

**FUNCTIONAL SHIFTING AS ONE OF THE CAUSES OF MANGROVE  
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**Abstract**

*The transfer of the function of mangrove forests to other facilities development activities will threaten the sustainability and sustainability of mangrove forests which have beneficial functions for the benefit of coastal, marine, and coastal ecosystems. The conversion of mangrove forests for other purposes almost occurs in all provinces and districts/cities in Indonesia, except for provinces and districts/cities that do not have mangrove forests. Central Sulawesi Province is one of the provinces on the island of Sulawesi where almost 2/3 (two-thirds) of the people live or live along the coast, so most people depend on the fishery sector for their livelihood. Central Sulawesi Province has a mangrove forest area that has been determined by the Governor, with a total area of 46,000 hectares, which are spread over 12 (twelve) regencies/cities, except for Sigi Biromaru Regency. Of the mangrove forest area, in 2012, there were 24,738 hectares of mangrove forest. The worst damage was in Banggai, which left 5% (five) percent of its good mangrove forest from a total area of 7,387 hectares. Related to the data regarding the transfer of mangrove forest functions above, in Central Sulawesi Province, one of the regencies with a mangrove forest area, namely Tojo Una-Una Regency, has a mangrove forest area of 2,823.76 hectares. Tojo Una-Una Regency has two islands: (i) Una-Una Islands and (ii) Togeian Islands. The Una-Una Archipelago has one sub-district, namely Tojo Una-Una District, and two villages that have converted mangrove forests into settlements: (i) Una-Una Village and (ii) Tanjungpude Village. The transfer of the function of the mangrove forest (mangrove) for settlement by the two villages, theoretically, there has been destruction and shrinkage of the mangrove forest.*

**Keywords:** *Central Sulawesi; Conversion; Forest; Mangrove; Settlement*

## INTRODUCTION

Geographically, Indonesia is one of the countries with the longest coastline globally, about 81,000 km; with this longest line, automatically, Indonesia is one of the countries with the largest mangrove forest in the world. Mangrove forests<sup>1</sup> are essentially (theological) plants created and designed by Allah SWT to grow around the coast, and the coast has a meeting between seawater and freshwater, or what is commonly called brackish water. The mangrove forest, in addition to having the confluence of the two waters, so that not all coastal areas can be overgrown with mangrove forests except for coastal areas where there is brackish water. In addition, the other uniqueness, namely in the coastal area concerned there are community settlements. The relationship between the community and the mangrove forest, which is a clump of green plants or plants, is because green plants are needed by all creatures, including humans, because humans need CO<sub>2</sub> (carbon dioxide), while plants need O<sub>2</sub> (oxygen).

<sup>1</sup>Gufon H. Kordi, said that: at first, mangrove forests were only known to a limited extent by environmental management groups, especially the marine environment. At first, the mangrove forest area was known as vloedbosh, later known as "brackish," because of its brackish nature and habitat, namely an area with salinity (salt content) between 0.5 ppt (par thousand) and 30 ppt, and is also called tidal tap ecosystems are found in areas affected by tides, "Mangrove Ecosystems, Potential, Function and Management, Rieneka Cipta Publisher, Jakarta, 2012, p 9

The interaction between humans and plants, especially green leaves, is because there is a hidden secret, in the form of plants being the source of life and livelihood. By MH Talhah and Ahmad Mufid AR2, who has quoted the Greek goddess of love, Aphrodite, once said that: "There is nothing more beautiful in this world than a flower, and nothing more essential than a plant. The true womb of human life is the greenness that envelops mother earth. Without green plants, we would not be able to eat or breathe. Beneath the surface of each leaf, there are millions of mouths that can move busy devouring carbon dioxide and expelling oxygen. In all, the 25 million square miles of leaf surface are daily busy performing the wonders of photosynthesis, to produce oxygen and food for humans and animals."

