

## ROKAN HILIR RIAU REGIONAL GOVERNMENT POLICY IN MANAGING FOREST AND LAND FIRES Fiqih SIYASAH PERSPECTIVE



Siti Khairani Br Srg<sup>1</sup>

Universitas Islam Negeri Sumatera Utara, Meda, Indonesia  
[siti0203203056@uinsu.ac.id](mailto:siti0203203056@uinsu.ac.id)

Abd. Mukhsin<sup>2</sup>

Universitas Islam Negeri Sumatera Utara, Meda, Indonesia  
[abdmukhsin@uinsu.ac.id](mailto:abdmukhsin@uinsu.ac.id)

### Abstract

Forest and land fires are a problem that continues to exist in Indonesia, especially in Rokan Hilir Regency, Riau. The local government of Rokan Hilir Regency has formed a regulation in 2017, in which the regulation includes the Masyarakat Siaga Bencana (DPC) which is expected to be an important instrument in dealing with fire disasters. This journal research is formulated on 3 (three) main problems, namely: 1). How are the efforts of the local government of Rokan Hilir Regency, Riau in dealing with forest and land fires by forming the Masyarakat Siaga Bencana (DPC)? 2). What is the impact of the local government policy of Rokan Hilir Regency, Riau in dealing with forest and land fires by forming the Masyarakat Siaga Bencana (DPC)? 3). How is the analysis of Fiqh Siyasah on the policy of the local government of Rokan Hilir Regency, Riau in dealing with forest and land fires by forming the Masyarakat Siaga Bencana (DPC)? Research results show that efforts of the Regional Government of Rokan Hilir Regency, Riau, in overcoming forest and land fires have been insensitively carried out, including by forming a Regional Regulation in 2017, which includes elements involving the community. The impact of the Regional Government Policy of Rokan Hilir Regency, Riau, in overcoming forest and land fires is only minimal. The community expects strict regulations and the attention of the regional government to provide incentives, training, and skills to the community. Fiqh Siyasah analysis of the policy of the Regional Government of Rokan Hilir Regency, Riau, in overcoming forest and land fires, is part of the government policy that must be obeyed by the community, as a form of obedience to the government as contained in the verse of the Al-Qur'an, chapter An-Nisa' / 4:59.

**Keywords:** Policy, Rokan Hilir Regency, Riau, Overcoming, Fire, Fiqh Siyasah

## INTRODUCTION

In Indonesia, various statutory regulations regulate the prevention of forest and land fires, control of forest and land fires (karhutla), as well as other derivative regulations that are a form of state activity in preserving forests and land in Indonesia. Forests in Article 1 paragraph (2) of Law Number 41 of 1999 concerning Forestry are explained: "Forests are an ecosystem unit in the form of an expanse of land containing biological resources dominated by trees in a natural environment, one of which cannot be separated from the other."

Forests are a source of life for humans, which can be used as well as possible for the common good without causing damage that can change the ecosystem in the forest. One form of event that can change a forest is a forest fire. Ahmad explained that forest and land fires, citing writings from Adinugroho, are events, whether natural or intentional, which are characterized by the free spread of fire (Adinugroho, 2004, 7). Ahmad continued, that the forest fire tragedy had enormous losses, both economic, ecological, aesthetic, and political losses (Ahmad, 2018, 3).

Regarding the causes of forest fires, sometimes they are caused by nature, but mostly due to human activities. This is what Aminah, et al., explained as follows: "The causes of forest fires can be attributed to humans and nature. From these two major causes arise several activities that cause forest fires. These include lightning from nature, negligence, arson, and the explosion of ammunition and bombs in military training areas, and in some rare cases, the causes are unknown. But generally, in Southeast Asia including Indonesia, forest fires are mainly caused by human activities such as converting natural forest land into plantations or other uses" (Aminah, 2020).

In essence, forests can be utilized, as long as they are in accordance with the goals and objectives regulated in law. Part Three concerning Forest Utilization and Use of Forest Areas Article 23 of Law Number 41 of 1999 concerning Forestry explains: "Forest utilization as intended in Article 21 letter b, aims to obtain optimal benefits for the welfare of the entire community fairly while maintaining its sustainability". Sadly, like the monitoring results of the Aqua Modis Satellite from 2011 to 2019 as quoted by Sari, et al. Riau Province, especially Rokan Hilir Regency, is the area with the most hotspots and in this area forest and land fires often occur. At least 560 (five hundred and sixty) hotspots were recorded in 2019, while the

most occurred in 2014 with 2,574 (two thousand five hundred and seventy-four) (Dede Komala Sari, 2022) hotspots that spread across several sub-districts in Riau Province.

This is what Sari, et al., explained by quoting an article from Deddy (2001), that the existing regulations regarding the prevention and management of forest and land fires have reached the point of legal aspects, but in reality, fires still recur every year. There are various criticisms regarding the inefficiency of regulations regarding forest and land fires, both in terms of uncoordinated implementation, still sectoral approaches, more handling than fire prevention, conflicts of interest, unclear definition of responsibility for handling, and lack of incentives for the community. which helps prevent forest and land fires (karhutla) (Dede Komala Sari, 2022).

Rokan Hilir Regent Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, is a regulation formed and ratified by the Regional Government of Rokan Hilir Regency. The existing regulations are a form of the government's efforts to tackle forest and land fires in Rokan Hilir Regency. Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, includes community participation in handling forest and land fires, namely in Article 1 paragraph 23, it is explained: "Disaster Preparedness Society (DPC) is an association of community members who were formed based on the principles of volunteerism and cooperation which has concern for assisting disaster management efforts...".

The problem is, after the issuance of Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, and the establishment of a Disaster Preparedness Community, abbreviated as Disaster Preparedness Community (DPC), the facts on the ground show that there are many groups. The community is the spearhead in providing attention and guarding the forest with the existence of the Disaster Preparedness Society (DPC), but it is not working as expected. The existence of the formation of the Disaster Preparedness Society (DPC) aims to give responsibility to the community to care, or at least report to the authorities about incidents or incidents of forest and land burning activities, but the impression is that the community is neglectful and does not take an active role in protecting forests and land. land even though

Disaster Preparedness Communities (DPC) have been formed in their respective areas in Pujud District, Rokan Hilir Regency, Riau Province.

