AL-BALAD: JOURNAL OF CONSTITUTIONAL LAW
Volume 5 Issue 2 2023
ISSN (Online): **2775-6467**
Available online at: http://urj.uin-malang.ac.id/index.php/albalad

Integrated Water Resources Management to Realize Sustainable Development Goals According to Law Number 17 of 2019 and the Perspective of Fiqh Bi'ah

Agniski Pininta
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
agniskiamb@gmail.com
Jundiani
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
Jundiani@syariah.uin-malang.ac.id
Mustafa Lutfi
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
Mustafalutfi@syariah.uin-malang.ac.id

Abstract:

The increasing population has led to a growing demand for water. The declining quality and limited availability of clean water support this problem. This research examines the issue of integrated water resources management and the concept of sustainable development goals. This research uses normative juridical analysis. The approach used is a statutory approach and a conceptual approach that will be harmonized with the provisions of the legislation. This research uses primary data sources and secondary data. This study shows that integrated water resources management is regulated in Indonesian Law No. 17 of 2019, which aims to utilize water resources sustainably, with the main priority being the fulfilment of water for the basic daily needs of the community to achieve sustainable development goals. This integrated water resources management activity with sustainable principles has not been able to reduce the number of clean water and sanitation crises due to the lack of institutional optimization and awareness of the responsibilities and roles of all stakeholders, which still need to be improved. In the context of Fiqh Bi'ah, several ways can help achieve Sustainable Development Goals: the prohibition of water waste, efforts to maintain water ecosystems, and a ban on water pollution.

Keywords: Integrated Water Resources Management; Political Law; Sustainable Development Goals.

Introduction

Water is a natural resource that is constantly changing and provides essential benefits to improve the welfare of the entire Indonesian population. Water use in various sectors results in

complex and unique consequences in efforts to manage and utilize it.[1] One of the problems facing Indonesian society today is access to clean water. The critical condition of clean water is primarily influenced by unrestricted logging in upstream areas and overuse of water and its resources, exacerbating the water problem. It is becoming increasingly more work to find a clean water supply nowadays. High water pollution levels from industrial, domestic and agricultural activities cause this difficulty. In addition, the decline in the quality of water sources in the mountains is closely related to deforestation and forest exploitation, which causes much of the water to be mixed with mud as it flows into the rivers.[2]

Indonesia has about 6% of the world's total water resources, indicating that the country is rich in water resources. [3] However, most areas in Indonesia, such as East Nusa Tenggara, Java, Bali and Sulawesi, need help obtaining clean water. According to a report released by the Directorate General of Pollution Control and Environmental Damage of the Ministry of Environment and Forestry in 2015, cited by National Geographic Indonesia in 2016, nearly 65% of river water in Indonesia is heavily polluted.[4] Weak environmental management in Indonesia hurts the clean water and sanitation sector. Long-standing problems in Indonesia relate to water supply and sanitation. Efforts to achieve the sanitation targets set in the Millennium Development Goals (MDGs) that ended in 2015 and the Sustainable Development Goals (SDGs) that are still in effect today have yet to achieve optimal results.

Achievements in sanitation and clean water supply are being focused on the Sustainable Development Goals (SDGs) in Indonesia, referred to as sustainable development, which has a target of 2030 to ensure that every individual has sustainable access to clean water and sanitation. Water is an element that is strongly linked to sustainable development as it is a critical component in sustainable development efforts.[5] The SDGs consist of 17 principles, 169 targets, and 232 indicator measurements, covering five aspects: people, planet, prosperity, peace, and partnership.[6] According to the UN World Commission on Environment and Development, often referred to as the Brundtland Commission[7], sustainable development is defined as the use of the environment and natural resources to meet the needs of the present without compromising the capacity of future generations to meet their needs.

The concept of Integrated Water Resource Management (IWRM) in Indonesia is the result of developments that emerged after this concept was adopted as a water management standard by countries at the International Conference on Water and the Environment (ICWE) or World Summit

---

[1] Jundiani, "Globalisasi: Tantangan Dalam Penyediaan Ruang Terbuka Hijau Dan Konservasi Sumber Daya Air," *Bina Hukum Lingkungan* Vol. 3, No. 1 (2018): 132–33, https://doi.org/10.24970/jbhl.v3n1.10.

[2] Azyyati Ridha Alfian, *Kriris Ari Di Indonesia; Fenomena, Dampak & Solusi* (Sumatra Barat: CV. Saluah Kato Khatulistiwa, 2023), 10.

[3] Anih Sri Suryani, "Pembangunan Air Bersih dan Sanitasi saat Pandemi Covid-19" 11, no. 2 (2020): 199, https://doi.org/10.22212/aspirasi.v11i2.1757.

[4] Suryani, 200.

[5] Asit K Biswas dan Cecilia Tortajada, *Water Security, Climate Change and sustainable development: An introduction* (Singapore: Springer, 2016), 2, https://doi.org/10.1007/978-981-287-976-9.

[6] United Nations, *Transforming Our World: The 2030 Agenda For Sustainable Development*, 2016, 9, https://doi.org/10.1201/b20466-7.

[7] Dhiana Puspitawati et al., "The design of regulatory reform in aquaculture in Indonesia : opportunities and threats of the implementation of SDGs in fisheries governance," *Aquaculture, Aquarium, Conservation & Legislation - International Journal of the Bioflux Society* 15, no. 3 (2022): 1219, http://www.bioflux.com.ro/aacl.

held in Rio De Janeiro in 1992.[8] In this Conference, which became known as the Dublin-Rio Principles, IWRM was defined as an approach to water resources management that brings together the management and utilization of water in a fair, efficient and sustainable manner, with the awareness that water is an integral part of ecosystems, natural resources, and has socio-economic value. The quality and quantity of water will determine the manner and nature of its utilization.