Referring to the opinion of the Greek Goddess of Love, Aphrodite above, essentially, humans should be grateful to all the plants and plants that exist in this world because, without green plants and plants, humans and animals cannot do anything. Allah describes in the Qur'an, in Surah An-Nahl verse (11) Allah says: "He makes for you with rain water plants: olives, date palms, grapes and all kinds of

<sup>2</sup>MH Talhah and Ahmad Mufid, Ecological Fiqh, Protecting the Earth Understanding the Meaning of the Scriptures, Total Media, Yogyakarta, 2008, p 78.

fruit. Indeed, in that there is truly a sign (of Allah's power) for a people who think" (Surah An-Nahl: (16); 11). Thus, the meanings that can be concluded in Surah An-Nahl (16) verse (11) are, namely: (i) the source of life is water (rainwater); (ii) rainwater can grow crops, such as olives, date palms; grapes, and all fruit, and the whole plant is green; (iii) this is evidence of the existence of the power of Allah as His creator; and (iv) this applies to humans who want to think on His power. Therefore, if we look at this world, humans will find all the contents of this nature, which are forage plants, not to mention an area, especially along the coast, then what will appear are green plants, including mangrove trees.

Indonesia is an archipelagic country and nicknamed as one of the largest maritime countries in the world; geographically, the Indonesian people, which is almost 2/3 (two thirds) percent, of the people live along the coast and large islands and islands, so it is only natural that Indonesia has a coastal area. the longest beach in the world, with an area of 54,716 kilometers or the equivalent of 1.3 times the circumference of the earth<sup>3</sup>. The coastline area, theoretically Indonesia, will have a vast

<sup>3</sup>Suara.com: Management of Coastal and Marine Areas in Indonesia, downloaded 1 January 2021.

mangrove forest, and the existing mangrove forest covering an area of 3.31 million hectares spread on the coast of Sumatra Island to Papua.<sup>4</sup> The description of the area of mangrove forests above is an illustration in 2020, but the area of mangrove forests previously reported by the Directorate General of Social Forestry (2001) the area of mangrove forests as large as mangrove forests in Indonesia in 1999 was estimated at 8.60 million hectares, but 5.30 million hectares are in a state of disrepair. Meanwhile, FAO (2007) data that the forest area in Indonesia in 2005 only reached 3,062,300 ha or 19% of the world's mangroves and the largest in the world, exceeding Australia (10%) and Brazil (7%).<sup>5</sup> Meanwhile, according to the report on the overview of the area of mangrove forests in Indonesia by Hilman Nugroho, "the area of mangrove forests in Indonesia reaches 3.5 million hectares spread over 257 districts/cities in Indonesia. Mangrove damage or loss, whether caused by conservation of mangroves, illegal logging, or pollution<sup>6</sup>. Regarding the inaccuracy of the area of mangrove for-

<sup>4</sup>Ministry of Environment and Forestry, 5 August 2020, via: m.facebook.com post, downloaded 29 December 2020.

<sup>5</sup>Mbojo.wordpress.com, Mangrove Forests and Their Areas in Indonesia, download, 28 December 2020.

<sup>6</sup>Hilam Nugroho, Director General of Watershed Control and Protected Forests, at the event International Conference On Sustainable Mangrove Ecosystem Seminar at Hotel Inna Bali Beach, Tuesday, 18 April 2017, see leuserconservation.org, downloaded, 1 January 2021.

ests, because it is adjusted to the lack of coordination between sectors that require data on mangroves in Indonesia, and this is the responsibility of the Ministry of Environment and Forests and the Ministry of Fisheries and Marine Affairs.

Referring to the data on the extent of mangrove forests above, not all coastal areas in Indonesia have mangrove forests. Data shows that, in Indonesia, there are 6 (six) islands that have mangrove forests, namely: (i) the west and east sides of the island of Sumatra, with an area of 417,000 hectares; (ii) several points on the island of Java with an area of 34,400 hectares; (iii) along the coast of the island of Borneo reaching 165,000 hectares; (iv) along the coast of the island of Sulawesi with an area of up to 53,000 hectares; (v) the western part of the island of Papua with an area of 2,943,000 hectares; and (vi) Bali and Nusa Tenggara with an area of 3,700 hectares<sup>7</sup>. The six islands have mangrove forests in Indonesia and are associated with declining damage and shrinking mangrove forests. One of the reasons is the conversion of their functions to development, such as the opening

of ponds, residential areas, oil palm plantations, and other purposes.