The fact that the Disaster Preparedness Society (DPC) was less active or not functioning was confirmed by several people in the community. Following the results of pre-research interviews conducted, information was obtained that the people in Babussalam Village and Air Hitam Village in Pujud District, Rokan Hilir Regency, Riau Province, thought that the formation of the Disaster Preparedness Community (DPC) seemed to be a mere formality because there were no real activities taking place. carried out, and of course, the cause needs to be investigated.

This research aims to obtain data regarding the causes of the ineffectiveness of the Disaster Preparedness Community (DPC) in Pujud District, Rokan Hilir Regency, Riau Province, this is proven by the large number of forest and land fires that still occur in Rokan Hilir Regency. This research also analyzes regional regulations from Riau Regency to see the strictness of the punishments contained in these regulations, as well as socialization to the community in Babussalam Village and Air Hitam Village in Pujud District, Rokan Hilir Regency, Riau Province. To enrich the study, analysis was also carried out through Fiqh Siyasah, so that the relationship between the policies of the Regional Government of Rokan Hilir Regency, Riau Province, and the Fiqh Siyasah approach is known.

## **REVIEW OF LITERATURE**

Obtaining studies that were similar to the journals studied, several previous works were found. The first work in journal form, written by Dede Komala Sari, et al., Forest and Land Fire Management Policy in Riau Province; Case Study in Rokan Hilir Regency. The results of the research explain that handling forest and land fires in Riau Province is based on 2 main regulations, namely Riau Governor Regulation Number 61 of 2015, and Riau Province Regional Regulation Number 1 of 2019. Specifically in Rokan Hilir Regency itself, there is one regulation, namely the Rokan Regency Regent Regulation Downstream Number 41 of 2017, it's just that this regulation does not regulate sanctions for forest burners. Recommendations from the journal authors are that regional governments can formulate

rules such as regulations in the form of standard operational procedures for dealing with forest and land fires (Dede Komala Sari, 2022).

There are several differences between the journals above and the journals that the authors write, including in terms of research location. The journal written by Sari, et al., was researched at the provincial level, while the author's writing was done at the village level in Pujud District, Rokan Hilir Regency. The next difference is in terms of problem focus, the previous study examined sanctions for perpetrators of forest and land burning, while this research focuses on the formation of a Disaster Preparedness Community (DPC) as contained in the Rokan Hilir Regent's Regulation Number 41 of 2017 concerning Implementation Units for Controlling Forest and Land Fires. Rokan Hilir Regency. So, it can be understood together, the previous study written by Sari, et al., is not the same as the journal research that the author conducted.

The second work is a journal written by Fajar Ahmad, Synergy of Regional Government Agencies in Handling Forest and Land Fires in Rokan Hilir Regency, Riau Province in 2015. The results of the research explain that in terms of synergy between the Regional Government and agencies in Rokan Hilir Regency, has not yet been implemented effectively, and still not enough. There are 2 causes, namely communication that has not been carried out well, communication rarely occurs (Ahmad, 2018). There are several differences between Ahmad's writing and the journal writing that the author examined. Ahmad focuses on the issue of synergy between the regional government, in this case Rokan Hilir Regency, and agencies in the area in dealing with forest and land fires, while the journal that the author researched is related to the problems contained in the existing Rokan Hilir Regent Regulation Number 41 of 2017 includes the formation of a Disaster Preparedness Community (DPC), only that this Disaster Preparedness Community (DPC) is not effective among the community in controlling forest and land fires. The next difference in terms of research informants, the journal written by Ahmad makes staff or employees in the regional government of Rokan Hilir Regency and those in related agencies responsible for dealing with forest and land fires, while the journal that the author researched makes people in 2 villages in Pujud District, namely Babussalam Village and Air Hitam Village. It can be seen that the journal written by Ahmad and the journal written by the author are not the same.

The third work is in journal form, the work of Efan Jeffries and Catherine Perry, Fires, Forests and the Future. (Perry, 2020). The results of the research found that the main factor causing forest and land fires is humans, whether by cutting down forests as well as burning them, burning rubbish carelessly, the presence of industry, and also the lack of control over forest conservation. There are many differences between the work of Jeffries and Perry and the journal the author wrote, including in terms of problem focus. Jeffries and Perry's writing focuses on the main causes of forest and land fires, while the author's writing focuses on the formation of a Disaster Preparedness Community (DPC) as contained in Rokan Hilir Regency Regent Regulation Number 41 of 2017. The next difference is in terms of research location, Jeffries' writing and Perry's reviewed the problem of forest and land fires in general in several countries in the world, while the journal writing that the author researched was carried out in 2 villages in Pujud District, Rokan Hilir Regency. The next difference is in terms of the rules that are used as a reference, in the writings of Jeffries and Perry there are no specific rules that are studied, while the journal that the author wrote uses the Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit as the primary source of research. apart from interviewing people in the 2 villages studied in Pujud District. It can be concluded that the work of Jeffries and Perry and the journals that the authors studied are not the same in various ways.

The fourth work is in the form of a thesis, written by Aldi Dhafri, Implementation of Forest and Land Fire Management Coordination at the Environment & Forestry Service with the Riau Province Regional Disaster Management Agency (Dhafri, 2021). The results of the research show that there is no conformity with the government's wishes with the coordination that occurs between the Environment & Forestry Service and the Regional Government of Riau Province, this is known by the still widespread fires that occur in this area. There are several main problems in coordinating the two agencies, including in terms of allocating funds, limited facilities and infrastructure, large areas of forest and land that must be maintained while personnel are still limited, and many others. There are several differences between Dhafri's writings and the journals that the author researched, including in terms of research informants, Dhafri's writings included employees at the Environment & Forestry

Service and Riau Province who were interviewed, the journal writings that the author researched included several members of the public and also Village heads in 2 villages in Pujud District who became informants. The next difference is in terms of problem focus, Dhafri's study focuses on researching the coordination of two agencies, while the journal that the author wrote focuses on the problem of the Disaster Preparedness Society (DPC) which is included in the Rokan Hilir Regent's Regulation Number 41 of 2017. Thus, it can be concluded, that the work from Dhafri and the journal that the author researched there are no similarities.