Of course, these SDGs align with the provisions of Article 23, paragraph (2) of Law Number 17 of 2019. The law relating to water resources explains that every Indonesian citizen has the right guaranteed by law to gain access to water to fulfil their basic daily needs. The principles contained in this law also refer to the Preamble of the 1945 Constitution, which affirms the state's responsibility to protect all Indonesians and promote general welfare.

Law No. 17/2019 on Water Resources (from now on referred to as UUSDA) is the focus of further legal analysis. This law needs to clearly and explicitly regulate three essential elements in fulfilling the right to clean water: availability, quality, and affordability. This involves physical affordability, acquisition capability, and the principle of non-discrimination. In fact, upon further analysis, the UUSDA tends to focus more on water resource management rather than delineating the government's responsibility to provide quality water services to the population in full.[9]

Under these conditions, in the era of globalization, it is still possible to deploy Islamic legal figures to answer all the challenges the people face. Islam also recognizes that everything on earth was created by Allah solely for human pleasure. Still, if there is injustice in finding what Allah has made, this impacts the balance of law, significantly affecting Islamic law. Justice will be achieved in addressing demands that can maintain a part of human existence by utilizing Islamic law such as Fiqh Bi'ah.[10] Fiqh Bi'ah helps believers understand that they are responsible for caring for and protecting nature from any harm and destruction that endangers their lives and that environmental issues cannot be separated from their duties as believers.[11]

This paper will discuss the integrated water resources management according to Article 23, paragraph (2)[12] related to sustainable development goals and review from the perspective of fiqh biah. Knowing the political direction of the law in integrated water resources management can become a guideline in integrated water resources management so that the state's objectives, as stated in the Preamble of the 1945 Constitution, can be achieved.

Methods

To answer the formulation of the problem, this research uses normative juridical research, while the analysis approach uses a statutory process and a conceptual approach. The results of this research are expected to provide solutions to create integrated water resources management related to integrated water resources management activities to realize sustainable development goals related to clean water and sanitation in terms of the fiqh bi'ah perspective. The legal materials implemented include primary legal materials in the form of laws and regulations and the UN 2030

---

[8] Etheldreda E L T Wongkar dan Grita Anindarini Widyaningsih, "Urgensi Penerapan Konsep Integrated Water Resource Management dalam Pembangkit Listrik Tenaga Air Berkelanjutan," *Jurnal Bina Hukum Lingkungan* 6, no. 1 (2021): 47, https://doi.org/10.24970/bhl.v6i1.254.

[9] JYA Wattimena, "Pemenuhan Hak atas Air Bersih dan Sehat, Serta Hak Menggugat Masyarakat," *Balobe Law Journal* 1, no. 1 (2021): 11, https://doi.org/10.47268/balobe.v1i1.497.

[10] Muhammad Ghufron, "Fiqh Lingkungan," *Jurnal Al-Ulum* 10, no. 1 (2010): 170, https://media.neliti.com/media/publications/184392-none-72bdf600.pdf.

[11] Ghufron, 171.

[12] Lembaran Negara Republik Indonesia Tahun 2019 No. 190.

Agenda for Sustainable Development and books, and secondary legal materials that explain integrated water resources management and sustainable development goals and related to fiqh bi'ah which are primary legal materials in the form of literature such as books or papers, as well as non-legal materials such as dictionaries with qualitative normative juridical analysis methods.

Portrait of Integrated Water Resources Management to Achieve Clean Water and Sanitation Based on Sustainable Development Goals

The IWRM (Integrated Water Resources Management) approach to managing water originated from the Dublin Principles, which were proposed before the 1992 UN Conference on Environment and Development in Rio de Janeiro. This conference resulted in the first Rio Declaration on Environment and Development. One of the main objectives of this declaration was to improve water management, and these principles have continued to be emphasized in subsequent statements such as Rio+5, Rio+10, Rio+20, and Agenda 21.[13]

Integrated Water Resources Management has evolved since the early 1950s and was agreed upon and discussed in depth at the Water Conference in Mar del Plata in 1977.[14] It is noted that the concept was first proposed by Gilbert White in the 1940s using the term Comprehensive Water Resources Management.[15] When the idea of integrated water resources management was revived in the 1990s by ICWE and UNCED under the name IWRM in the "Dublin-Rio" principle,[16] countries began to apply it widely. The concept was then included in the deliberations of the World Summit on Sustainable Development 2002 (hereafter referred to as WSSD 2002) as part of water issues and the United Nations Conference on Sustainable Development (hereafter referred to as UNCSD) in 2012, where it was proposed to be adopted as a global goal for Sustainable Development by 2015.[17]

The journey of the IWRM concept has been very long. In Indonesia, it is also known as the slogan, One River-One Plan-One Management. Water resources management in Article 23, paragraph 1 of Law Number 17 of 2019 concerning Water Resources is carried out in a comprehensive, integrated and environmentally sound manner to realize sustainable water benefits for the most significant use of the people. What is meant by complete is that it covers all areas of management, including conservation, utilization and, control of water destructive power, and a system of management areas that covers all planning, implementation monitoring, and evaluation processes. The definition of integrated in the article is management that covers between sectors and between administrative areas involving all stakeholders. Environmentally sound management must pay attention to the balance of ecosystems and the environment's carrying capacity. Meanwhile, the definition of sustainable management is the management of water resources by taking into account the needs of current and future generations.

---

[13] Eva Kremere, Edward Morgan, dan Pedi Obani, "SDG6 – Clean Water and Sanitation: Balancing the Water Cycle for Sustainable Life on Earth," 2019, 11, https://doi.org/10.1108/978-1-78973-103-320191004.

