line with *maqāṣid al-sharī'ah* in preserving the environment (*ḥifẓ al-bi'ah*) as part of the maintenance of life (*ḥifẓ al-nafs*) and the social order (*ḥifẓ al-māl*). Thus, any policy formulated not only targets clear problem-solving, but also identifies potential causes that can cause environmental damage. Therefore, from the study of *saad al-dzari'ah* on waste and industrial waste processing in Bandar Lampung City, it is ideal for the Bandar Lampung city government, in this case the Environment Agency to provide an ideal management policy in the management of waste and industrial waste in Bandar Lampung City, so that it can minimize the adverse impact or *mafsadah* on the environment and the surrounding community and can utilize waste for the benefit of community before being discarded.

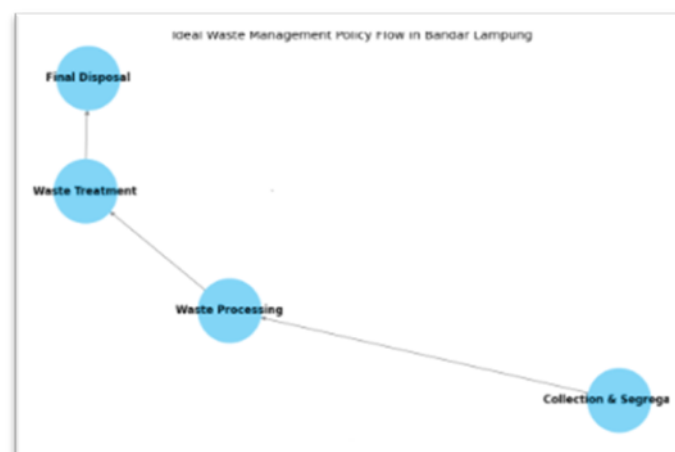


Figure 1. Ideal Waste Management Policy Flow in Bandar Lampung

This is in line with Jasser Auda's view of the need for the Islamic legal system (*fiqh*) to move towards a systemic and results-based approach [44]. In the context of waste management, *sadd al-dzari'ah* can be interpreted as an encouragement to form regulations and actions that prevent the emergence of long-term environmental hazards. By strengthening prevention aspects, such as through a ban on incineration, a ban on single-use plastics, and incentives for recyclers, regional policies will have a more sustainable durability and impact.

The integration of this value with the Sustainable Development Goals also encourages community empowerment, because efforts to prevent environmental damage cannot be done by the government alone. Collaboration is needed between governments, communities, religious institutions, and the private sector to form a collective awareness of the importance of protecting the environment. Therefore, *Sadd al-Dzari'ah* can be an ethical foundation that encourages the formation of environmental governance based on spirituality and social responsibility. In the future, the Bandar Lampung city government will develop a more advanced waste management system through recycling programs and community-based waste management. This is in line with the principles of *Sadd al-Dzari'ah* and the Sustainable Development Goals points 11, 12, and 13, which emphasize the prevention of damage from the beginning.

CONCLUSION

This study shows that waste management problems in Bandar Lampung City are not only caused by technical limitations, but also by policy paradigms that are still oriented towards end-of-pipe handling. This approach causes various loopholes (*dzari'ah*) that have the potential to cause environmental damage (*mafsadah*), such as excess capacity of landfills, water and air pollution, and low public awareness. Through the *Sadd al-Dzari'ah* approach, waste management policies are reconstructed into an upstream-based preventive system that closes potential damage from the beginning, including restrictions on waste production, resource separation obligations, strengthening community participation, industrial waste control, and preventive law enforcement. The integration of this principle is in line with *maqāṣid al-sharī'ah* in protecting life and the environment, while supporting the achievement of the Sustainable Development Goals (SDGs), especially SDG 11, SDG 12, and SDG 13. Thus, *Sadd al-Dzari'ah* not only functions as a normative Islamic legal concept, but can be operationalized as a systemic, preventive, and sustainable model of public environmental governance. Its implementation requires the collaboration of the government, the community, religious institutions, and the industrial sector so that waste management is no longer reactive, but part of sustainable city development based on ethics.

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Author Contribution

Gesit Yudha contributed to conceptualization, research design, data collection, and manuscript preparation. Agus Hermanto contributed to theoretical development, Islamic legal analysis, and interpretation of findings. Abdul Azis contributed to methodology, data analysis, and critical revision. Maulana Bagus Rahmat contributed to literature review, manuscript editing, and final approval of the submitted version.

Conflicts of Interest

The authors declare that there are no conflicts of interest related to this study. The research, entitled “*Sadd al-Dzari'ah* as a Preventive Paradigm for SDGs-Based Waste Governance in Bandar Lampung City,” was conducted independently without financial,

institutional, personal, or professional interests that could influence the research design, analysis, interpretation, or publication of the findings.

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