The fifth work is in the form of a thesis, namely an article by Irvan Tri Harnanda, *The Role of the Regional Disaster Management Agency in Controlling Forest Fires in Riau Province (Study of Rokan Hilir District)*. (Harnanda, 2021). The research results show that the Riau Province Regional Disaster Management Agency has carried out its duties and functions following those stated in Law Number 24 of 2007 concerning Disaster Management. The Riau Province Regional Disaster Management Agency has also coordinated with various institutions and elements of society in Riau Province in dealing with forest and land fires. Apart from that, the Riau Province Regional Disaster Management Agency has mapped the locations of forests and land that are prone to fire, and many others. Comparing Harnanda's writings with the journal the author wrote, there are several differences, including in terms of the research location, reference rules used as study material, type of research, and location of the research location, as well as the informants interviewed. In terms of differences in research location, Harnanda's work was carried out in Riau Province, while the journal that the author researched was carried out in 2 villages in Pujud District, Rokan Hilir Regency. The next difference is in terms of reference to regulations, Harnanda's article reviews Law Number 24 of 2007 concerning Disaster Management, while the journal the author wrote uses Rokan Hilir Regent Regulation Number 41 of 2017 as its main reference. The next difference between Harnanda's writing and this journal is in terms of the type of research, Harnanda's thesis type of research is quantitative, while the type of research in this journal is qualitative. After mentioning several differences between Harnanda's thesis and this journal, it can be concluded that the journal that the author created has many differences from various sides. In closing, none of the five works listed above

discuss the issue of the Disaster Preparedness Society (DPC), and there are also no works whose analysis uses the Siyasa Fiqh approach, whereas this journal will examine the closely related issue of the Disaster Preparedness Society (DPC). with the management of forest and land fires analyzed using the Siyasa Fiqh approach.

## **RESEARCH METHOD**

The type of journal research is qualitative research, while the research type is a mixture of normative research and empirical research. This research uses a case approach regarding the Disaster Preparedness Community (DPC) in Pujud District, Rokan Hilir Regency. The research was carried out in March 2024, while the research location was carried out in Babussalam Village and Air Hitam Village in Pujud District. The names of informants from Babussalam Village are Suhardi, Hendra, Ismi Rahayu, Ardiansyah, and Yusemardianto (Head of Babussalam Village). Informants from Air Hitam Village were: Anto, Asep Mira Indah Sari, Damha, and Desi Natalia (Head of Air Hitam Village).

The research data sources for this journal consist of 3 categories, first primary data sources, second secondary data sources, and third tertiary data sources. The primary legal material in this research consists of 2 categories. 1. The primary legal material is in the form of statutory regulations, namely Rokan Hilir Regent Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit. 2. Primary legal material in the form of interviews with representatives of the community in the 2 villages studied. Second, secondary data sources in research consist of various kinds, starting from books, theses, journals, and theses which are related to the title of the research being studied. Third, tertiary data sources are legal materials that enrich the content of the journal. The form of tertiary data sources can be in the form of verses from the Qur'an, and Hadith of the Prophet Muhammad. dictionaries, etc. The research data collection instrument was through interviews. The analysis uses 3 stages, data reduction, data display, and finally conclusion.

## **RESULTS AND DISCUSSION**

Efforts of the Regional Government of Rokan Hilir Regency, Riau, in Handling Forest and Land Fires by Establishing a Disaster Preparedness Community (DPC). Rules



regarding forest sustainability and the like are regulated in several laws that can be collected, namely: 1). Law Number 41 of 1999 concerning Forestry, 2). Law Number 24 of 2007 concerning Disaster Management, 3). Law Number 32 of 2009 concerning Environmental Protection and Management, and 4). Law Number 18 of 2013 concerning Prevention and Eradication of Forest Destruction, latest 5). Law Number 39 of 2014 concerning Plantations. Then there is also a regulation in the form of a Presidential Instruction, namely Presidential Instruction Number 16 of 2001 concerning Increasing Control of Forest and Land Fires. Next, there is 1 (one) ministerial regulation, namely Minister of Environment and Forestry Regulation Number 32 of 2016 concerning the Control of Forest and Land Fires. The rules above are used as guidelines and references by regional governments in making regional regulations so that the burning of forests and land in Indonesia can be minimized.

In 2006, the Governor of Riau made a regulation, namely Riau Governor Regulation Number 6 of 2006 concerning the Riau Province Forest and Land Fire Control Center (Ahmad: 2018, 7). Then in 2015 Riau Province issued another regulation, namely the Governor of Riau Province Regulation Number 61 of 2015 concerning Permanent Procedures for Controlling Forest and Land Fire Disasters in Riau Province, followed again in 2019, regulations relating to fire management were legislated, namely the Provincial Regional Regulation Riau Number 1 of 2019 concerning Technical Guidelines for Handling Forest and/or Land Fires. In 2020, another Governor's regulation was issued, namely Riau Governor's Regulation Number 9 of 2020 concerning Fixed Procedures for Criteria for Determining Disaster Emergency Status and Command of the Forest and Land Fire Control Task Force in Riau Province. The total number of regulations related to fire management issued by the Riau Provincial Government is 4, namely regulations in 2006, 2015, 2019, and finally in 2020.

Both the central government and the provincial government have established strict and detailed regulations to the maximum extent possible, with the hope that fires can be prevented, or that if a fire occurs, control can be carried out as early as possible to avoid a greater impact, both on flora (plants) in the forest as well as fauna and also humans who are close to forest areas or land that has been burned.

