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## **Gambut Muslim Community and Their Environmental Conservation; Intertwin among Fiqh, Economy, and Policy Factors**

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### **Abstract**

Islamic eco-theology doctrines encourage believers to care for the environment and forbids destructive actions that could harm or degrade the environmental condition. However, in recent years, many paddy fields and peatlands in Banjar Regency, which should have been preserved for environmental restoration, have been transformed into residential areas. Therefore, this research aims to explore factors influencing the conversion in the Gambut Subdistrict, Banjar Regency, ranging from a religious perspective or *fiqh*, the economic situation of local people, and relevant regulation enforcement. The research is a field study with a mixed-method approach. Data collection involved 120 respondents residing in the Gambut Subdistrict. Additionally, interviews were conducted with community leaders, organizational representatives, and local government officials. Using a multiple regression approach, the study found that since 2000, 55 new residential complexes have been constructed in the region. The research findings reveal that although economic factors have a minimal impact on environmental conservation variables, *fiqh* perspectives, and policy variables do affect significantly. These three factors, namely *fiqh* perspectives, economic factors, and policies collectively exert a significant influence on environmental conservation. Qualitatively, the

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primary cause of the conversion of paddy fields and peatlands into residential areas is the lack of environmental *fiqh* literacy. This deficiency has resulted in low awareness of the importance of preserving paddy fields and peatlands as environmental support areas, leaving them vulnerable to encroachment by capital owners eager to develop residential areas. Furthermore, weak oversight by authorities and policymakers has exacerbated this situation.

**Keywords:**

Conservation; Economy; *Fiqh* Environment;  
Muslim Community; Policy

**Introduction**

Ecocentrism is derived from the concept of *eco-tawhīd* (unity with nature under the oneness of God), serving as the foundation for the ideal relationship between humans and the environment in Islam. It teaches that the harmony of nature depends on how fairly humans maintain and care for the environment. The indicators of this ecocentric concept are institutionalized through various religious practices, such as *ṭahārah* (beauty and cleanliness), *zirá'ah* (greening and planting), *siqāyah* (taking care of plants), and *iḥyā' al-mawāt* (reviving barren land).<sup>1</sup> This concept encourages every Muslim to preserve the environment so that it continues to function ecologically.

Additionally, in terms of environmental preservation, Islam teaches the concept and practice of *ḥimā* (protected forests) to maintain fertility of forests in order to provide food, water, and energy sources for both humans and animals.<sup>2</sup> These ideas clearly aim

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<sup>1</sup> Yusuf Al-Qardhawi, *Ri'āyat al-Bī'ah fī Syarī'at al-Islām* (Qahirah: Dar asy-Syuruq, 2001); Mujiyono Abdillah, *Teologi Lingkungan Islam* (Jakarta: PPS UIN Syahid Jakarta, 2001); Roki Ananda and Zainuddin Zainuddin, "Integrasi Fikih, Sosial dan Pelestarian Lingkungan (Studi Tentang Kepemilikan Lubuk Larangan Koto Baru Solok)," *JISRAH: Jurnal Integrasi Ilmu Syariah* 4, no. 2 (2023): 185–95, <https://doi.org/10.31958/jisrah.v4i2.10148>; Muhaemin Latif et al., "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 3 (2023): 1734–56, <https://doi.org/10.22373/sjhk.v7i3.18905>.

<sup>2</sup> Muhammad bin 'Ali bin Muhammad asy- Syauckani, *Nayl al-Awtār min Aḥādīs: Sayyid al-Akhyār Syarḥ Muntaqā al-Akḥbār Jilid III Juz V* (Beirut: Dar al-Kutub al-Ilmiyah, 1995); Sukarni and Hafini Bin Mahmud, "Development and Concept of

for Muslims to become pioneers in environmental restoration and conservation. The Prophet Muhammad emphasized that "humans share three things: pasture, water, and fire (energy)." In a narration by Abu Dawud and Ahmad, Muhammad transformed the ownership of *ḥimā* (pre-Prophet era protected lands) from private property into communal ownership for several tribes.<sup>3</sup> The *ḥimā* existed in An-Naqi' during the Prophet's time, while *ḥimā* in Sharaf and Rabazah also developed during the rule of Umar. The basic concepts of environmental appreciation were developed in environmental *fiqh* which views humans as the main agents for preserving and rehabilitating nature.<sup>4</sup>

The idealization of Islam in affirming environmental consciousness has not yet smoothly aligned with empirical reality.<sup>5</sup> Several fertile agricultural areas owned by Muslim farmers could potentially be converted into residential zones or commercial centers due to various factors. The direct impact of this land conversion is the decline in agricultural yields, leading to a shortage in food supply. Similarly, flood protection areas, which are legally designated as restricted zones, could be transformed into other areas that are more disaster-prone. This has been observed in the Gambut District of Banjar Regency, the focus area of this research. There exists an

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Environmental Fiqh in the Works of Banjar Scholars: Historical and Thought Analysis," *Syariah: Jurnal Hukum dan Pemikiran* 24, no. 1 (2024): 172-88, <https://doi.org/10.18592/sjhp.v24i1.12906>; W Wahdah, H Hanafiah, and S Sukarni, "Fikih Lokalitas: Dimensi Teologis dan Sufistik dalam Kajian Fikih Masyarakat Banjar," *Innovative: Journal of Social Science Research* 3, no. 1 (2023): 4918-30, <https://doi.org/https://doi.org/10.18592/sjhp.v24i1.12906>.

<sup>3</sup> Abu Yusuf, *Kitāb Al-Kharāj* (Beirut: Dar al-Ma'rifah, 1979).