The transfer of the function of mangrove forests for other facilities development activities will threaten the sustainability and sustainability of mangrove forests which have beneficial functions for the benefit of coastal, marine, and coastal ecosystems. The conversion of mangrove forests for other purposes almost occurs in all provinces and districts/cities in Indonesia, except for provinces and districts/cities that do not have mangrove forests. Central Sulawesi Province is one of the provinces on the island of Sulawesi where almost 2/3 (two-thirds) of the people live or live along the coast, so most people depend on the fishery sector for their livelihood. One source of fisheries is the mangrove forest which has multiple functions and grows and lives on coastal beaches, including fish to spawn, as a nutrient for all marine creatures or biota, and protection from the threat of coastal abrasion and for other purposes. Central Sulawesi Province has a mangrove forest area that has been determined by the Governor, with a total area of 46,000 hectares<sup>8</sup>, spread over 12 (twelve) regencies/cities, except Sigi Biromaru Regency. Of the

<sup>7</sup>6 Areas of the distribution of mangrove forests (mangroves) in Indonesia, [ilmugeografi.com](http://ilmugeografi.com), downloaded on 30 December 2020.

<sup>8</sup> [www://batuterinfo.com](http://www.batuterinfo.com), Mangrove Forest Area in Central Sulawesi, downloaded 2 January 2021.

mangrove forest area, in 2012, there were 24,738 hectares of mangrove forest. the worst damage was in Banggai, which left 5% (five) percent of its good mangrove forest from a total area of 7,387 hectares<sup>9</sup>.

Related to the data regarding the transfer of function of mangrove forests above, in Central Sulawesi Province, one of the districts that have a mangrove forest area, namely Tojo Una-Una (Touna) Regency, with a mangrove forest area of 2,823.76 hectares<sup>10</sup>. Tojo Una-Una Regency has two islands: (i) Una-Una Islands and (ii) Togean Islands. The Una-Una Archipelago has one sub-district, namely Tojo Una-Una District, and two villages that have converted mangrove forests into settlements, namely: (i) Una-Una Village and (ii) Tanjungpude Village<sup>11</sup>. The conversion of the function of mangrove forests into community settlements will indirectly endanger the people themselves because, theologically (religiously), mangrove forests are plants that grow and develop along the coast, without any human intervention. Human intervention, if the mangrove forest is damaged, then humans replant it, but if you think

about it, the first creation is "God," not human, and this is what becomes material for true reflection by humans. Allah SWT, as the Creator, has determined all of His creations that have been adapted to the shape, content, size, and grow in what area, only Allah knows. Allah says in the Qur'an: "And there is nothing but with Us are its treasures and We have not sent it down except with a certain measure" (Surah al-Hijr (15):21). The meaning that God wants to convey to humans is that: everything comes from God, and God has determined the size of each of His creations, including the growth of mangrove forests of all kinds. Mangrove forests as green plants, which contain "chlorophyll."<sup>12</sup>

Referring to the word of Allah SWT above, it illustrates that everything in nature (earth), including the mangrove forest, is His creation and must be ade-

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<sup>12</sup>Chlorophyll comes from the Greek language, which means "green leaf substance." The term is then not very precise because the substance above is found in the leaves and the easy branches. Chlorophyll consists of bonds of carbon, hydrogen, nitrogen, and magnesium substances. The main activity of chlorophyll is the incarnation of organic substances called photosynthetic substances (photosynthesis), which are synthesizing with photons (light). Chlorophyll converts solar radiation energy into chemical energy through photosynthesis; in other words, it stores solar energy in plants in the form of food and fuel, which will later appear as fire or caloric energy during combustion. The process of photosynthesis was discovered by a Dutch scholar, J. Ingehouz, at the end of the 18th century C.E. However, it was hinted at the Qur'an in the 7th century AD. See, HM Talhah and Achmad Mufid AR, ..., Op.cit, p. 80-81.