In Rokan Hilir Regency itself, there are at least 3 regulations that have been passed and used as guidelines in efforts to control forest fires that occur in the Malay region. First in 2006, then in 2011, and finally Rokan Hilir Regent Regulation Number 41 of 2017 concerning the Implementation Unit for Controlling Forest and Land Fires in Rokan Hilir Regency. The purpose of this change in regulations is not only to complement, but also clarify and detail the laws and regulations that previously existed in Indonesia on a national scale, it is also useful to revise the regional regulations of Rokan Hilir Regency that previously existed, perhaps there are still deficiencies or they are less effective in provide a deterrent effect for the people in Rokan Hilir Regency, especially the people in Pujud District who are not responsible for burning forests and land in Pujud District, Rokan Hilir Regency, Riau Province.

Rokan Hilir Regent Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, is a legal product issued by the Rokan Hilir Regent, which was signed by Suyatno as Rokan Hilir Regent, and also signed by the Rokan Hilir Regency Regional Secretary Surya Arfan. This regulation was promulgated in Bagansiapiapi on June 20<sup>th</sup>, 2017. This means that the scope of the regulation covers every area in Hilir Regency. So, awareness and legal awareness are needed among the community, so that every regulation that has been formed can run well according to what is envisioned.

Talking about legal awareness, there is a theory known as legal awareness, or what is commonly known as legal consciousness, explained by Prakoso as the basic determining factor for the validity of positive law. The teaching is that no law can bind members of society other than the legal awareness that exists within the individual community itself (Prakoso, 2017). Legal awareness in society is a set of values that live within society itself, which includes knowledge of the law, understanding, appreciation, and obedience to the law (Panduan Kadarkum, Peraturan Menteri Kehakiman No. M.05-PR.08.10 Tahun 1988, 1988) (Department of Justice: 1988, 5). Building legal awareness is closely related to various factors, especially the attitude of law implementers. In cultivating and fostering the growth of public awareness, law enforcement has a big role. This is important to do, considering that

legal institutions themselves are an important means of maintaining order and peace in society (Prakoso, 2017).

It can be concluded that legal awareness is very closely related to implementing the law. The way that can be done is by cultivating, optimizing, clearly socializing a law, etc., to create a society that is aware of the law. "The high level of legal awareness of the community results in the community members complying with the applicable legal provisions, and vice versa, if the level of legal awareness is low, then the level of compliance with the law is also low" (Prakoso, 2017). "Socialization is a way to make people aware of the existence of norms and to obey wholeheartedly or to obey or at least adjust their behavior or to conform to the provisions" (Prakoso: 2017, 30). "Applying the law in society or socializing the law, including through legal counseling to develop awareness and legal compliance in the context of law enforcement" (Prakoso, 2017).

### **Impact of Regional Government Policy in Rokan Hilir Regency, Riau in Handling Forest and Land Fires by Establishing a Disaster Preparedness Community (DPC)**

When asked by the public about the impact of the policies that have been implemented by the Regional Government of Rokan Hilir Regency, Suhardi explained: "Many regulations have been issued, but increasingly the problem of forest and land fires occurs almost every year, are there any problems with the regulations or their implementation, and A solution must be found to prevent forest and land fires from occurring again, especially in Babussalam Village, Pujud District. Then another problem is that the formation of the Disaster Preparedness Society (DPC) is in vain because it does not work as expected, and in fact forest and land fires often occur. "If the percentage of the formation of the Disaster Preparedness Society (DPC) is only 30% useful, namely in terms of formality, the impression is that the regulations have been implemented, but the Disaster Preparedness Society (DPC) is still ineffective." (Suhardi, masyarakat Desa Babussalam, 05/03/2024).

As explained by Suhardi, the existence of the Disaster Preparedness Society (DPC) did not have a positive effect in dealing with forest and land fire disasters in Pujud District, Rokan Hilir Regency, Riau Province, because according to him, forest and land fires continued to occur after 2017. while the percentage of effectiveness is only 30%, so it can be

seen that according to informant Suhardi, there is a 70% ineffectiveness of the formation of the Disaster Preparedness Community (DPC).

Obtaining more complete information regarding whether there was any socialization of the Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, was explained by informant Hendra, as follows: "As far as I know, specifically in Babussalam Village, this has indeed been there is socialization the last socialization was carried out in 2023. Even though the Disaster Preparedness Society (DPC) has been formed, it is not effective. "Apart from that, the problem of forest and land fires is seen from the existing regulations, only a form of control, it is also important to have regulations governing preventive measures, and that is more important in my personal opinion." (Hendra, masyarakat Desa Babussalam, 05/03/2024).

"In my opinion, the existing regulations are quite good, but it is a shame that they only focus on prevention, as if prevention is not a priority. It's like regulations are like firefighters, not looking for the cause of the problem, but only dealing with it, and then one day it will happen again. Apart from that, the formation of the Disaster Preparedness Society (DPC) has been good, but in fact, it has not gone as expected. Apart from that, the formation of the Disaster Preparedness Society (DPC) only had an impact on 25% of society, and even then, from the perspective of its formation, the impression was not serious. "Apart from that, the formation of the Disaster Preparedness Community (DPC) is not expected to play a role in eradicating forest and land fires in Pujud District, especially in Babussalam Village." (Ismi Rahayu, Masyarakat Desa Babussalam, 06/03/2024).

It can be seen that according to informant Ismi Rahayu, the formation of the Disaster Preparedness Community (DPC) was only 25% effective, meaning that there was 75% ineffectiveness of the formation of the Disaster Preparedness Community (DPC).

To obtain more complete information, the informant was again asked about the obstacles to the ineffectiveness of the Disaster Preparedness Society (DPC), the informant answered: "If it were just formed and voluntarily, of course, it would be very difficult to implement these regulations. It is not that each community does not want to care, but of course, there must be awards from the Regional Government, such as salaries and others. "So

don't let the community continue to be blamed as if they don't care about the forests and the environment around them, but there need to be incentives and also training in handling forest and land fires, so that unwanted fatalities don't occur, that's what I think" (Ismi Rahayu, Masyarakat Desa Babussalam, 06/03/2024).