[14] Dietrich Borchardt, Janos J. Bogardi, dan Ralf B. Ibisch, *Integrated water resources management: Concept, research and implementation*, *Integrated Water Resources Management: Concept, Research and Implementation* (Switzerland: SprigerInternational Publishing, 2016), v.

[15] Cecilia Tortajada, "IWRM revisited: from concept to implementation," *International Journal of Water Resources Development* 30, no. 3 (2014): 362, https://doi.org/10.1080/07900627.2014.937085.

[16] Borchardt, Bogardi, dan Ibisch, "Integrated water resources management: Concept, research and implementation," 4.

[17] Torkil Jonch Clausen dan Jens Fugl, "Firming up the conceptual basis of integrated water resources management," *International Journal of Water Resources Development* 17, no. 4 (2001): V, https://doi.org/10.1080/07900620120094055.

Integrating water resources management activities can undoubtedly reduce the number of clean water crises in Indonesia. However, even though Indonesia is still classified as a country with little sanitation and clean water, it does not mean that the utilization of water resources has failed to realize its benefits sustainably, with the main priority being the fulfillment of water for the daily basic needs of the Indonesian people. The problem of the clean water and sanitation crisis is related to law enforcement, the availability of legal products and regulations, coordination with other government agencies, and socialization to the community, which has become the responsibility of the state in realizing the human rights to clean water and sanitation in Indonesia.

In the future, the RPJMN 2014-2019 reflects President Joko Widodo's vision and mission called Nawacita. In this context, President Joko Widodo wishes to unify the national and global development agendas. This effort is one of President Joko Widodo's pushes to implement the SDGs in Indonesia. In addition to integrating SDGs and Nawacita, President Joko Widodo also encourages the development of alternatives such as human development and green economy in implementing SDGs.

The 70th General Assembly of the United Nations (UN) in September 2015 in New York, United States, became a new historical point in global development. 193 Heads of State and government were present to agree on a new universal development agenda in a document entitled Transforming Our World: the 2030 Agenda for Sustainable Development, which includes 17 Goals and 169 Targets that apply from 2016 to 2030. [18] This document is known as the Sustainable Development Goals or SDGs. The SDGs are a continuation of the Millennium Development Goals (MDGs) agreed by UN member states in 2000 and expire at the end of 2015. The 2010 UN Summit on MDGs formulated a post-2015 world development agenda.

The agreement of The Future reinforced this We Want document at the 2012 United Nations Conference on Sustainable Development. These two factors became the main drivers in forming the post-2015 development agenda, approved at the UN General Assembly in September 2015, known as the 2030 Agenda for Sustainable Development Goals (SDGs). However, the two have significant differences, both in terms of substance and in the process of formulation. The MDGs, agreed more than 15 years ago, included only 8 Goals, 21 Targets and 60 Indicators.[19] The goals only aim to reduce half of each development problem formulated in the goals and targets. The SDGs are a refinement of the MDGs as they are broader in scope and universally applicable to both developed and developing countries. The SDGs emphasize human rights to prevent discrimination and eliminate poverty in all its forms. The SDGs aim to achieve all of its goals, while the MDGs only aim to reduce half of them. In addition, the SDGs also include elements of means of implementation and plans, which makes it a more comprehensive framework for sustainable development.

The term Sustainable Development first appeared in the context of the international community in 1972, when the relationship between quality of life and environmental quality was first studied at the 1972 UN Conference on the Human Environment in Stockholm. However, the term became more popular in 1987 when the Brundtland Commission provided a definition and explanation of the meaning of Sustainable Development.[20] The International Union for

---

[18] United Nations, *Transforming Our World: The 2030 Agenda For Sustainable Development*, 7.

[19] M Husni Al Mubarak, "Implementasi Sustainable Development Goals (Sdgs) Dalam Bidang Kesehatan Pencegahan Stunting Di Desa Tanete Kecamatan Tompobulu Kabupaten Gowa" (Universitas Muhammadiyah Makassar, 2022), 17, https://digilibadmin.unismuh.ac.id/upload/32883-Full_Text.pdf.

[20] Peter P Rogers, Kazi F Jalal, dan John A Boyd, *An Introduction to Sustainable Development* (USA: Earthscan, 2008), 42.

Conservation of Nature (IUCN) states that by meeting a sustainable ecology, economy, and social needs, the quality of life or standard of living can be maintained for generations to come. IUCN considers this to be the core of the concept of Sustainable Development.[21]

Sustainable development first appeared in the 1970s. It became a mainstream term during and after the establishment of the World Commission on Environment and Development (WCED) in 1987, better known as the Brundtland Commission. The Commission defined sustainable development as a form of development that meets the needs of the present without compromising the ability of future generations to meet their needs. While this definition may seem simple at first glance, the development of increasingly complex issues has complicated the scope of sustainable development.[22]

According to the 2005 World Summit Report, sustainable development should be based on three main pillars, economic, social and environmental, supporting each other. Thus, sustainable development focuses on the economic and social aspects of development and must prioritize ecological protection. Sustainable development also includes meeting basic needs and creating opportunities to improve the quality of life. McGoldrick developed a sustainable development concept supported by three pillars, like the elements that make up a house. These pillars are built on three domains of international law: international environmental law, international economic law and international human rights law.[23]

The Sustainable Development Summit held in Johannesburg, South Africa, in 2002 produced the sustainable development principles contained in UNCED, including (1) intergenerational equity; (2) intra-generational equity; (3) precautionary principle; (4) protection of biological diversity; and (5) internalization of environmental costs and incentive mechanisms. In addition, one of the agreed outcomes to support sustainable development is the application of an integrated, multihazard and inclusive approach to addressing vulnerability, assessing risk and managing disasters, which includes prevention, mitigation, preparedness, response and recovery, as an essential component in creating a safer world in the 21st century.[24]

The magnitude of the SDGs achievement target must align with all parties' ability to implement the SDGs to the most basic level. This means the public must have the same understanding as technocrats to understand the technical aspects of achieving the SDGs. If not, then the SDGs will only be a hollow idea, and the targets will be challenging to accomplish in a short period, only a few years away. While the SDGs are still development-oriented, today's hopes depend on achieving these goals. These development goals must be implemented concretely following a targeted and segmented communication strategy for more people to contribute. This is an integral part of the strategy to accelerate the achievement of the SDGs.