<sup>4</sup> Muhammad Ridwansyah, "Degresasi Fikih Lingkungan dalam Qanun Aceh," in *Konferensi Integrasi Interkoneksi Islam dan Sains*, vol. 4, 2022, 418-24, <https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3259>; Ridwan Nurdin and Muhammad Ridwansyah, "Aceh, Qanun and National Law: Study on Legal Development Orientation," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020): 108-31, <https://doi.org/http://dx.doi.org/10.22373/sjkh.v4i1.6416>.

<sup>5</sup> Xiaolian Liu et al., "Recycling in Textile Sector: A New Circular Economy Approach Towards Ecology and Environmental Sustainability," *Frontiers in Environmental Science* 10, no. 929710 (2022): 1-9, <https://doi.org/10.3389/fenvs.2022.929710>; Willis Jenkins, "Islamic Law and Environmental Ethics: How Jurisprudence (*Usul Al-Fiqh*) Mobilizes Practical Reform," *Worldviews: Environment, Culture, Religion*, 2005, <https://doi.org/10.1163/156853505774841641>.

asymmetry between the ideal Islamic guidance and regulations versus the reality of environmental awareness within the Muslim community.

The hypothesis in this study is the relationship between the level of religious understanding (the concept of environmental *fiqh*), economic conditions, and policy implementation as independent variables (X) on environmental conservation as the dependent variable (Y). This hypothesis has been derived from several previous studies.<sup>6</sup>

Based on initial observations, a number of local residents surveyed stated that the high cost of land and the increasing number of basic needs to be met are driving individuals to hand over their land to developers. One of the economic factors involved is inheritance distribution. When the head of a family passes away, the heirs typically sell the land to buyers in order to divide the inheritance.

The Gambut District is located in Banjar Regency, South Kalimantan Province. This district is situated on a stretch of land covered with peat, as its name suggests.<sup>7</sup> However, over time, peatland areas have experienced deforestation, which tends to

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<sup>6</sup> David Setyawan, "Implementasi Kebijakan Perlindungan Lahan Pertanian Terhadap Alih Fungsinya yang Terjadi di Kecamatan Gambut (Studi pada Dinas Pekerjaan Umum Penataan Ruang dan Pertanahan Kabupaten Banjar)" (Universitas Lambung Mangkurat, 2023), <https://digilib.ulm.ac.id/archive/digital/detailed.php?code=26445>; Abdul Quddus et al., "Environmental Theology and Worship Teaching of Lombok Wetu Telu Old Manuscripts," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 19, no. 1 (2024): 249–70, <https://doi.org/10.19105/al-ihkam.v19i1.10909>; Yolanda Erfrissadona, Lies Sulistyowati, and Iwan Setiawan, "Valuasi Ekonomi Lingkungan Akibat Alih Fungsi (Suatu Kasus di Kota Tasikmalaya, Jawa Barat)," *JSEP (Journal of Social and Agricultural Economics)* 13, no. 1 (2020): 1, <https://doi.org/10.19184/jsep.v13i1.15784>.

<sup>7</sup> Norhalimah Norhalimah, Muhammad Ruslan, and Suyanto Suyanto, "Analisis Tinggi Muka Air Tanah dan Pemetaannya di Lahan Gambut Kawasan Hutan Lindung Liang Anggang Kalimantan Selatan," *Jurnal Sylva Scientiae* 4, no. 4 (2021): 751, <https://doi.org/10.20527/jss.v4i4.3953>; Suwardi Sagama, "Analisis Konsep Keadilan, Kepastian Hukum dan Kemanfaatan dalam Pengelolaan Lingkungan," *Mazahib* 15, no. 1 (2016): 20–41, <https://doi.org/http://dx.doi.org/10.21093/mj.v15i1.590>; Hartati Hartati, "Peran Serta Masyarakat dalam Meningkatkan Kualitas Lingkungan Daerah Aliran Sungai Batanghari di Desa Sungai Duren," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 18, no. 1 (2018): 13–28, <https://doi.org/10.30631/alrisalah.v18i1.132>.

increase as they are repurposed for new uses.<sup>8</sup> The initial data obtained indicates that the peatland area has undergone a significant conversion from agricultural land into residential areas since 2000. There are 55 housing complexes spreading across 4 villages and 2 sub-districts at the time this research was conducted (March – July 2023). The preliminary data toward this is illustrated in Table 1.

**Table 1.** The Number of Housing Complexes in Gambut

Region	Total
Kel. Gambut	21
Gambut Barat	3
Kayu Bawang	10
Malintang Baru	8
Malintang	9
Banyu Hirang	4
<b>Total</b>	<b>55</b>

Source: Researchers' data, 2024

Table 1 illustrates that over a period of approximately 13 years, there have been 55 instances of housing and commercial development. They have consumed more than 100 hectares of fertile agricultural land or peatland.<sup>9</sup> The distribution of residential development in the Gambut Subdistrict appears to be uneven. This is due to differences in demographics and the size of the areas. Gambut Barat Village covers an area of 7.49 km<sup>2</sup> out of the total area of the Gambut Subdistrict, which is 129.30 km<sup>2</sup>. Furthermore, this area already had residential housing built prior to the expansion of

<sup>8</sup> Robert Repetto, "Economic Policy Reform for Natural Resource Conservation," *World Bank Group* 1, no. 4 (1988): 1–49, <http://documents.worldbank.org/curated/en/219911493305630961/Economic-policy-reform-for-natural-resource-conservation>; Abdul Matin Bin Salman and Eko Asmanto, "Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 7, no. 2 (2024): 361–78, <https://doi.org/10.24090/volksgeist.v7i2.12205>.