"For me, the most important thing is not only to make rules, more than that, it is to provide understanding and also make people aware to care about forests and the environment" (Ardiansyah, Masyarakat Desa Babussalam, 06/03/2024). An informant from the Babussalam Village apparatus, Mr. Yusmardianto, explained, "Whether it is the Disaster Preparedness Community (DPC) or the Fire Care Community (MPA) and others, it is important to continue to be formed and encouraged. Moreover, Rokan Hilir Regency itself is still categorized as prone to fire disasters. Indeed, there are shortcomings in the 2017 regulations. I think that both regional governments and communities can work together, especially since protecting forests and land is a shared responsibility and cannot be assigned to one particular agency. "Even so, I hope that the government will pay attention to the community so that the community feels appreciated for their struggle and dedication." (Yusmardianto, Kepala Desa Babussalam, 07/03/2024).

I can't do much, especially since village funds cannot be used just anywhere. Therefore, I hope that the existing regulations will be revised again so that the aim of establishing a Disaster Preparedness Society (DPC) can run well. "Among the things that need to be revised, in my opinion, there is a need for technical regulations for awarding awards, training, and other things that are needed as provisions for the community in preventing and dealing with fire disasters, so that the effectiveness of forming a Disaster Preparedness Community (DPC) is only 25%." (Yusmardianto, Kepala Desa Babussalam, 07/03/2024). Understandably, Yusmardianto's opinion is that there is 75% ineffectiveness in the formation of the Disaster Preparedness Community (DPC).

Next, interviews were carried out with the people of Air Hitam Village. Anto explained as follows: "Talking about the impact of a regulation being formed, of course, it has a positive impact, but it's just a shame that this impact doesn't last long. Let's just say about socialization, I see a lack of outreach in most communities, because only a small portion is included, and this is a problem of course." The informant continued, "Indeed, if

you look at the formation of the Disaster Preparedness Community (DPC) it is still far from what was expected, at most the percentage is only 25%, in my opinion, because there are still good intentions from the regional and village governments in forming the Disaster Preparedness Community (DPC) the" (Anto, Masyarakat Desa Air Hitam, 10/03/2024). Again, other informants only rated the effectiveness of forming a Disaster Preparedness Community (DPC) as only 25%, meaning that there was 75% ineffectiveness of forming a Disaster Preparedness Community (DPC).

Informant Asep explained: "I see that the Regional Government has been quite good at involving the community in dealing with forest and land fires, namely by establishing the Disaster Preparedness Society (DPC), but I see that the socialization is still lacking, in fact it seems like a mere formality, so it doesn't touch public awareness and does not provide more motivation for the community to be wary of forest and land fires" (Asep, Masyarakat Desa Air Hitam, 10/03/2024).

When asked again to Asep regarding the shortcomings in the regulations regarding the Disaster Preparedness Community (DPC), the informant explained: "As far as I know, the Disaster Preparedness Community (DPC) is based voluntarily, it would be difficult if it were like that. The community certainly has a responsibility towards their respective families, therefore it is necessary to provide incentives, training, etc., so that the rules can be known by the community and can be implemented by the community in the future." "The informant continued, the highest presence of the Disaster Preparedness Society (DPC) can be only 30%, and even if we look at it in terms of its formation alone, and the number of times it has been socialized, more than that, I do not see the effectiveness of the formation of the Disaster Preparedness Society (DPC)." (Asep, masyarakat Desa Air Hitam, 10/03/2024). Different from the previous informant, informant Asep gave a value of the effectiveness of the formation of the Disaster Preparedness Community (DPC) as 30%, meaning that there was 70% ineffectiveness of the formation of the Disaster Preparedness Community (DPC).

Mira Indah Sari explained, "As a housewife, of course, I support my husband if he is asked to become a member of the Disaster Preparedness Society (DPC), but if the potential risk is large, and there is no attention from the local government, then it is difficult for my husband to take part. help overcome forest and land fire disasters. "Moreover, as far as I

know, the Disaster Preparedness Community (DPC) is not equipped with good knowledge in handling disasters, but I don't know about other communities, that's what I know from what happened to my husband" (Mira Indah Sari, Masyarakat Desa Air Hitam, 12/03/2024).

Another informant explained, "Even though regulations are in place, namely in 2017, fires still occur frequently, even though the scale of forest and land fires is not too large, they certainly still disturb the people in Pujud District, Rokan Hilir Regency, Riau Province. For me, it is important to give appreciation and appreciation to the community, so that people will seriously care about protecting forests and land so that fires do not occur. However, I see that the regional government seems to ignore this, so the formation of the Disaster Preparedness Society (DPC) is in vain. I give the value of forming a Disaster Preparedness Community (DPC) at only 30%. "The point is, there are many shortcomings in the formation of the Disaster Preparedness Society (DPC), and evaluation needs to be carried out by the officials responsible for this." (Damha, Masyarakat Desa Air Hitam, 12/03/2024). So it is known that, according to Damha informants, the formation of the Disaster Preparedness Community (DPC) was 70% ineffective.

Furthermore, interviews were conducted with village officials in Air Hitam Village, namely Mrs. Desi Natalia regarding the impact of the Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Implementation Unit for Forest and Land Fire Control in Rokan Hilir Regency, she explained: "So far there have been voices from the community, that there is a need for more complete regulations regarding Disaster Preparedness Communities (DPC). This opinion is very good because so far, I see that the Disaster Preparedness Society (DPC) is not running well. "People care about the environment, namely by keeping fires and forests from happening, it's just that because it's an initiative, those who want to care are the ones who carry it out, while those who don't, don't care." (Desi Natalia, Kepala Desa Air Hitam, 14/03/2024).

The informant continued: "There should be an evaluation of the existing regulations regarding the Disaster Preparedness Society (DPC), such as making technical regulations that are complete and more comprehensive and appropriate for their purposes and targets. "I hope that in the future, the Disaster Preparedness Society (DPC) can be active in protecting

forests and land, especially in preventing and controlling forest and land fires." (Desi Natalia, Kepala Desa Air Hitam, 14/03/2024).