The achievement of sanitation and clean water is focused on the Sustainable Development Goals (SDGs), with a target of 2030, ensuring everyone has access to clean water and sustainable sanitation. Water is part of the environment closely related to sustainable development because water is an essential component. Not only is drinking water important for human survival but water

---

[21] Svitlana Kravchenko, Tareq M. R Chowdhury, dan Md Jahid Hossain Bhuiyan, *Principles of international environmental law dalam Handbook of International Environmental Law*, *Routledge Handbook of International Environmental Law* (London: Routledge, 2012), 44, https://doi.org/10.4324/9780203093474.

[22] Muhammad Fauzinuddin Faiz, "Pemikiran Jamal al-Banna Tentang Relasi Suami Isteri Dalam Kitab Al-Mar'ah Al-Muslimah Baina Tahrir Al-Qur'an Wa Taqyid Al-Fuqaha," *Al-Mazahib* 3, no. 1 (2015): 772.

[23] Dominic McGoldrick, "Sustainable Development and Human Rights: An Integrated Conception," *The International and Comparative Law Quarterly* 45, no. 4 (1996): 796–801.

[24] Supriadi, *Hukum Lingkungan di Indonesia: Sebuah Pengantar* (Jakarta: Sinar Grafika, 2008), 104–7.

is also needed for all human activities and endeavours, including food production, energy generation, resource extraction, industrial development, commercial activities, ecosystem preservation and other uses. Therefore, sustainable development can only be achieved with water security. This means that to ensure sustainable development for the world, there must be adequate water of suitable quality for the wider community. [25] The SDGs are focused on achieving sanitation and clean water.

According to Ishartono and Raharjo, the SDGs are a diverse and all-encompassing set of goals for the year 2030 that are shared to maintain harmony across the three pillars of sustainable development, specifically the ecological, social, and economic fields. These three aspects are underpinned by five fundamental principles: people, planet, prosperity, peace, and collaboration. What is to be achieved by 2030 is translated into 17 global goals concerning shared objectives.[26] Clean water and sanitation is one of the goals listed in the 6th goal of the SDGs, which is to ensure everyone has access to clean water and sanitation.

One of the basic principles of a healthy, prosperous and peaceful society is access to clean water and good sanitation. Some homes in Indonesia need more basic facilities. A system that provides clean water and sanitation access will help the environment and public health. Clean water sanitation is required to build a healthy atmosphere that prioritizes monitoring of several environmental components to prevent diseases that originate from the environment and can interfere with human health.

Water resources management in Indonesia is under the Ministry of Public Works and Housing (from now on, abbreviated as the Ministry of PUPR). The Ministry of PUPR carries out functions based on Article 5: formulation, stipulation, and implementation of policies in the field of water resources management, implementation of roads, implementation of drinking water supply systems, domestic wastewater management, environmental drainage management, and waste management, structuring buildings, developing residential areas, developing strategic infrastructure facilities, organizing housing, implementing public works and housing infrastructure financing, and fostering construction services.[27]

The relationship between sustainable water management, economic aspects and sanitation fulfilment in this vision shows that they mutually impact. This aligns with UNDP's perspective that providing safe drinking water and adequate sanitation services can be the basis for reducing poverty levels. These impacts have both direct and indirect effects in increasing employment opportunities, creating jobs for local communities in developing countries, stopping the cycle of diseases that can reduce the productivity of people with limited access to health services, and diverting savings previously used for treatment to other purposes.[28]

Thus, integrated water resources management with sustainable principles is needed to achieve the SDGs' goals, namely ending extreme poverty, combating inequality and injustice, and improving climate change and 169 targets. One of the goals in the Sustainable Development Goals (SDGs) related to water is SDG 6, which aims to ensure the availability and sustainable

---

[25] Biswas dan Tortajada, *Water Security, Climate Change and sustainable development: An introduction*, 2.

[26] Ishartono dan Santoso Tri Raharjo, "Sustainable Development Goals (SDGs) Dan Pengentasan Kemiskinan," *Social Work Jurnal* 6, no. 2 (2021): 168, https://doi.org/10.1201/9781003080220-8.

[27] Lembaran Negara Republik Indonesia Tahun 2020 Nomor 40.

[28] United Nations Development Programme, *Human Development Report 2006*, (New York: United Nations Development Programme (UNDP), 2006), 281, https://doi.org/10.18356/334c604b-en.

management of water and sanitation for all people by 2030. SDGs 6 is described as follows below:[29]

Table 1. Percentage of safe drinking water source services, 2015-2021.

Locations	2015	2016	2017	2018	2019	2020	2021
National	84,95	84,44	87,54	87,75	89,27	6,7	11,9

Source: Results of SUSENAS Data Analysis by BAPPENAS.

Table 2. Percentage of improved sanitation services, 2015-2021.

Locations	2015	2016	2017	2018	2019	2020	2021
National	67,95	71,78	73,07	74,58	77,44	79,53	80,29

Source: Results of SUSENAS Data Analysis by BAPPENAS.