<sup>9</sup> Badan Pusat Statistik Kabupaten Banjar, *Kecamatan Gambut dalam Angka 2018*, BPS Kabupaten Banjar (Banjar: BPS Kabupaten Banjar, 2018); Badan Pusat Statistik Kabupaten Banjar, *Kecamatan Gambut dalam Angka 2022*, BPS Kabupaten Banjar (Banjar: BPS Kabupaten Banjar, 2022).

housing developments. Meanwhile, Gambut Village has the highest number of housing units. This is attributed to its geographical location as the central area, making the demand for housing relatively higher compared to other regions. This is further supported by the fact that Gambut Village has a larger area (19.74 km<sup>2</sup>) compared to other areas.<sup>10</sup>

According to Article 35 paragraph (1) of the Regional Regulation of Banjar Regency Number 3 of 2013 on the Spatial Planning of Banjar Regency for 2013–2031, Gambut District is designated as part of a sustainable agricultural area. Although Article 40 of the same regulation states that Gambut District is one of the urban settlement development areas, this should not result in the reduction of agricultural and peatland, which serve as the foundation for sustainable agricultural policies and as a flood prevention measure. This regulation also indicates an inconsistency in regulations in efforts to maintain reservation and restoration areas in the Gambut Subdistrict. On the one hand, this regulation is related to sustainable agricultural land spatial planning, which ensures no land conversion, but in one of its articles, there is an opportunity for it to become an area for economic development and settlements. The issue of land reduction requires an academic response through research based on the hypothesis of a correlation between environmental conservation (Y) and environmental jurisprudence literacy (X1), economics (X2), and the implementation of policies (X3) in a quantitative manner. A qualitative approach is also employed in this study to maximize data collection.

Several previous studies on the Gambut area have focused more on identifying aspects of the implementation of sustainable food crop land conversion policies in Banjar Regency, one of whose districts is Gambut Subdistrict.<sup>11</sup> This study will describe the factors

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<sup>10</sup> Badan Pusat Statistik Kabupaten Banjar, *Kecamatan Gambut dalam Angka 2023* (Banjar: BPS Kabupaten Banjar, 2023).

<sup>11</sup> Adriani Muhlis, Faris Ade Irawan, and Fitriansyah Ramadhan, "Penilaian Perubahan Lahan Sawah di Kecamatan Gambut Kabupaten Banjar Antara Tahun 2010 dengan Tahun 2015," *Jurnal Intekna: Informasi Teknik Dan Niaga* 16, no. 2 (2016): 143–49, <https://ejurnal.poliban.ac.id/index.php/intekna/article/view/357>; Siska Andriani, "Alih Fungsi Lahan Pertanian Menjadi Perumahan (Studi di Desa Gambut Barat Kecamatan Gambut Kabupaten Banjar)" (Universitas Lampung Mangkurat, 2019), <https://repo-mhs.ulm.ac.id//handle/123456789/27902>; Noor Rahmini and Yunita Sopiana, "Dampak Ekonomi Karhutla di Provinsi Kalimantan Selatan ( Telaah

and aspects that cause the change in the function of paddy fields and peatlands in housing, a process that will directly have a negative impact on environmental sustainability. Religion (environmental *fiqh*) is one of the important variables and aspects in this study. This research is important because the emergence of behaviors that cause environmental damage actually originates from the perspective of the surrounding community. However, it is still unclear which aspect contributes a lot and which does not. Thus, the research problem is how the correlation between religious factors (environmental *fiqh*), economics, and policy enforcement respectively towards environmental conservation in the Gambut land conversion issue.

## Methods

This research employs a mixed methods approach, combining both quantitative and qualitative methods.<sup>12</sup> This approach is considered more appropriate, given the type of data collected. In addition to quantitative data in the form of numerical figures obtained through questionnaires, qualitative data was also gathered through interviews and observations.<sup>13</sup> The quantitatively visualized data was analyzed using multiple regression analysis, while the interview and observation data were analyzed descriptively using qualitative methods.<sup>14</sup> In this study, the Muslim population in Gambut District specifically in the villages of Gambut, Gambut Barat, Malintang, Malintang Baru, Kayu Bawang, and Banyu Hirang served as the demographic population. The research employed cluster sampling, where regions or groups of regions that meet specific criteria were

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Kualitatif pada Kebakaran Lahan di Kecamatan Gambut Kalimantan Selatan),” *Prosiding Seminar Nasional Lingkungan Lahan Basah* 6, no. 1 (2021): 1–4, <https://snllb.ulm.ac.id/prosiding/index.php/snllb-lit/article/view/525/533>; Setyawan, “Implementasi Kebijakan Perlindungan Lahan Pertanian Terhadap Alih Fungsinya yang Terjadi di Kecamatan Gambut (Studi pada Dinas Pekerjaan Umum Penataan Ruang dan Pertanahan Kabupaten Banjar).”

<sup>12</sup> Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* (Alfabeta CV, 2013).

<sup>13</sup> Ahmad Rijali, “Analisis Data Kualitatif,” *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81–95, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

<sup>14</sup> B.M. Matthew, Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks: Sage Publication, 2014).

used to determine which samples would be selected.<sup>15</sup> The villages designated as samples are those that meet three criteria: (1) areas that were originally paddy fields, (2) areas that were originally peatlands, and (3) areas that have undergone conversion to residential areas.

This research utilized questionnaires to collect data from 120 individuals who met the requirement of having lived in the Gambut District for more than 20 years. To obtain qualitative data, interviews were conducted with several community leaders. Observations of the research subjects were also carried out to complement the interview data.