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<sup>9</sup>*Ibid.*

<sup>10</sup>Data from the Central Bureau of Statistics of Touna Regency in 2017.

<sup>11</sup>Tojo Una-Una Regency Statistical Data, there is no data regarding the mangrove area in Una-Una District.

quately maintained because its existence will give happiness to the human concerned. Because its form has been converted, there has been a tyrannical act against it. Allah SWT says in the Qur'an that: "He gives everything in its own form, then gives him guidance" (Surah Thaha (20): 50).

The shape and type of mangrove forest naturally grow and develop at the confluence of seawater and freshwater (brackish water). Because mangrove forests will not live if the coastal coast in question does not have the criteria, namely there is seawater and water, and one of its uniqueness. Humans often do not pay attention to it, so humans only can do damage with reasons for their interests and already know the risks of their actions. The community has not yet felt the impact of the current conversion of mangrove forests, but future generations will accept it. Therefore, Allah has forbidden him to do damage to His earth, humans change the shape of the earth, such as mangrove forests under the pretext of repair and human interests. Allah SWT has warned humans in the Qur'an with His words that: "And when it is said to them: "Do not cause mischief on earth." They replied: "Indeed, we are the ones who

make improvements" (Surah al-Baqarah (2) verse: 11).

Referring to the words of Allah SWT above, Allah as His creator, only reminds humans that the damage that occurs all over the world, including in Indonesia, which experiences calamities alternately almost every year, in fact, in essence, Allah wants to reprimand humans through disasters. that happened. The problem is the attitude of humans to see the disaster; a disaster is essentially a form of God's "words" to humans. However, this calamity that almost every year befalls the Indonesian people is treated ordinarily, especially the rulers or leaders who are entrusted with the position of His Own to him, they should repent and find the root of the problem. In addition, the rulers or leaders of the Indonesian nation do not contemplate and or ask for a fatwa to the scholars regarding this condition. His busyness, just talking about how to deal with his misfortune, is indeed very necessary, but most importantly, it is obligatory to make mass repentance to the Owner of this Universe.

In line with the above, the prohibition against destroying nature that Allah has ordered should be a guideline for the Government and local governments to

manage nature and the environment properly. The form of the prohibition has already existed, in particular, to manage and use the environment (in general) without damaging it. This is because the task of the state or Government in the fourth paragraph of the preamble to the 1945 Constitution has emphasized that, ..., "to protect the entire Indonesian nation and the entire homeland of Indonesia" ..., ". This concept, as a reference in protecting all of Indonesia's bloodshed, including the "environment," by the body of the 1945 Constitution has regulated in Article 33 paragraph (3) it is stated that: "Earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people." To realize Article 33 paragraph (3) of the 1945 Constitution, the House of Representatives, and the Government issued implementing regulations, namely: (i) Law Number 41 of 1999 concerning Forestry; (ii) Law Number 23 of 2009 concerning Environmental Protection and Management, and (iii) Law Number 45 of 2009 concerning Fisheries; and (iv) Law Number 1 of 2014 concerning Management of Coastal Areas and (v) Law Number 23 of 2014 concerning Regional Government. The five laws and regulations above, as a reference in regu-

lating the management and utilization of natural resources, especially mangroves, illustrate that the issue of mangroves is a plant that has a rigorous protection value. Therefore, if the conversion of mangroves into settlements, they must be guided by the five laws and their derivatives regulations. Because, in carrying out an activity, you must get approval or get permission from the authorized official, this is very important as part of law enforcement. The fundamental problem in managing mangrove forests is the overlapping authority inherent in the law. The management authority will also be attached to the respective agencies following the authorities born of these laws and regulations. This is one of the causes; there is an omission of damage, for example, the conversion of to manage mangrove forests (mangroves) rests with the regional Government. Although there is a prohibition on converting/destroying ecosystems and cutting down mangroves, the explanatory article allows logging as long as it is allocated in regional/spatial planning. The center is not coercive.