According to the Sustainable Development Report, since the implementation of the Sustainable Development Goals (SDGs) in 2015, the SDGs Implementation Index in Indonesia has undergone significant changes in terms of points and global ranking. Indonesia was first listed in The Sustainable Development Report/The SDG Index & Dashboards in 2016 when it ranked 98th with a score of 54.38 points.[30] This was the first report used to assess the achievement of the 2015 SDGs at the national level. The following year, 2017, Indonesia's SDGs ranking dropped to 100, although the points increased to 62.9. The report shows that many SDGs indicators or goals have not been achieved in Indonesia, characterized by many hands that get "red" status in the achievement list. The only hand achieved with a "green" rate is SDG 13 (Climate Action). At the same time, seven other indicators are significant challenges with a status of "red," 8 hands with a group of "orange", indicating substantial difficulties, and one arrow with a grade of "yellow", signifying a lower level of challenge.

In 2018, Indonesia experienced an increase in the SDGs achievement ranking to rank 99, scoring 62.8 points.[31] However, the 2018 report showed only two indicators that achieved the target and did not have a "red" status: SDG 1 and SDG 13. In 2019, Indonesia's ranking fell to 102nd with a score of 64.2 points.[32] Indonesia's achievement of the SDGs has improved with three indicators with a status of "yellow," 6 hands with a group of "orange," and eight arrows with a level of "red." In 2020, Indonesia managed to move up the rankings to 97th with a score of 66.3 points.[33] However, there are still nine indicators with "red" status in the report, which were initially only eight indicators. In 2021, Indonesia's ranking and points in The Sustainable Development Report remained stable, at 97, with a score of 66.3 points. The implementation of the SDGs in this

[29] United Nations, "Resolution A/RES/70/1, Transforming our world: The 2030 Agenda For Sustainable Development," 2015, 18, https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_70_1_E.pdf.

[30] Kementerian PPN/Bappenas, *Laporan Pelaksanaan Pencapaian TPB/SDGs Indonesia Tahun 2021* (Jakarta: Badan Perencanaan Pembangunan Nasional, 2021).

[31] Kementerian PPN/Bappenas.

[32] Kementerian PPN/Bappenas.

[33] Kementerian PPN/Bappenas.

report does not show a decrease in points on these indicators, which are marked with a red down arrow.[34]

The magnitude of the SDGs achievement target must be by all parties' capacity to implement the SDGs to the most basic level.[35] This means that the public must have the same understanding as technocratic experts to understand the technical aspects of achieving the SDGs. With this understanding, the SDGs will be ideal, and reaching its targets will be easier to accomplish in a short time, given that only a few years are left. While the SDGs still focus on development, the hopes of today's world depend on achieving these goals. For more people to contribute, these development goals must be translated into concrete actions by implementing targeted and tailored communication strategies. This is an essential component of a plan to accelerate the achievement of the SDGs.

The next acceleration strategy for achieving the SDGs is adaptation. As part of this adaptation step, an exciting step is the initiative of the Ministry of Villages to release Village SDGs as an effort to accommodate and implement global development goals at the local level. According to the Ministry, achieving the Village SDGs can contribute as much as 74% to the overall achievement of the SDGs. To attain various development targets at the village level, village fund programs are integrated to accelerate the achievement of sustainable development goals. In this context, village funds are allocated to fulfil 18 sustainable development goals at the village level. This strategy effectively links global goals with concrete actions at the local level. The same approach also needs to be applied by civil society groups by taking a strategic role in supporting the achievement of these SDGs so that these targets can be achieved on time. Each group can start by evaluating and recording their work's contribution to achieving the Sustainable Development Goals.

Six years may seem short, and optimism can be maintained if the necessary conditions are met. One of the critical conditions for achieving this goal is building strong partnerships between various stakeholders. Cooperation, collaboration, and synergy are essential so all parties can contribute based on their strengths. These elements are necessary for the strategies to accelerate the achievement of the SDGs that have been proposed to be able to drive the required changes. Stakeholders from various generations have an essential role in accelerating the movement towards achieving SDG targets by actively sharing knowledge with individuals in the community. This aims to encourage a collective spirit that can trigger concrete actions. Thus, the journey towards achieving the SDGs should start with a focus on Goal 17, which is to build strong partnerships to achieve the SDGs as a whole.

Portrait of Integrated Water Resources Management to Achieve Clean Water and Sanitation Based on Sustainable Development Goals Perspective of Fiqh Bi'ah

Fiqh Bi'ah is Fiqh that contains regulations or norms governing human actions and environmental conservation actions. The term al-bi'ah comes from the root word ba'a, yabi'u, bi'atan, meaning related to return, territory, residence, and environment. According to Mujiyono's admission, the concept of environment contained in the word al-bi'ah is not found directly in the Qur'an, as is the case with the three previous words, namely al'alamin, al-sama', and al-ardh. Instead, this concept is obtained through analysis of its derivations. Because the word al-bi'ah itself does not exist in the Qur'an, but appears in its derivative form. The Qur'an mentions the derivation

[34] Kementerian PPN/Bappenas.

[35] WCED, *Report of the World Commission on Environment and Development: Our Common Future* (United Nations, 1987).

of the word al-bi'ah 18 times in 15 verses scattered in various poems, namely, QS. Al-Baqarah: 61, QS. Al-Baqarah: 90, which means again or repeatedly, in QS. Ali Imran: 162, QS. al-Anfa'l: 16, which means to provoke or invite, in QS. Al-Ma'idah: 29, which means returning home.[36]

By the surrounding context, the derivation of the word al-bi'ah in the verses above does not refer to the meaning of environment but rather relates to repeated actions, actions performed again, attempts to provoke, invite, and the act of returning. The Islamic view of water is that it is a common property with equal rights. From the Islamic perspective, drinking water management must comply with several provisions. Water has a very significant role in supporting human life. This statement has been clearly expressed in the Qur'an, specifically in Surah Al-Anbiya' verse 30, [37] which reads:

And do those who disbelieve not know that the heavens and the earth were once one, then We separated them. And from water, We made everything that lives. So why do they not also believe?