In an effort to characterize responses to the suggested statements, the measurement scale in this study is based on the Likert scale, which consists of multiple-choice answers with scores ranging from 5 to 1. The multiple-choice options use the following statements: 5 (Strongly Agree), 4 (Agree), 3 (Neutral), 2 (Disagree), 1 (Strongly Disagree). SPSS software was then used to process the data. The data analysis method provides answers to the research questions through hypothesis testing on how religion (*fiqh*), economics, and public policy correlate with environmental conservation efforts. The purpose of the validity test is to assess the effectiveness and validity of the questionnaire. The reliability test serves as a tool to measure the questionnaire and to identify factors through the questionnaire. Next, hypothesis tests for normality, multicollinearity, heteroscedasticity, multiple linear regression, and the coefficient of determination ( $R^2$ ) were conducted.<sup>16</sup>

This study aims to examine the relationship between the Muslim community and environmental conservation, as well as the extent to which the variables of *fiqh* perspectives, economic conditions, and policy implementation on environmental conservation influence one another. We developed a research model, as seen in Figure 1, to assess the impact of *fiqh* perspectives, economics, and policies on environmental conservation based on gaps and advancements in previous findings.

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<sup>15</sup> Kumba Digidowiseiso, *Metodologi Penelitian Ekonomi dan Bisnis* (Jakarta: LPU-UNAS, 2017).

<sup>16</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: PT. Alfabet, 2016).



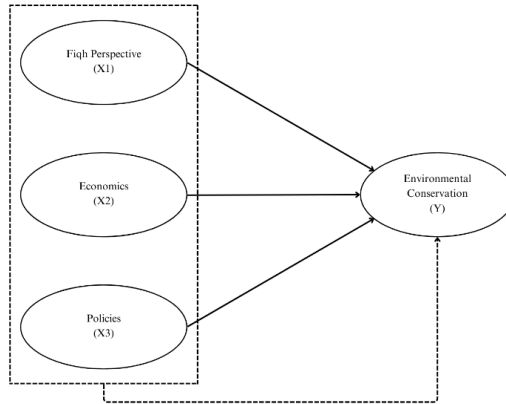


Figure 1. Research Model Note

—————> : Partial (Respectively)  
 - - - - -> : Simultaneous (Entirety)

Based on the aims above, we propose some hypotheses to be tested in this research. Those are:

- H1: The *fiqh* perspective has a significant effect on environmental conservation in the Gambut District.
- H2: The economy has a significant effect on environmental conservation in the Gambut District
- H3. Policies have a significant effect on environmental conservation in the Gambut District.
- H4. The perspective of *fiqh*, economics, and policy have a significant influence on conservation and the environment in the Gambut District.

**Result and Discussion**

To begin this discussion, quantitative data is firstly presented in the form of visualizations, namely charts and tables. These visuals are then interpreted and analyzed to draw conclusions. Additionally, interviews and observations are conducted to complement the quantitative data. Before testing the hypothesis, researchers need to test the reliability, as a prerequisites test, as seen in Table 2.

Table 2. Reliability Test

Variable	R
X1	0,902
X2	0,854
X3	0,881
Y	0,889

Source: Processed by Author (2024)

Table 2 shows that all statements for the variables—Religion (X1), Economics (X2), Policy (X3), and Environmental Conservation (Y)—are reliable, as Cronbach's Alpha values exceed 0,60. The value of R in this reliability test must be greater than Cronbach's Alpha to conclude that the test is reliable. Besides the reliability test as a prerequisites test, researchers also test the normality condition by using the Kolmogorov-Smirnov test, as seen in Table 3.

Table 3. Normality Test

<i>Tes Kolmogorov-Smirnov one Sampel</i>	<i>Residu</i>
N	120
Asymp. Sig (2-tali)	0,200c,d

Source: Processed by Author (2024)

Table 3 shows a significance value of 0.200 with a sample of 120 people. This indicates that the data are normally distributed, as the significance value is greater than 0,05. Besides, to see the relationship among the variables, researchers did a multicollinearity test as can be seen in Table 4.

Table 4. Multicollinearity Test

Variable	Tolerance	VIF
X1	0,410	2.442
X2	0,558	1.791
X3	0,580	1.725

Source: Processed by Author (2024)

Table 4 shows that the VIF values are 2.442 for the *Fiqh* Perspective variable (X1), 1.791 for Economics (X2), and 1.725 for Policy (X3), all of which are less than 10. This indicates that the data for all variables in this study are free from multicollinearity, as the tolerance values are greater than 0.10 and the VIF values are less than 10. In quantitative research, it is explained that if the multicollinearity test values (Tolerance and VIF) fall between 1 and 10, it can be concluded that the variables are correlated. This ensures the validity and interpretability of the regression analysis results. Therefore, it can be stated that the perspectives of *fiqh*, economics, and policy are correlated with one another. As the final prerequisites test, researchers test the heteroscedasticity which can be seen in Figure 4.

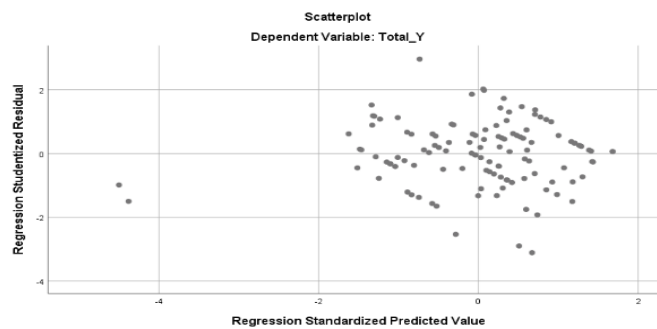


Figure 4. Heteroscedasticity Test Using Scatterplot

Source: Processed by Author (2024)

Figure 4 shows that the data points are evenly scattered around zero, without clustering only above or below. The distribution does not exhibit a wavy pattern or concentrate at a single point, indicating that the data in this study are free from heteroscedasticity. In the end, after all the prerequisites did well, the final hypothesis test was conducted and the result can be seen in Table 5.