Moving on to the description above, it has been illustrated that the activities of mangrove conversion carried out by humans have unconsciously carried out any activity that directly or indirectly will

harm humans themselves. Because all that is on earth is a creation of Him, intended for all His creatures, including humans, and humans are obliged to maintain their existence. However, humans are often negligent because they think nature or mangroves are free, which can be exploited for short-term interests. In general, very few think that if mangroves are destroyed for the benefit of settlements, then one day it will affect their lives now and for generations to come. By Safrisayah and Fitriani said that<sup>13</sup>"Between humans and their environment, there is a dynamic relationship. Changes in the environment will cause changes in human behavior to adapt to the new. This change in human behavior will cause changes in the environment. With the existence of a dynamic-circular relationship between humans and their environment, it can be said that only in a suitable environment can humans develop optimally, and only with good humans can the environment develop in an optimal direction.

Related to the view above, humans are often negligent in their behavior because humans think that destroying forests, including mangrove forests, is not a human problem and consider that this na-

<sup>13</sup>Syafrisyah and Fitriani, Religion and Awareness of Protecting the Environment, *Substantia*, Volume 16, Number 1, April 2014, downloaded 12 December 2020.

ture must be exploited. The forest that He has created has many benefits for humans themselves, only because of their submission so that humans who have hearts become shrouded by the note of greed. The fact now, why there are too many landslides, the cause because the forest is overgrown with various plants, has a function to bind the soil, so that the soil will not be released when it rains. This includes mangrove forests; if they are damaged for other reasons, there will be an imbalance in the ecosystem automatically, which in the end has an impact on the actual conversion. Because, spiritually theologically, mangrove forests grow in coastal areas, as God's love for humans for his servants, whose names are humans. Facts show that at the time of the Tsunami in Aceh.<sup>14</sup>, the area where the mangrove forest is still good, the area concerned only suffered about 30% damage. With some of the things above, the formulation of the problem is: What are the reasons why people damage mangroves?.

## METHOD

The method used is a normative legal method to know why people are de-

<sup>14</sup>Supriadi, *Legal Principles of Legal Management of Mangrove Forests in Indonesia*, Graha Ilmu, Yogyakarta, 2019, p. 150.



stroying mangrove forests. Then, the approach used is a legal approach and a concept approach, using primary legal materials and secondary legal materials. and the normative character of legal research. Processing of primary legal materials and secondary legal materials in research will also use reasoning<sup>25</sup> law by using deductive-inductive methods, and by using interpretation to be able to find answers to legal issues or legal issues raised in this research, using legal doctrines, statutory regulations, legal principles or principles contained in laws and regulations invitation and scholar opinion.

## ANALYSIS AND DISCUSSION

### Islamic Concepts Against the Environment (The Universe)

Islam is a religion that is very concerned about the environment and all creatures in it because Islam is a religion of rahmatan "lil-alamin," and the concept of Islam is rahmatan "lil-alamin." This Islamic concept of rahmatan lil-alamin, because Allah SWT has written it in His holy book, and the Qur'an as His holy book, has been revealed to the noblest person among humans on this earth, namely the Prophet Muhammad SAW, through the angel Gabriel. The existence of the Qur'an as a holy book and as a

guide for all humans and the universe, the question is whether humans, especially Muslims, have made it a guide and guide in their lives, especially in managing and utilizing these natural resources. Al-Qur'an The Qur'an strictly forbids doing injustice to all His creation, including the environment and animals. The problem is, some humans, in utilizing these natural resources, know that their actions are damaging the environment, but this is because their interests are more dominant than environmental interests.

Islam requires that all humans treat nature as friends because the universe is His creation, not a human creation, so that as His creations, humans as the best of His Creation, must respect the environment as a much-needed resource. By humans. One of the human respects for the natural resource environment, namely "preserving" it, by HM Talhah and Ahmad Mufid said that: "preserving the environment does not mean perpetuating the environment in a static (unchanging) state. What is meant by nature conservation is an effort to preserve its capabilities so that it is always appropriate and balanced.