In Islam, water is a natural resource owned and managed together. There are several ways in the study of Fiqh Bi'ah to help realize sustainable development or Sustainable Development Goals (SDGs), namely:

1. Prohibition of israf in spending

   Islam also teaches its followers not to be excessive or wasteful in using water, even when used for purification.[38] The Prophet once rebuked Sa'ad ibn Abi Waqas, who was making ablution. He said:

   "*Why this exaggeration, O Sa'd?" Saad said: "Is there a prohibition of extravagance in ablution? The Prophet replied: "Of course, even if you are on the banks of a flowing river*." **(HR Ibn Majah)**.

   Anas bin Malik narrated that the Prophet Wudu used one Mud of water and, when taking a big bath, used one Sha' to five muds of water (HR Bukhari Muslim). According to Sheikh Wahbah Az-Zuhaily in al-Fiqhu al-Islamy wa adillatuhu, one Mud is equivalent to 0.688 Liters, and one Sha is equal to 2.75 Liters.[39] These Hadiths show that it is forbidden to overdo it for worship, let alone for other activities. A study shows that the average Muslim today uses about 5 liters of water for ablution. This needs to be noted so that we start to economize on the use of water, including for worship.

2. Water Ecosystem Maintenance

   Maintenance of aquatic ecosystems is a crucial principle, as the presence of water in a healthy ecosystem will result in water being stored in the soil. Studies have shown that trees can increase water penetration into the ground, and a sufficient number of trees in the vegetation cover can increase water availability when compared to areas with no trees or too many trees. This is due to the fact that trees form large pores that allow water to seep into the soil. Without these pores, water would run off as surface water or become puddles that later evaporate.

   In addition, in Islam, people are also taught to protect water resources by caring for water ecosystems. Rasulullah SAW applied the concept of environmental conservation,

---

[36] Mujiono Abdillah, *Agama Ramah Lingkungan: Perspektif al-Qur'an* (Jakarta: Paramadina, 2001), 47–48.

[37] Tim Penerjemah, *Al-Quran dan Terjemahan* (Bandung: Tim Al-Qur'an Cordoba, 2017).

[38] Ahmad Syahirul Alim dan Fithriya Yulisiasih Rohmawati Asep Nurhalim, "Prinsip Pencegahan Krisis Air dalam Islam," Fakultas Ekonomi dan Manajemen IPB University, 2023, https://fem.ipb.ac.id/index.php/2023/06/30/prinsip-pencegahan-krisis-air-dalam-islam/.

[39] Alim dan Nurhalim.

which was also used by the Arab community at that time, namely the idea of Hima and Harim.

Hima, in the tradition of the Arabs before the coming of the Prophet, was a fertile pasture area located in a high place and discovered by the tribal chief. This Hima area was guarded by the tribe for the purpose of raising their livestock. Within the Hima area, it was not permitted to open agricultural land or erect buildings.[40] When Fiqh Bi'ah discusses the essential quality of water, it does not stop there. Therefore, an additional safeguard called harim is provided.[41] These harim are protected lands placed around water sources. If we think of water as a plant, then harim can be thought of as a fence that covers it. This means that while the plants cannot be destroyed, it does not mean that the walls or harim can be stolen.[42]

From the previous explanation, harim can be interpreted from an environmental perspective as an attempt by Fiqh Bi'ah to protect and preserve the water ecosystem. When Fiqh Bi'ah provides protected land (harim) for rivers, wells, waterways (qanat), and springs, this can be considered an action that supports environmental preservation.[43] Moreover, if we look at the functions and regulations pertaining to Harim, they clearly support this idea.

In general, Fiqh Bi'ah grants harim land for any water source, such as rivers, wells, waterways (qanat), and springs. However, there are differences among the four schools of Fiqh, with the exception of the Shafii Mazhab, in determining the existence of harim for trees. The Maliki and Shafii schools also extend the concept of harim to include houses and villages. The Hambali school, in addition to agreeing to Harim for homes like its predecessors, also stipulates the existence of Harim for agricultural land. A slightly different opinion was expressed by Ibn Qudir, who explained that all things related to the public interest.[44]

These harim aim to maintain and protect the water supply process in the places concerned. The harim of trees and harim of farmland, for example, seeks to protect the irrigation process that supplies water to the trees and farmland so that they remain fertile. House Harim and village harim, on the other hand, are meant to protect the water needs of both places so that with a house harim, for example, it is hoped that the water of the house well will not be sucked up by the well of another place that may be built next door.[45] Hence, to safeguard this protection, Ibn Qadir issued a prohibition against digging new wells on harim land to prevent competition for rights and damage. In fact, Imam Malik required the destruction of new wells that were deemed to be sucking water from the old wells, even if the new wells were built far away from the haram land.[46]

3. Prohibition of polluting water

Another thing that is prohibited in Islam is polluting water sources such as springs, wells, and lakes. The Prophet said:

---

[40] Alim dan Nurhalim.

[41] Iza Hanifuddin, *Harim: Solusi Perlindungan Ekosistem Air Dalam Fiqh* (Batusangkar: STAIN Batusangkar Press, 2009), 70.

[42] Hanifuddin, 71.

[43] Hanifuddin, 72.