The explanations from each informant, which have been explained one by one, provide information that the existence of a Disaster Preparedness Community (DPC) has only a small impact on preventing forest and land fires. There are several assessments of the effectiveness of the formation of the Disaster Preparedness Community (DPC) according to the people interviewed, some gave a score of 25%, up to a maximum of 30%, the level of success and effectiveness of the formation of the Disaster Preparedness Community (DPC), so that the figure for the ineffectiveness of the formation of the Disaster Preparedness Community is known (MSB) as much as 75% to 70%. This is because there are still many forest and land fires occurring, although, on a not-so-large scale, the community also hopes that there will be strict regulations regarding forest and land fires in Rokan Hilir Regency, Riau Province, and reactivate the Disaster Preparedness Community (DPC) so that fires forests and land can be prevented, or if they occur, they can be quickly and easily remedied. The community provides support for regulations for managing forest and land fire disasters, but the community hopes for attention from the regional government to provide incentives, training, and skills to the community so that forest and land fire management can run smoothly in accordance with the mandate of the Rokan Regent's Regulations. Hilir Number 41 of 2017 concerning the Implementation Unit for Forest and Land Fire Control in Rokan Hilir Regency.

### **Siyasah Fiqh Analysis of the Regional Government Policy of Rokan Hilir Regency, Riau in Handling Forest and Land Fires by Establishing a Disaster Preparedness Community (DPC)**

In the language of Fiqh Siyasah is *idhafah* (interrelated words), consisting of the words "Fiqh" and "Siyasah". The word fiqh means an understanding. The word *siyasah* comes from the Arabic word *sasa* which is interpreted as politics or government and can also be interpreted as policy. The term *siyasah* is to regulate human affairs to realize the goodness or benefit of many humans and is included in the legal aspect (Muhammad Iqbal, 2014).

There is a strong difference between fiqh as generally understood and fiqh in the context of *siyasah*. Fiqh in general, is the dominant and most competent in providing



explanations is the mujtahid (ulama), while fiqh in the context of *siyasah*, the thinking of the authorities is needed in regulating this matter (Saebani, 2012). *Siyasah Fiqh* is divided into 5 (five) parts, namely: *Siyasah Dusturiah*, *Siyasah Maliyah*, *Siyasah Qadha'iyah*, *Siyasah Harbiyah*, and *Siyasah Idariyah*. Each division has its meaning. *Siyasah Dusturiah* is defined as politics related to statutory regulations, *Siyasah Maliyah* is related to politics or property policy, *Siyasah Qadha'iyah* is defined as politics in administering justice, *Siyasah Harbiyah* is the politics of war, and *Siyasah Idariyah* is related to politics or policy arrangements in a government (Muhammad Iqbal, 2014).

Apart from the *Siyasah Fiqh* which is divided into the 5 parts above, the references used are still the Al-Qur'an and the Hadith of the Prophet Muhammad SAW. Not only that as a complement to the needs of the people, human thinking is also needed, both from customs, existing habits, expert thoughts in a particular field, experience, and many others (Muhammad Iqbal, 2014). *Siyasah Fiqh* is very important in the life of a state society because, with the existence of *Siyasah Fiqh*, Islamic law can be embodied (incarnated) in the rules of a country so that Islamic law can operate and be more effective, and Islamic rules can live within the Islamic society itself (Muhammad Iqbal, 2014). When someone wants to practice an Islamic rule, he can easily implement it, but if an Islamic rule or law wants to be implemented *jam`i* (together), then *Siyasah Fiqh* is needed to make it happen (Muhammad Iqbal, 2014).

The relationship between the proposed title and *Siyasah Fiqh* can be seen from the 2 (two) divisions of *Siyasah Fiqh* as previously explained, namely *Siyasah Dusturiah*, and *Siyasah Idariyah*. It was mentioned that the forest and land burning was related to *Siyasah Dusturiah*, because he wanted to review the regional government regulations of Rokan Hilir Regency, Riau Province, to see the strictness of the regulations regarding the issue of forest and land burning. From the *Siyasah Idariyah* or political side in terms of policy settings by the state or government, this research will also examine the actions of the regional government to rehabilitate the condition of forests and land that have been burned in accordance with the regulations of the regional government of Rokan Hilir Regency, Riau Province. One of the obligations of a human being is to protect the environment (*Hifzhul*

*Bi'ah*). Protecting the environment is as important as other Maqashid Asy-syari`ah (goals of sharia), such as protecting religion, soul, mind, offspring, and property (Al-Qardhawi, 2012).

That's why protecting the things above, including in this case protecting the environment (such as forests and land) must be considered because damage to the environment means human existence in the environment becomes tarnished (Purwanto, 2019).

Observing the lack of activity and functioning of the Disaster Preparedness Community (DPC) in Pujud District, Rokan Hilir Regency, Riau Province, analysis is needed using the *Siyasah Fiqh* approach. Iqbal explained that *Siyasah Fiqh* is very important in the life of the people of the state (Muhammad Iqbal, 2014). The *Siyasah Fiqh* theory in highlighting government policy issues in dealing with forest and land fires, namely the Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Implementation Unit for Controlling Forest and Land Fires in Rokan Hilir Regency is included in two topics of *Siyasah Fiqh*, *Siyasah Dusturiah*, and *Siyasah Idariyah*.

It was mentioned in connection with forest and land burning with *Siyasah Dusturiah* because he was reviewing the regional government regulations of Rokan Hilir Regency, Riau Province, to see the effectiveness of the regulations in forming a Disaster Preparedness Community (DPC) in dealing with forest and land fires. From the *Siyasah Idariyah* or political side in terms of policy settings by the state or government, this research will also examine the actions of the regional government to rehabilitate the condition of forests and land that have been burned in accordance with the regulations contained in the regional government regulations of Rokan Hilir Regency, Riau Province, especially in the presence of volunteers from the community with the formation of the Disaster Preparedness Society (DPC).

The rules established by the government should be obeyed. Suntana states that a Muslim is obliged to obey the rules, because of proof of a believer's obedience and faith, one of which is in terms of obedience in carrying out the rules of his leader (government) (Suntana, 2014). Therefore, in the concept of *Siyasah Fiqh*, the formation of a Disaster Preparedness Community (DPC) should be a tool that must run well, because it is part of submission to the government in terms of maintaining and participating in overcoming forest

and land fires. This is in accordance with what is contained in verse Al-Qur'an surah An-Nisa'/4:59.