Referring to the view above, humans neglect to carry out conservation because of a wrong perception that arises

in humans, which considers the universe environment something that is only to be exploited and explored, without caring about it. Because some humans today have been seized with an anthropocentric understanding, which humans consider being outside of nature. Allah SWT, in the Qur'an Allah, has said: "And when it is said to them: "Do not do mischief on the earth.". They replied: "Indeed, we are the ones who make repairs. "Remember, indeed they are the ones who make mischief, but they are not aware" (Surah Al-Baqarah (2): verses 11-12)".

Referring to the word of Allah in the Qur'an above, Allah had warned that Allah had forbidden to do damage to the earth (nature, environment) because, when Allah created the earth and all its contents, nature was exquisite, slick, beautiful, and balanced, and not flawed in its creation. Allah says in the Qur'an that: "Who created the seven heavens in layers. You never see in the creation of the Most Gracious God anything that is not balanced. So look repeatedly. Do you see anything that is not balanced? Then look again, and your eyesight will return to you without finding anything wrong with it, and your eyesight will be in poor condition." (Surat al-Anbiya" (21); verse (33).

Allah's warning to humans to look at this universe, what is wrong, let humans look at a mountain that humans have not touched, then look at it with a deep gaze, is there something that is not balanced?. The more you look at it, the more it shows a beautiful charm because various beings interact with one another because they need each other. However, if a forest area, including a mangrove forest that has been damaged, is immediately looked at, then there is something that is no longer beautiful because there is something flawed, because the tree has been cut down, and has shown its defects. Because what humans need is how to reflect on themselves, is it balanced, if one of their organs is hurt, Humans will feel that there is something that interferes with the happiness of their lives, as well as the fundamental nature, if one of its ecosystems is damaged, it will have a full effect on the entire ecosystem in the environment concerned. Arne Naes, a Norwegian philosopher, originator of the philosophy: "deep ecology," said<sup>17</sup>: "attention or compassion flows naturally if the "self" is expanded and deepened so that the protection of the outdoors is felt and seen as a protection for ourselves, ..., as we need morals to make us breathe ... (that is) if your "self" is in , the broad meaning of accepting other beings, you

don't need moral advice to show concern... You pay attention to yourself without feeling the care, ...you look at yourself without feeling any moral compulsion to do so... If that reality is experienced by the ecological self, our behavior will be the ethical norms of the natural and beautiful natural environment".

Arne Naes view above<sup>15</sup> As a view that wants humans to see themselves, they want to do something related to managing and utilizing environmental natural resources, especially mangroves. Therefore, this view follows the view of Islam, which prioritizes how to organize oneself because, in essence, humans will be responsible for all their actions themselves. Because in Islam it is not about sin in congregation, therefore, Islam requires personal qualities (self), if humans have been able to improve themselves, then essentially they will be able to improve their environment, at least be able to convey the values of goodness to their fellow human beings. Some humans have pawned the essence of their lives on momentary pleasures or worldly interests and are unable to use the good choices that Allah has set for a person, namely, "good" values and "bad" values, or white " values or

black. Therefore, humans living in God's world only give two choices, not three or four, as for the other choice, it is only the whisper of the devil, whether to be a good person or not. People who are given the mandate to be in power (leaders), only two choices become good officials or not, because, on the way humans will meet two conclusions, if they die, namely if they are good, then heaven will be rewarded, on the other hand, if humans are not good, then hell will be their reward. Therefore, humans living in God's world only give two choices, not three or four, as for the other choice, it is only the whisper of the devil, whether to be a good person or not. People who are given the mandate to be in power (leaders), only two choices become good officials or not, because, on the way humans will meet two conclusions, if they die, namely if they are good, then heaven will be rewarded, on the other hand, if humans are not good, then hell will be their reward. Therefore, humans living in God's world only give two choices, not three or four, as for the other choice, it is only the whisper of the devil, whether to be a good person or not. People who are given the mandate to be in power (leaders), only two choices become good officials or not, because, on the way humans will meet two conclusions, if they

<sup>15</sup>Arne Naes, in HM Talhah and Ahmad Mufid, ..., Op-cit, p. 47.

die, namely if they are good, then heaven will be rewarded, on the other hand, if humans are not good, then hell will be their reward.