[44] Wahbah Al-Zuhaili, *Fiqh Al-Islamiy Wa Adillatuh*, Cet.3 (Damaskus: Darul Fikri, 1989), 565–70.

[45] Hanifuddin, *Harim: Solusi Perlindungan Ekosistem Air Dalam Fiqh*, 73.

[46] Hanifuddin, 74.

Fear three things that bring curses: relieving yourself where water flows, in the middle of the road, and the shade **(HR Abu Daud).**

The implementation of efforts to keep water in a Tahir wa metaphor condition in terms of environmental health is also emphasized by the teachings of the Prophet. He forbade performing hajad in streams, urinating in running water and disposing of feces near water sources. All these prohibitions are aimed at maintaining the essential quality of water so that it is not contaminated and polluted by various types of pollution because all creatures, especially humans, will use water together. Keep in mind the Prophet's prohibition against blowing on water and hot food before consuming it may be a special precaution from a health perspective so that clean water is kept safe from various diseases and viruses.

The attention given by the Prophet to the quality of water has sparked the interest of Fiqh scholars to conduct further research on water and then establish regulations for its use. This interest is reflected in their division of natural water. For example, Ibn Qudaman has divided natural water into two categories, namely running water and non-flowing water. These two types of water had previously been broken down by Al-Farra' into river water, well water, and spring water.[47] This kind of attention to water sharing illustrates their understanding of hydrological aspects.

In the context of water use, Fiqh bi'ah specifically states that water can be used for various purposes, such as bathing, washing, drinking, and so on, provided that such use does not negatively affect the condition of the water. Ibn Qudamah allows this use of water by considering whether the water is flowing or not.[48]

In addition, Fiqh bi'ah also pays attention to the condition of water so that it remains of high quality by prohibiting someone from making excessive WC facilities that can damage the quality of neighboring water. If this happens, the responsibility is placed on the owner of the toilet. Fiqh bi'ah also prohibits a person from using his house as a tannery if there is concern that it could pollute the water, building a bathroom that could damage the quality of the neighbor's land, and disposing of garbage or waste at a public intersection that could interfere with shared interests. Even if a person has a water treatment facility, others are not allowed to plant trees or plants that could damage the water treatment wall. Such trees and plants may be uprooted or cut down even if they are on the grower's private land.[49] All of these prohibitions are aimed at maintaining water quality from a Fiqh bi'ah perspective

Conclusion

Integrated water resources management in the Law of the Republic of Indonesia Number 17 of 2019 also aims to manage integrated water resources sustainably. Sustainably achieving integrated water resources management is a challenge faced by policy implementers. Therefore, the integrated water resources management policy not only focuses on its utilization but also pays attention to the sustainability of the water source itself. The magnitude of the potential of water resources in Indonesia will feel the impact if there is a mistake in handling it. Water damage and the increasingly severe condition of water resources is a challenge for Indonesia in realizing clean water and sanitation, and awareness of the responsibilities and roles of all stakeholders is still

[47] Hanifuddin, 67.

[48] Hanifuddin, 68.

[49] Hanifuddin, 69.

needed, especially in understanding the problems of water resources so that this problem is immediately understood as a handling step. In the context of Fiqh Bi'ah, several ways can help achieve the Sustainable Development Goals (SDGs). These include the prohibition of water wastage, efforts to maintain water ecosystems, and the prohibition of water pollution. All of these are part of Islam's efforts to preserve the sustainability of water resources and promote well-being for all living beings.

Bibliography:

Abdillah, Mujiono. *Agama Ramah Lingkungan: Perspektif al-Qur'an*. Jakarta: Paramadina, 2001.

Al-Zuhaili, Wahbah. *Fiqh Al-Islamiy Wa Adillatuh*. Cet.3. Damaskus: Darul Fikri, 1989.

Alfian, Azyyati Ridha. *Kriris Ari Di Indonesia; Fenomena, Dampak & Solusi*. Sumatra Barat: CV. Saluah Kato Khatulistiwa, 2023.

Alim, Ahmad Syahirul, dan Fithriya Yulisiasih Rohmawati Asep Nurhalim. "Prinsip Pencegahan Krisis Air dalam Islam." Fakultas Ekonomi dan Manajemen IPB University, 2023. https://fem.ipb.ac.id/index.php/2023/06/30/prinsip-pencegahan-krisis-air-dalam-islam/.

Almaden, Shanen, dan Hananto Widodo. "Politik Hukum Pembentukan Pasal 46 Ayat (1) UU No. 17 Tahun 2019 Yang Membatasi Ketentuan Perizinan Swasta" 1, no. 1 (2012): 1–216. https://ejournal.unesa.ac.id/index.php/novum/article/view/50489/41554.

Biswas, Asit K, dan Cecilia Tortajada. *Water Security, Climate Change and sustainable development: An introduction*. Singapore: Springer, 2016. https://doi.org/10.1007/978-981-287-976-9.

Borchardt, Dietrich, Janos J. Bogardi, dan Ralf B. Ibisch. "Integrated water resources management: Concept, research and implementation." *Integrated Water Resources Management: Concept, Research and Implementation*, 2016, 3–32. https://doi.org/10.1007/978-3-319-25071-7_1.

Faiz, Muhammad Fauzinuddin. "Pemikiran Jamal al-Banna Tentang Relasi Suami Isteri Dalam Kitab Al-Mar'ah Al-Muslimah Baina Tahrir Al-Qur'an Wa Taqyid Al-Fuqaha." *Al-Mazahib* 3, no. 1 (2015): 55–70.

Ghufron, Muhammad. "Fiqh Lingkungan." *Jurnal Al-Ulum* 10, no. 1 (2010): 159–76. https://media.neliti.com/media/publications/184392-none-72bdf600.pdf.