Regional governments need to carry out evaluations in activating and utilizing Disaster Preparedness Communities (DPC), so that forest and land fire management can actually run well, and more than that so that forest and land fires do not occur again or at least can be minimized from year to year. year. Call it the formation of a Disaster Preparedness Society (DPC) which was formed on the principle of volunteerism and cooperation, the government should provide rewards and costs to the community so that they are not only required to care, but the state, in this case the government, provides support to the community, so that there is cooperation between officers and the community in monitoring, preventing and controlling forest and land fires in Rokan Hilir Regency, especially those that occur in Pujud District. It is important to make similar regulations plus the sanctions given, so that people who are not aware, avoid committing acts of burning forests and land in Rokan Hilir Regency, Riau, especially Pujud District. This is all done so that forests and land remain beautiful and protected, and at the same time also provide health and a sense of security for the people around the forests and land.

Apart from the *Siyasah Fiqh* theory which has been explained above, there is the theory of Legal Awareness. The theory of legal consciousness or what is commonly known as legal consciousness is explained by Prakoso as the basic determining factor for the validity of positive law. The teachings in *recsgefuhl* or *rechtsbewustzijn* state that no law can bind members of society other than the legal awareness that exists within the individual community itself (Prakoso, 2017). Legal awareness is closely related to implementing the law. The way that can be done is by cultivating, optimizing, clearly socializing a law, etc., to create a society that is aware of the law, including in this case making the Disaster Preparedness Community (DPC) effective in Pujud District, Rokan Hilir Regency, Riau Province. The fact is that in everyday human life, it is always possible to have a double reality. Namely, on the one hand, there are facts, on the other hand, there are norms that the community aspires to realize (J. Dwi Narwoko dan Bagong Suyanto, 2015).

The existence of the formation of rules and laws "functions to bridge human desires so that anarchic behavior does not arise, wanting a change to a better situation and not vice

versa", while the law itself is an order from the holder of power (a command of the lawgiver) (Saifullah, 2013). Another reason that society does not comply with the rules is due to a lack of legal awareness in the society itself. Legal awareness (legal consciousness) is a determining factor that is binding on the community in implementing a law voluntarily (Prakoso, 2017).

It is this legal awareness that needs to be prioritized so that it is instilled in the community by the regional government so that existing regulations can be implemented properly, so that forest and land fires can be prevented, or at least minimized without any legal action that could burden the community members in the District. Pujud, Rokan Hilir Regency, Riau Province.

Regarding the problem of the ineffectiveness of the Disaster Preparedness Community (DPC), as explained by Narwoko and Suyanto. He explained that laws or rules are often ignored by society for several reasons, namely some rules do not satisfy basic human needs, the rules are not clear, there are conflicts between people according to their respective statuses, and so on (J. Dwi Narwoko dan Bagong Suyanto, 2015). Specifically, due to not satisfying basic human needs, is the main consequence of the non-operation of the Disaster Preparedness Society (DPC) in Pujud District, Rokan Hilir Regency, Riau Province. The basic needs referred to include the absence of rewards or salaries provided by the government in the regulations that have been made.

Conclusions from the research, the lack of functioning and ineffectiveness of the Disaster Preparedness Community (DPC) in Pujud District, Rokan Hilir Regency, Riau Province, is partly due to the lack of rewards given by the regional government to communities that become Disaster Preparedness Communities (DPC), Likewise, there is a lack of intensive outreach and training, and other shortcomings in terms of the nature of the Disaster Preparedness Society (DPC), which is voluntary. This certainly makes it difficult for the community to play an active role in preventing forest and land fires in the Rokan Hilir Regency.

## CONCLUSION

The efforts of the Regional Government of Rokan Hilir Regency, Riau, in dealing with forest and land fires by establishing a Disaster Preparedness Community (DPC), have been intensively carried out by the Regional Government of Rokan Hilir Regency, including forming a Regional Regulation in 2017. The inclusion of an element involving the community in the form of a Disaster Preparedness Community (DPC), the Fire Concern Society (MPA), and even the Fire Concern Farmers Group (KTPA). It is hoped that the formation of community elements in managing forest and land fire disasters can help in preventing and managing fire disasters both in forests and on land in Rokan Hilir Regency. All elements of society which are formed under various names, are a real effort carried out by the Regional Government of Rokan Hilir Regency to prevent, minimize, and also overcome forest and land fires.

The impact of the Regional Government Policy of Rokan Hilir Regency, Riau, in dealing with forest and land fires with the formation of the Disaster Preparedness Society (DPC). This is because there are still many forest and land fires occurring, although on a not-so-large scale. The community hopes that there will be strict regulations against perpetrators of forest and land fires in Rokan Hilir Regency, Riau Province. However, the community continues to provide support for regulations for managing forest and land fire disasters, especially in terms of forming a Disaster Preparedness Community (DPC), but the community hopes for attention. from local governments to provide incentives, training, and skills to the community.

*Siyasah Fiqh* analysis of the Rokan Hilir Riau Regional Government's policy in dealing with forest and land fires by establishing the Disaster Preparedness Society (DPC). *Siyasah Fiqh* in the Rokan Hilir Regent's Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit is included in two topics of *Siyasah Fiqh*, namely *Siyasah Dusturiah*, and *Siyasah Idariyah*. From the perspective of the *Siyasah Fiqh* section of the *Siyasah Dusturiah* section, it is known that Rokan Hilir Regency has carried out its main tasks and functions, namely having made regulations in the form of Rokan Hilir Regent Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, which is also

included in these regulations. regarding the Disaster Preparedness Society (DPC). The formation of the Disaster Preparedness Community (DPC) is an effort by the Regional Government of Rokan Hilir Regency to deal with forest and land fires. The regulations that were formed in 2017 are part of the government's or state's active involvement in protecting forests and land in Indonesia so that it can be ensured that the Rokan Hilir Regency Government has carried out its main duties and functions following *Siyasah Dusturiah*.