In line with the above, humans should protect the universe; Yusuf Qardhawi said a significant relationship between religion and the environment. Religion can significantly contribute to the quality of the surrounding natural environment. Protecting the environment is the same as maintaining the five primary goals of Islam (maqashid al-shari'ah). Therefore, maintaining the environment is the same as maqashid al-shari'ah. In the rules of fiqh, it is stated, *ma la yatimmu al-wajib illa bihi fawuha wajibun* (something that leads to obligation, then something is obligatory).<sup>16</sup>

Referring to the view above, Yusuf Qardhawi gives a view that has been neglected by the Government and local governments in viewing natural phenomena that occur today. Because, seeing environmental damage as an incident unrelated to religious values, both Islam and other religions. This is because, seeing the disaster as an ordinary incident, even though the incident caused an impact that

caused so much loss, including causing the death of a human being. Therefore, it takes sensitivity and concern for decision-makers to make a policy related to the environment to involve religious leaders. Especially the Islamic religious leaders, namely the scholars as to the heirs of the Prophets,

### **Concept of Authority**

Authority is a concept that gives power to specific people or organizations to take any action because if a person or institution or institution takes action, not because of their authority, then that action is a violation of the law or the law. The word authority comes from the word authority, which means<sup>17</sup>: 1. Things and power to act; 2. The power to make decisions, command, delegate responsibility to others, and the functions that may not be performed. While the word authority has the meaning, namely:<sup>20</sup>: 1. Authorized matters; 2. The right and power to do something. In line with the understanding of authority and authority above, if it is related to the meaning following the Indonesian language, the most suitable is the second understanding, namely the rights and powers possessed to do something.

<sup>16</sup>Yusuf Qardhawi, in Syafrisyah and Fitriani, Religion, ..., Op.cit, p. 69.

<sup>17</sup>Big Indonesian Dictionary Second Edition, Ministry of Education and Culture of the Republic of Indonesia, Jakarta, 1991, p. 1128.

Therefore, theoretically, the authority has a source in the concept of state administrative law, and state administrative law is closely related to public legal actions, where public law generally prioritizes state or government administration actions. Philipus M. Hadjon said, "In the Administrative Law literature, there are two events to obtain government authority, namely attribution and delegation; sometimes the mandate is also placed as a separate way to obtain authority."<sup>18</sup>. On the other hand, Lukman Hakim said that: "in the legal treasures of administration there are three sources of government authority, namely "attribution," "delegation" and "attribution."<sup>19</sup>. Referring to the concept of authority within the Government, both at the central and local governments, if there are activities or actions to convert mangroves into settlements, the question is whose authority or institution is. Whereas theoretically, the activities carried out to convert the function of mangroves into settlements will give rise to whose authority, is it Forestry and the En-

vironment?, or the Ministry of Marine Affairs and Fisheries?, as well as the regional Government? These three ministries each have the authority because all three have been regulated in laws and regulations: Law Number 45 of 2009 concerning Fisheries, Law Number 32 of 2009 concerning Protection and Management of the Environment, Law Number 41 of 1999 concerning Fisheries, Forestry, and Law Number 23 of 2014 concerning Regional Government. Thus, if it is related to the case of the conversion of mangroves into settlements in Una-Una Sub-district, in Tanjungpude Village and Una-Una Village, which permit does the Office forestry and Environment, Department of Marine Affairs and Fisheries, or the Tojo Una-Una Regency Government through the Subdistrict Head or the Village Head in the two villages.

They referred to authority as an action to do something, specifically in the Una-Una Sub-district, especially Tanjungpude Village and Una-Una Village, perhaps because the competent authorities are waiting for each other to coordinate discuss who is responsible. Meanwhile, the environment has undergone a conversion, for other purposes, beyond the actual environmental function, especially mangroves, which have a crucial function for

<sup>18</sup>Philipus M. Hadjon, in Ismu Gunadi Widodo, *State Administrative Law and Indonesian Administrative Court Law*, Kencana Prenada Media Group, Jakarta, 2011, p. 291.