Hanifuddin, Iza. *Harim: Solusi Perlindungan Ekosistem Air Dalam Fiqh*. Batusangkar: STAIN Batusangkar Press, 2009.

Ibnu Sina Chandranegara. *Kemerdekaan Kekuasaan Kehakiman Dalam Transisi Politik.* Jakarta: Radjawali Press, 2019.

Ishartono, dan Santoso Tri Raharjo. "Sustainable Development Goals (SDGs) Dan Pengentasan Kemiskinan." *Social Work Jurnal* 6, no. 2 (2021): 154–272. https://doi.org/10.1201/9781003080220-8.

Isharyanto. *Politik Hukum*. Surakarta: CV Kekata Group, 2016.

Jonch Clausen, Torkil, dan Jens Fugl. "Firming up the conceptual basis of integrated water resources management." *International Journal of Water Resources Development* 17, no. 4 (2001): 501–10. https://doi.org/10.1080/07900620120094055.

Jundiani. "Globalisasi: Tantangan Dalam Penyediaan Ruang Terbuka Hijau Dan Konservasi Sumber Daya Air." *Bina Hukum Lingkungan* 3, no. 1 (2018): 127–36. https://doi.org/10.24970/jbhl.v3n1.10.

Kementerian PPN/Bappenas. *Laporan Pelaksanaan Pencapaian TPB/SDGs Indonesia Tahun 2021*. Jakarta: Badan Perencanaan Pembangunan Nasional, 2021.

Kravchenko, Svitlana, Tareq M. R Chowdhury, dan Md Jahid Hossain Bhuiyan. *Principles of international environmental law dalam Handbook of International Environmental Law*. *Routledge Handbook of International Environmental Law*. London: Routledge, 2012. https://doi.org/10.4324/9780203093474.

Kremere, Eva, Edward Morgan, dan Pedi Obani. "SDG6 – Clean Water and Sanitation: Balancing the Water Cycle for Sustainable Life on Earth," 2019, 25–45. https://doi.org/10.1108/978-1-78973-103-320191004.

Lembaran Negara. Lembaran Negara Republik Indonesia Tahun 2019 No. 190 (n.d.).

Lembaran Negara Republik Indonesia Tahun 2O2O Nomor 40 (n.d.).

McGoldrick, Dominic. "Sustainable Development and Human Rights: An Integrated Conception." *The International and Comparative Law Quarterly* 45, no. 4 (1996).

MD, Moh. Mahfud. *Politik Hukum di Indonesia*. Jakarta: Rajawali Pers, 2009.

Mubarak, M Husni Al. "Implementasi Sustainable Development Goals (Sdgs) Dalam Bidang Kesehatan Pencegahan Stunting Di Desa Tanete Kecamatan Tompobulu Kabupaten Gowa." Universitas Muhammadiyah Makassar, 2022. https://digilibadmin.unismuh.ac.id/upload/32883-Full_Text.pdf.

Penerjemah, Tim. *Al-Quran dan Terjemahan*. Bandung: Tim Al-Qur'an Cordoba, 2017.

Puspitawati, Dhiana, Edi Susilo, Dewi Cahyandari, Diah P Maharani, Mohammad Fadli, Mustafa Lutfi, Syahriza A Anggoro, dan Airin Liemanto. "The design of regulatory reform in aquaculture in Indonesia : opportunities and threats of the implementation of SDGs in fisheries governance." *Aquaculture, Aquarium, Conservation & Legislation - International Journal of the Bioflux Society* 15, no. 3 (2022): 1215–25. http://www.bioflux.com.ro/aacl.

Rogers, Peter P, Kazi F Jalal, dan John A Boyd. *An Introduction to Sustainable Development*. USA: Earthscan, 2008.

Sihombing, Eka Nam. *Politik Hukum*. Medan: Enam Media, 2020.

Supriadi. *Hukum Lingkungan di Indonesia: Sebuah Pengantar*. Jakarta: Sinar Grafika, 2008.

Suryani, Anih Sri. "Pembangunan Air Bersih dan Sanitasi saat Pandemi Covid-19" 11, no. 2 (2020): 199–214. https://doi.org/10.22212/aspirasi.v11i2.1757.

Tortajada, Cecilia. "IWRM revisited: from concept to implementation." *International Journal of Water Resources Development* 30, no. 3 (2014): 361–63. https://doi.org/10.1080/07900627.2014.937085.

United Nations. "Resolution A/RES/70/1, Transforming our world: The 2030 Agenda For Sustainable Development," 2015, 259–73. https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globallcompact/A_RES_70_1_E.pdf.

———. *Transforming Our World: The 2030 Agenda For Sustainable Development*, 2016. https://doi.org/10.1201/b20466-7.

United Nations Development Programme. *Human Development Report 2006*. *Human Development Report 2006*. New York: United Nations Development Programme (UNDP), 2006. https://doi.org/10.18356/334c604b-en.

Wattimena, JYA. "Pemenuhan Hak atas Air Bersih dan Sehat, Serta Hak Menggugat Masyarakat." *Balobe Law Journal* 1, no. 1 (2021): 1. https://doi.org/10.47268/balobe.v1i1.497.

WCED. *Report of the World Commission on Environment and Development: Our Common Future*. United Nations, 1987.

Winardi, dan Sirajuddin. *Politik Hukum*. Malang: Setara Press, 2019.

Wongkar, Etheldreda E L T, dan Grita Anindarini Widyaningsih. "Urgensi Penerapan Konsep

Integrated Water Resource Management dalam Pembangkit Listrik Tenaga Air Berkelanjutan." *Jurnal Bina Hukum Lingkungan* 6, no. 1 (2021): 1–27. https://doi.org/10.24970/bhl.v6i1.254.