Table 5. Hypothesis Testing

Hipotesa	Variable	Unstandardized Coefficients B	t-value	F-value	Sign.	Description
I	X1→Y	.265	4.095		.000	Significant (H1, accepted)
II	X2→Y	.095	0,997		.321	Insignifcant (H2, rejected)
III	X3→Y	.686	5.276		.000	Significant (H3, accepted)
IV	X1, X2, X3 → Y			55.978	.000b	Significant (H4, accepted)

Source: Processed by Author (2024)

Table 5 shows that out of the 4 hypotheses tested, 3 were accepted (Hypotheses 1, 3, and 4) and 1 was rejected (Hypothesis 2). This indicates that 3 hypotheses were supported by empirical evidence, while 1 hypothesis was not supported by the data. Besides testing the proposed hypothesis, we tried to capture the coefficient determination as presented in Table 6. This aims to measure the extent of the influence of independent variables on the dependent variable.

Table 6. Coefficient of Determination Test

Model	R	R Square	R Adjusted Squares
1	0,769	0,591	0,581

Source: Processed by Author (2024)

Table 6 shows that the coefficient of determination ( $R^2$ ) is 0.591, or 59.1%. This indicates that the *fiqh* (X1), economic (X2), and policy (X3) perspective variables collectively explain 59.1% of the variance in the environmental conservation variable (Y), which is considered a substantial impact. The remaining 40.9% of the variance is attributed to other factors not included in this study.

### **Fiqh Perspective and Its Influence in Gambut District Land Conversion**

The variable of *fiqh* perspective is intended to measure respondents' religious knowledge and how it influences attitudes towards environmental conservation. The content of *fiqh* material in *da'wah* (mass preaching) is also part of this variable. The word "*fiqh*" is used as a representation of religious knowledge and attitudes due to its applied nature. *Fiqh* itself is the knowledge of detailed and applicable Islamic laws.<sup>17</sup>

The *fiqh* perspective variable has a significant partial effect on environmental conservation, as evidenced by the t-value of 4.095, which exceeds the t-table value of 1.980, and a significance value of 0.000, which is less than  $\alpha$  (0.05). The coefficient (B) of 0.265 indicates a positive influence, meaning that higher levels of religious knowledge in the community are associated with better management and maintenance of the surrounding environment.

Three questions are posed as indicators of *fiqh* perspectives: understanding of environmental *fiqh*, relevant attitudes, and the existence of *da'wah* with environmental *fiqh* content. It turns out that most respondents understood the meaning of *fiqh* as a set of practical religious rules. However, they were unaware of the concept of *fiqh* on environmental conservation. When asked about environmental *da'wah*, all respondents gave negative responses, stating that they had never received any explanation from preachers about the specific concept. Therefore, all respondents considered that matters related to environmental conservation and restoration are out of Islamic teaching scope.

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<sup>17</sup> Mujiyono Abdillah, *Fikih Lingkungan* (Yogyakarta: Unit Penerbit dan Percetakan Akademi Manajemen Perusahaan YKPN, 2005); Muhammad Ghufron, "Fikih Lingkungan," *Al-Ulum: Jurnal Studi Islam* 10, no. 1 (2010): 159-76, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/17>; Sukarni, "Kitab Fikih Ulama Banjar: Kesenambungan dan Perubahan Kajian Konsep Fikih Lingkungan," *Analisis: Jurnal Studi Keislaman* 15, no. 2 (2015): 433-172, <https://doi.org/https://dx.doi.org/10.24042/ajsk.v15i2.731>; Faiz Zainuddin, "Fikih Lingkungan Hidup: Upaya Pelestarian Lingkungan dalam Islam," *Al-Hukmi: Jurnal Hukum Ekonomi Syari'ah dan Keluarga Islam* 4, no. 2 (2023): 20-37, <https://doi.org/https://doi.org/10.35316/alhukmi.v4i2.3900>.

They generally believe that Allah is the creator of the universe and it is their duty as His caliphs to preserve the environment as an act of worship. However, they lack understanding that Islamic teachings emphasize justice and balance in their interactions with nature, urging respect for natural boundaries, sustainable use of resources, and consideration for future generations. On average, they conceive religion only as a demand for ritual worship as stated in the doctrine of the Five Pillars of Islam and the Six Articles of Faith. Religion is not understood as a guidance for worldly life in addition to the afterlife.<sup>18</sup>

This finding corresponds with interviews with several community leaders. It was revealed that Gambut people had never received material related to environmental issues during religious teaching activities or mass teaching forums. Muhammad Aini (57), a community leader from Kayu Bawang Village who has lived there for over 50 years, stated:

*"So far, in religious activities, I have never heard sermons addressing environmental issues. Religious forums, which are frequently held – whether in weekly study sessions or during Islamic holidays – mostly focus on issues of ritual worship."*

What Muhammad Aini expressed indicates how environmental issues are a neglected matter in religious life, even though the majority of the population in the area is Muslim. In fact, Gambut District hosts numerous religious preaching forums, both regular (weekly) and incidental related to religious occasions such as *Rabi' al-Awwal*, the month of Prophet Muhammad's birth. This seems to be technically rooted in two factors. *First*, religious literacy traditions almost always use reading books method. The texts used are generally limited to *fiqh* (Islamic jurisprudence), *tawhīd* (Islamic monotheism), and *taṣawwuf* (Islamic mysticism) authored by classical scholars who tend not to address environmental issues. *Second*, there are almost no local religious scholars or preachers, who conveyors of religious messages, who have a deep understanding of the ongoing

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<sup>18</sup> Quddus et al., "Environmental Theology and Worship Teaching of Lombok Wetu Telu Old Manuscripts"; Irwansyah, "Research-Based Environmental Law: The Debate between Ecology versus Development," *Sriwijaya Law Review* 1, no. 1 (2017): 35–52, <https://doi.org/10.28946/slrev.Vol1.Iss1.8.pp044-066>.

environmental crisis. In another word, the environmental issue is clearly overlooked, rendering preaching materials out of touch with a situation that urgently requires religious solutions. As a result, religion does not become a solution to the ongoing life crisis but is merely used as "entertainment" for a community on the brink of ecological collapse.