Furthermore, from the perspective of *Siyasah Fiqh*, the *Siyasah Idariah* part or politics in terms of policy set by the state or government, can be interpreted after the existence of regulations made by the Rokan Hilir Regency Regional Government in the form of Rokan Hilir Regent Regulation Number 41 of 2017 concerning Regency Forest and Land Fire Control Implementation Units. Rokan Hilir, this regulation must be monitored and evaluated in terms of its implementation in the field. So if it is discovered that there are deficiencies, ineffectiveness, or less than optimal implementation of regulations in the field, further action and efforts must be taken by the Regional Government of Rokan Hilir Regency, such as promoting socialization and training for the community as well as providing incentives. It was discovered according to interviews with the community when they were asked about the Disaster Preparedness Community (DPC) in the villages studied, the 2017 regulations by the Regional Government of Rokan Hilir Regency in dealing with forest and land fires were not running as expected. The non-operation of the Disaster Preparedness Community (DPC) is due to several reasons, both in terms of the lack of incentives provided by the Regional Government to the community, lack of training, and minimal information conveyed to the community regarding the importance of the Disaster Preparedness Community (DPC) as the spearhead in dealing with forest fires and land, especially in Babussalam Village and Air Hitam Village, Pujud District, Rokan Hilir Regency. It can be seen from the perspective of the *Siyasah Fiqh* section of *Siyasah Idariah*, that the regional government has not fully carried out its main duties and functions optimally in making the Disaster Preparedness Community (DPC) more effective, especially in Air Hitam Village, Pujud District, Rokan Hilir Regency.

Both the Regional Government and the community should work together in implementing Rokan Hilir Regent Regulation Number 41 of 2017 concerning the Rokan Hilir Regency Forest and Land Fire Control Implementation Unit, and synergize well so that forest

and land fire control can run optimally. Especially for the community itself, implementing regulation Number 41 of 2017 from the Regional Government of Rokan Hilir Regency is part of the order contained in the verse of the Al-Qur'an, Surah An-Nisa'/4:59.

## REFERENCES

- Adinugroho, D. (2004). *Panduan Pengendalian Hutan dan Lahan Gambut*. Wetlands Internasional.
- Ahmad, F. (2018). Sinergisitas Instansi Pemerintah Daerah dalam Penanggulangan Kebakaran Hutan dan Lahan di Kabupaten Rokan Hilir Provinsi Riau pada Tahun 2015. *JOM FISIP*, 5(1).
- Aminah, D. (2020). Forest Fires and Management Efforts in Indonesia (a Review). *IOP Convergence Series: Earth and Environmental*.
- Amri, R. (2019). *Analisis Prosedur Tetap dalam Penanggulangan Bencana Daerah (Studi Kasus Kebakaran Hutan dan Lahan) di Kabupaten Rokan Hilir*. Universitas Islam Riau, Pekanbaru.
- Budiningsih, K. (2017). Implementasi Kebijakan Pengendalian Kebakaran Hutan dan Lahan di Provinsi Sumatera Utara. *Jurnal Analisis Kebijakan Kehutanan*, 14(2).
- Dhafri, A. (2021). *Penerapan Koordinasi Penanggulangan Kebakaran Hutan dan Lahan pada Dinas Lingkungan Hidup & Kehutanan dengan Badan Penanggulangan Bencana Daerah Provinsi Riau*. Universitas Islam Negeri Sultan Syarif Kasim, Riau.
- Dede Komala Sari, D. (2022). Kebijakan Penanggulangan Kebakaran Hutan dan Lahan di Provinsi Riau; Studi Kasus di Kabupaten Rokan Hilir. *Jurnal Ilmu-Ilmu Kehutanan*, 6(2).
- Harnanda, I. T. (2021). *Peran Badan Penanggulangan Bencana Daerah dalam Pengendalian Kebakaran Hutan di Provinsi Riau (Studi Kabupaten Rokan Hilir)*. Universitas Islam Riau, Pekanbaru.
- Harun, S. (2016). Koordinasi antara Pemerintah Provinsi Riau dan Pemerintah Rokan Hilir dalam Menangani Kebakaran Hutan dan Lahan (KARHUTLA) di Rokan Hilir Tahun 2010-2013. *JOM FISIP*, 3(1).
- J. Dwi Narwoko dan Bagong Suyanto. (2015). *Sosiologi; Teks Pengantar dan Terapan*. Prenada Media Group.
- Mayada, W., & Munandar, M. (2024). Analytical Study of Hadiths about Women as Source of Slander. *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)*, 7(2), 4189-4205. <https://doi.org/10.31538/ijse.v7i2.5112>
- Muhammad Iqbal. (2014). *Fiqh Siyarah; Kontekstualisasi Doktrin Politik Islam*. Prenada Media Group.

- Panduan Kadarkum, Peraturan Menteri Kehakiman No. M.05-PR.08.10 Tahun 1988, (1988).  
Peraturan Bupati Rokan Hilir Nomor 41 Tahun 2017 tentang Satuan Pelaksana Pengendalian Kebakaran Hutan dan Lahan Kabupaten Rokan Hilir.
- Perry, E. J. and C. (2020). *Fires, Forests and the Future*. *WWF International*.
- Prakoso, A. (2017). *Sosiologi Hukum*. LaksBang PRESSindo.
- Purwanto, M. I. dan M. R. (2019). Fiqh Bi'ah dalam Perspektif Al-Qur'an. *At-Thullab Jurnal*, 1(1).
- Al-Qardhawi, Y. terj. A. H. S. (2012). *Ri'ayatul Bi'ah fi Syari'ah al-Islam Islam Agama Ramah Lingkungan*. Pustaka al-Kautsar.
- Saebani, A. (2012). *Fiqh Siyasa; Pengantar Ilmu Politik Islam*. Pustaka Setia.
- Saifullah. (2013). *Refleksi Sosiologi Hukum*. PT. Refika Aditaman.
- Suntana, I. (2014). *Politik Hukum Islam*. Pustaka Setia.
- Suryadi, M. (2017). Upaya Penanganan Kejahatan Lingkungan Pembakaran Hutan dan Lahan Gambut di Sumatera 2004-2015. *Journal of International Relations*, 3(2).