<sup>19</sup>Lukman Hakim, *Philosophy of Authority of Regional Organs & Institutions, Perspective of Autonomy & Decentralization Theory in the Implementation of Law and Power State Government*, Setara Press, Malang, 2012, p. 125.

the protection of coastal areas. Ironically, environmental damage almost every time happens in front of the eyes and front of the eyes of government officials, but there is no sensitivity to take action to stop it, even though this is one of their responsibilities.

### **Concept of Sustainable Development**

In the current development, the basic principle is how to make the people of a country experience changes so that activities emerge to meet their needs. One of the efforts to finance development is managing and utilizing existing natural resources, namely rock minerals. By definition that has been set by Law Number 32 of 2009, it means that sustainable development is a conscious and planned effort that combines environmental, social, and economic aspects into a development strategy to ensure the integrity of the environment as well as the sustainability, capability, welfare, and quality of life of future generations: present and future.

Referring to the definition of sustainable development above, development is carried out consciously and planned to integrate three very influential aspects of the environment: environment, social/community, and economy. These three aspects must be the focal point so

that development can achieve its goals, namely to make the environment a necessity to achieve the community's welfare. Marhaeni Ria Siombo said that<sup>20</sup> "Development always brings change and impact, positive or negative. The positive impact is one of the goals of implementing development, namely positive changes for humans in achieving their welfare. The concept of sustainable development emerged because so far, not only in Indonesia but also throughout the world, especially in developing countries, development has not paid attention to its negative aspects or impacts on the environment, both biological aspects (destruction of ecosystems and the extinction of biological diversity) and non-biological aspects (social culture). Before the concept of sustainable development was launched, development was dominated by economic considerations, almost without considering its negative impact on the environment.

The concept of sustainable development is a concept that has become an agreement by almost the whole world, especially the countries that participated in the Sustainable Development Summit in Johannesburg in 2002; South Africa and

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<sup>20</sup>Marhaeni Ria Siombo, *Environmental Law & Implementation of Sustainable Development in Indonesia*, PT Gramedia Utama Publisher, Jakarta, 2012, p. 57-58.

Indonesia are some of the countries that participated in it. The Summit gave birth to 5 (five) agreements in the form of sustainable development principles, namely: (1) intergenerational equity; (2) equity in one generation (intra-generational equity); (3) the principle of early prevention (precautionary principle); (4) conservation of biological diversity and (5) internalization of environmental costs and incentive mechanisms.

When associated with environmental damage and pollution, the five concepts of sustainable development above, especially environmental destruction that occurred in Una-Una District, Tojo Una-Una Regency, are challenging to recover. The meaning implied in the concept implies the ability to analyze the impact that will occur. The activity of converting mangroves into settlements, on the one hand, the community has settlements, but whether by destroying the mangrove ecosystem will not have an impact on humanity in the future, especially for future generations. Therefore, this activity will cause millions of His creatures, in the form of biota, micro-organisms that make mangroves their place of life, also die because of human activities.

This mangrove conversion activity has become a settlement; there are no other options, for example, land or hills that can still be used as settlements. Humans have to sharpen the eyes of their hearts to think about this environment as a place where millions of His creatures depend, which must be thought about and counted, not just counting human profits. Ruling his heart, not mind, is the message of the concept of sustainable development. Because all the results that come out of the mind will produce something worldly, and everything that comes out of the heart will produce something related to the hereafter. Both of these choices become a human responsibility as caliph on earth.

## CONCLUSION

One of the reasons for this is the conversion of mangrove land in Indonesia due to community activities for development activities in housing and settlement construction, infrastructure development, construction of ponds, rice fields, and other activities. This activity is an activity that has violated the provisions of laws and regulations and religious regulations, especially Islam, which prohibits damage to the environment, including the destruction of mangrove forests, one of the concepts of sustainable development, namely

how to use the environment or mangroves carried out by the community. Human beings do not destroy it, and it will no longer exist for the benefit of future generations. Therefore, the Government which has the authority over the management of the environment and mangrove forests must consider.

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