Observations of various religious outreach activities carried out by the community also show that there is no specific environmental content presented by preachers to the congregation. In fact, the number of religious outreach activities in this area is quite high. Almost every mosque and prayer hall holds weekly study sessions. The Friday sermon, which in Islam is obligatory for all worshippers to listen to, serves as a very effective moment to convey religious messages. Unfortunately, however, content related to ecological literacy and awareness is rarely heard. As a result, Islam's teachings, which cover both normative and practical aspects of environmental stewardship, have been ignored in these religious outreach activities.

The quantitative data furthermore reveals that actually, respondents perceive religion as an influential aspect in environmental conservation. Nevertheless, the religious discourse they encounter through various *da'wah* channels primarily focuses on worship and rituals with limited even absent emphasis on environmental stewardship. Consequently, the level of environmental *fiqh* literacy, a crucial component of Islamic teachings advocating for environmental protection, is notably low. These findings are corroborated by interview results with local religious leaders and institutions.

In a broader scope, several factors contribute to the marginalization of environmental concerns within the religious framework of the Gambut community in Banjar Regency. These include the dichotomous structure of formal education, the narrow focus of non-formal religious education (*majelis taklim*) on *fiqh* ibadah (ritual worships), the scarcity of environmental *fiqh* literature by traditional ulema accessible, and the stagnant nature of religious ceremonies. Collectively, these factors hinder the community's comprehension of Islamic teachings regarding environmental stewardship.

Indonesia's formal education system, initially shaped by the secular legacy of colonialism, put religious education as a mandatory component of the curriculum focusing primarily on ritual practices. Over time, religious education has undergone significant development under the purview of the Ministry of Religious Affairs, expanding to the tertiary level. However, the integration of environmental issues into Islamic education remains inadequate.

Non-formal religious education, particularly *majelis taklim*, has flourished in the Gambut District and surrounding areas of South Kalimantan. While these institutions offer opportunities for lower-class communities to engage in religious learning, their primary focus is on fostering social bonds and spiritual experiences rather than academic pursuits. Participants are often drawn by the prospect of spiritual tourism as an escape from the mundane. Consequently, the discourses delivered by the instructors tend to prioritize topics such as *tawhīd* and *taṣawwuf*.

To sum up, it is clearly known that understanding environmental *fiqh* highly likely influences people's attitudes toward environmental conservation. A comprehension of environmental *fiqh* necessitates environmentally conscious attitudes and behaviors because *fiqh* is closely related to human interactions with nature.<sup>19</sup> In this case, low awareness of *fiqh* environment teaching seems to affect the massive land conversion among the Gambut community. In fact, environmental *fiqh* derived from the Qur'an and the Sunnah of the Prophet and explained by scholars in various *fiqh* texts has a high potential to change the attitude. Therefore, increasing environmental *fiqh* literacy among the community must be carried out through intensive religious studies. Concern for the environment needs to be taken into account as an integral part of religious attitudes and behaviors in Islam among its believers.

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<sup>19</sup> Sukarni, "Kitab Fikih Ulama Banjar: Kesenambungan dan Perubahan Kajian Konsep Fikih Lingkungan"; Wahdah, Hanafiah, and Sukarni, "Fikih Lokalitas: Dimensi Teologis dan Sufistik dalam Kajian Fikih Masyarakat Banjar."



### **Economics Situation and Its Influence on Gambut District Land Conversion**

It turns out that the economic variable did not have any significant impact on environmental conservation, as indicated by a t-value of 0.997, which is lower than the t-table value of 1.980, and a significance value of 0.321, which exceeds  $\alpha$  (0.05). The economic condition referred to in this context is the state of the economy in the Gambut area, where the majority of the population works as farmers. However, in recent times, their income sources have also diversified into other occupations, such as trading, service provision, livestock farming, and education services. Their fluctuating economic condition does not significantly impact environmental conservation. The conversion of agricultural land into residential areas in this region continues. Gradually but surely, the area of agricultural land is shrinking while residential areas are expanding.

The land-use change in this area is influenced by several factors. *First*, the declining interest in farming among the younger generation, who are accustomed to an instant lifestyle. Farming, with its relatively long harvest waiting period, makes young farmers reluctant to consider this profession as their primary livelihood. *Second*, inheritance issues. In this case, an heir leaves a plot of land that must be divided among several inheritors. For the sake of convenience in the division, these inherited lands are often sold to housing developers. *Third*, the declining fertility of the soil, reduces agricultural yields. This decrease in fertility is caused by environmental factors, particularly high levels of pollution, especially from household waste. Thus, the conversion of agricultural land into residential areas has a systemic impact on the sustainability of agriculture. Agricultural fields transformed into residential areas contribute to pollution, which further reduces the fertility of the remaining land.

The dwindling number of young farmers in the region has significantly contributed to the rampant conversion of agricultural land into residential areas. The inability of farming parents to sustain and pass on their profession to their offspring is attributed to the meager profit margins from agriculture. These low profits are a consequence of the manual and traditional farming methods, which lead to high costs and inefficient work practices. Consequently, the

younger generation has shown little interest in pursuing agriculture as a career.

Meanwhile, land ownership in this region is generally inherited from ancestors, although some have acquired it through gifts or purchases from other farmers. Initially, the size of the rice fields was sufficient for the family, but as the family grew through marriage and childbirth, the land became insufficient to support the family's economy. When their parents passed away, the children would inherit a portion of the agricultural land. Under these circumstances, the inherited portion was deemed insufficient to support the family's needs, and the only option was to sell the land to property developers. Consequently, one by one, rice fields were transformed into residential areas. These are some aspects of the conditions faced by farmers who gradually sell their agricultural land to property developers. From this, it is evident that the loss of farmers in this region is a likely reality.

Interviews with several community leaders made it clearer that the land-use change has been occurring on a large scale. Over the past ten years, the rate of these changes has been noticeable. As a consequence, agricultural production has decreased drastically, and flooding events have become more frequent. The growing population and the reduced rice production have led to rice shortages during certain seasons, which has caused price increases, ultimately lowering the community's purchasing power. Therefore, the impacts of land-use changes indirectly affect the surrounding community.

Interviews with several community leaders clarify that land use changes have occurred on a large scale. Over the past ten years, the rate of this change has become evident. As a result, agricultural production has decreased. This is caused by two factors: the declining skills of young farmers and inheritance issues.

Munawarah (45), a local official from Kayu Bawang Village, shared her opinion on the issue of selling rice field land:

*"The sale of rice fields to housing developers is carried out for several reasons, including inheritance matters and the lack of a new generation of farmers. These fields are sold at fluctuating prices. Therefore, the reason for the sale is not about price but rather the sustainability of land cultivation and the division of inherited property," she added.*

Munawarah's explanation indicates that the conversion of agricultural land into housing is not driven by economic factors but by the uncertainty surrounding the continuity of land cultivation. Thus, economic variables do not influence environmental conservation.

Barniah (72), a native resident of Malintang Village, Gambut, explained:

*"I have several agricultural lands that are left uncultivated and have turned into abandoned lands (taung in Banjar language). This is due to the declining soil fertility caused by their proximity to residential complexes. Eventually, these lands were gradually sold."*

Barniah's explanation illustrates that the conversion of agricultural land into residential areas is not driven by economic factors but rather by the declining soil fertility caused by household waste pollution.

While the economic variable (X2) alone does not significantly influence environmental conservation, when combined with the *fiqh* perspective variable (X1) and policy variable (X3), all variables together significantly impact environmental conservation. This is supported by an F-count value of 55.978, which exceeds the F-table value of 2.682, and a significance value of 0.000, which is less than  $\alpha$  (0.05).

### **Policies on Environmental Conservation and Its Influence in Gambut District Land Conversion**

The policy variable significantly influences environmental conservation, as evidenced by a t-value of 5.276, which is greater than the t-table value of 1.980, and a significance value of 0.000, which is less than  $\alpha$  (0.05). The coefficient (B) of 0.686 indicates a positive effect, meaning that higher levels of policy implementation correlate with better management and maintenance of the environment.

Interview data with several community leaders regarding spatial planning regulations and their implementation reveal that, in principle, the community does not yet fully understand government regulations related to spatial planning and conservation obligations. Banjar Regency Regional Regulation Number 3 of 2013 on the Banjar

Regency Spatial Plan for 2013–2031, for instance, is an unfamiliar rule among farmers in the Gambut Subdistrict. Nevertheless, they acknowledge that all rules and policies issued by the government are essentially aimed at the common good.

However, a few of them do know about the role and its enforcement in the field. Bainah (42), a housewife from Malintang Village in the Gambut Subdistrict, shared her opinion on the implementation of spatial planning rules and environmental conservation, saying:

*"Regulations do exist, but their enforcement is relatively weak. Capital owners seem to override policies. This is evident from some village heads who permit the sale of rice field land for housing development, and landowners are unaware of the impacts of such land conversion."*

In another context, the excerpt indicates that the regulation has not been effectively socialized by policymakers, in addition to its low enforcement. The observations made on several housing developments also show that developers have clearly disregarded regulations related to spatial planning and agricultural land use. This negligence is further facilitated by the lack of oversight from relevant authorities. The developers are more profit-oriented and ignore environmental factors. More than 60% of housing development data indicates that developers using fertile agricultural land do not consider the impact of shrinking fertile land and peatlands, which act as agricultural buffers and water absorption areas. As a result, the reduction of food support capacity and flood disaster mitigation in this area continues to occur. The evidence, as shown by the data on the depletion of fertile agricultural land and peatland areas since 2000 and the floods in early 2021, corroborates this statement.

Environmental conservation policies are designed to protect nature, yet in peatland areas, land use changes have led to shifts in economic structure. The expansion of urban peripheries for settlements and economic activities, driven by economic growth, urbanization, and population density, has resulted in the gradual conversion of agricultural land to non-agricultural uses. This occurs at varying rates across different regions and over time.

Although Banjar Regency has implemented regulations (Banjar Regency Regional Regulation No. 3 of 2013 concerning the Spatial Plan for Banjar Regency 2013-2031), full implementation has not been maximized. This can be seen in areas of Gambut District that have undergone such land conversion. The practice of land conversion indicates a weak role of the government in affirming and restoring the environment as stipulated in regulations. This weakness is evident in the neglect of violations committed by certain parties who convert fertile agricultural land and peatland areas into residential areas without considering the environmental and economic impacts on agriculture.

In fact, the government should be the locomotive for the implementation of rules and policies aimed at achieving collective prosperity in society and statehood. Fertile agricultural land should be maintained and even improved to become a food buffer zone for future generations. Effective environmental conservation requires collaboration and active participation from the government, NGOs, the commercial sector, and civil society. This includes inter-agency coordination, international cooperation programs, and public involvement in environmental decision-making.

From the explanation above, it is clear that spatial planning regulations enforcement and their dissemination to the community are two crucial aspects in efforts to uphold environmental conservation. The role of leaders as policy drivers, as exemplified by Sultan Adam, the King of the Banjar Sultanate (1785–1857), serves as a practical example of implementing environmental conservation programs.<sup>20</sup> Sultan Adam enacted a law known as the Undang-Undang Sultan Adam (UUSA). As a form of positive law, this legislation contains several articles related to land matters, specifically

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<sup>20</sup> Zulfa Jamalie, "Sultan Adam Al-Watsiq Billah dan Sejarah Penerapan Islam di Tanah Banjar," *Al-Jami: Jurnal Ilmiah Keagamaan, Pendidikan, dan Dakwah* 8, no. 15 (2012): 121–32, <https://doi.org/https://idr.uin-antasari.ac.id/13942/>; Ahmadi Hasan, "Adat Badamai Menurut Undang-Undang Sultan Adam dan Implementasinya pada Masyarakat Banjar pada Masa Mendatang," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 11, no. 1 (2015): 15–38, <https://doi.org/10.18592/al-banjari.v11i1.414>; Wuri Handoko, Asep Saefullah, and Ali Akbar, "Islamic Contextualization on the Periphery of the Indonesian Sultanates: An Exploration of Ancient Islamic Manuscript in Maluku Island," *Journal of Indonesia Islam* 18, no. 02 (2024): 319–48, <https://doi.org/10.15642/JIIS.2024.18.2.319-348>.

Articles 28 and 29 of the UUSA.<sup>21</sup> These articles implicitly refer to the concept of *ihyā' al-mawāt* in Islamic jurisprudence, which pertains to abandoned land left uncultivated for approximately two seasons or more, becoming open grassland and considered ownerless, thus allowing anyone to cultivate it.

In Islamic teachings, *ihyā' al-mawāt* is regarded as the normative foundation for environmental conservation by transforming idle land into productive areas with a sustainable ecological role. The UUSA, as positive law derived from Islamic jurisprudence, clearly reflects an empirical and inductive effort by Sultan Adam and the scholars of that time within the framework of Islamic legal politics. The preamble of the law explicitly states that it was enacted to perfect the religion and faith of the people, to prevent conflicts among the populace, and to facilitate judges in determining legal rulings, thereby ensuring the well-being of the community.<sup>22</sup>

In the political history of Banjar, Gambut Subdistrict was one of the regions under the Banjar Kingdom during the reign of Sultan Adam. In terms of topography, this area possesses fertile land and water catchment areas (peatlands). These two potentials should be preserved as essential assets for the livelihood of its people. Fertile land serves as farmland that can support food availability, while water catchment areas function as reservoirs for water reserves and flood mitigation.

The significant changes in land management between Sultan Adam's era and the present are influenced by several factors. First, the monarchical political system allowed for the enforcement of strict regulations with severe penalties. Second, there were differences in the level of public compliance between the two periods. Third, the diversification of livelihoods has become increasingly varied.

These factors have led to changes in the agricultural landscape of Gambut, transforming it into land that is less supportive of conservation, as indicated by several key indicators. Firstly, the widespread conversion of productive agricultural land and peatlands to residential areas. Secondly, the absence of effective enforcement of regulations by law enforcement agencies and policymakers. Thirdly,

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<sup>21</sup> Ahmadi Hasan, *Adat Badamai: Interaksi Hukum Islam dan Hukum Adat pada Masyarakat Banjar* (Banjarmasin: Antasari Press, 2007).

<sup>22</sup> Hasan, "Adat Badamai Menurut Undang-Undang Sultan Adam dan Implementasinya pada Masyarakat Banjar pada Masa Mendatang."

the lack of sanctions for regulatory violations. Fourthly, the exclusion of various stakeholders in the formulation of spatial planning regulations.

From the discussion presented, it can be concluded that, both quantitatively and qualitatively, the factors of understanding environmental *fiqh* and policy enforcement do influence environmental conservation. On the other hand, economic factors do not have a significant impact on environmental conservation. Therefore, efforts to enforce conservation programs, particularly for Muslim communities, should be pursued through increasing environmental *fiqh* literacy and enforcing government policies on spatial planning and conservation.

### **Conclusion**

This research provides empirical evidence to support the tested hypotheses. Of the three hypotheses, only one was rejected. Specifically, economic variables did not have a significant effect on environmental conservation. Conversely, *fiqh* literacy and policy enforcement had a significant impact on environmental conservation. As a guiding principle in life, Islamic teachings on the constructive relationship between humans and nature, as practiced through environmental *fiqh*, hold great significance for Muslim communities. This knowledge and belief form the foundation for attitudes and behaviors aimed at environmental conservation. The effective implementation of regulations also plays a crucial role in ensuring conservation. Meanwhile, economic conditions do not significantly influence land conservation; however, factors such as the disappearance of farming generations, inheritance issues, and declining soil fertility are the main causes of land-use changes. The research findings are also supported by interview results which stated that religion plays an important role in conservation. However, because the religion taught and understood by the community is limited to ritual aspects, the religiosity of the community still does not encourage environmental conservation activities. The religious teachings on environmental conservation have not been effectively disseminated by religious leaders to the public. Moreover, regulations and their implementation play a crucial role in environmental conservation. Nevertheless, due to ineffective policy implementation, indecisiveness among policymakers, and a lack of public awareness

regarding regulations, environmental conservation in this region remains unrealized. This research is limited to variables and aspects of *fiqh*, economics, and policies related to the conservation of peatland and paddy fields in the Gambut Subdistrict, Banjar District, South Kalimantan, using a quantitative and qualitative approach. Environmental studies enthusiasts can conduct further research, especially to delve deeper into the aspects of religiosity and local wisdom of the community that serves as the source of the community's paradigm, where their region has gradually changed into a housing complex, even though previously this area was fertile paddy fields and a peatland area that absorbed floodwater.

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