



## IMPLEMENTATION OF ENVIRONMENTAL SECURITY SYSTEMS BASED ON LAW NUMBER 3 OF 2002 AND SIYASAH DUSTURIYAH AT MAHAD AL-ZAYTUN\*

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### Abstract

Defence is crucial for any country, as a strong defence is key to upholding sovereignty. The security system also serves as an indicator of a nation's independence. Therefore, a robust defence system is necessary to support national sovereignty. In Indonesia, this is stipulated in Article 30 of the 1945 Constitution and further regulated by Law Number 3 of 2002 on State Defence. The purpose of this research is to examine the implementation of the environmental security system based on Law Number 3 of 2002 at Ma'had Al-Zaytun, and to analyse the implementation of the ecological security system according to Siyasah Dusturiyah at Ma'had Al-Zaytun. This study employs a field research method with a qualitative approach. Data collection techniques include interviews, observation, and documentation. The results indicate that the implementation of the environmental security system based on Law Number 3 of 2002 at Ma'had Al-Zaytun focuses on several key aspects, including the development of security guard posts, formulation of core security policies, the use of technology-based security systems, emergency response measures, and strategies to minimise security risks—all of which are by Law Number 3 of 2002. In terms of the implementation of the environmental security system based on Siyasah Dusturiyah at Ma'had Al-Zaytun, particularly regarding national defence and environmental protection, the practices are aligned with the concept of *maslahah* (public interest) and conform to the principles of Siyasah Dusturiyah.

**Keywords:** Implementation, Environmental Security, Law, Siyasah Dusturiyah, Ma'had Al-Zaytun.

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## A. INTRODUCTION

Defence is crucial for a nation, as a strong defence is key to achieving sovereignty. The security system also serves as an indicator of a country's independence. Therefore, a robust defence system is necessary to support national sovereignty. In Indonesia, this principle is enshrined in Article 30 of the 1945 Constitution and further regulated by Law Number 3 of 2002 concerning National Defence. Indonesia has undergone several changes in its defence and security doctrine. Currently, Indonesia implements the Total Defence System doctrine, which replaces the previous concept of the Total People's Defence and Security System. The implementation of this doctrine began with the enactment of Law Number 3 of 2002.<sup>1</sup>

The integration of primary, reserve, and supporting components into a unified and cohesive force is a crucial element in the success of Indonesia's Total People's Defence and Security System (Sishankamrata) in safeguarding the nation's strategic interests from various threats.<sup>2</sup> National security is a fundamental need for a state to safeguard and uphold its interests. This is achieved by optimizing various available resources, including political, economic, and military power, to anticipate potential threats from both domestic and foreign sources. In this context, national interests serve as a crucial element that influences the direction of a country's policies. Furthermore, national security also involves efforts to ensure the continuity of the state through strengthening the economic, military, political, and diplomatic sectors. The essence of this concept lies in the government's ability to protect the territorial integrity of the nation from various potential threats, whether internal or external.<sup>3</sup>

The Neighbourhood Security System is a form of community-based initiative that emerges from the public's concern to maintain safety and order within their surroundings. It can be organised through an effective management system that regulates, simplifies, and brings structure and discipline to organisational administration. Before implementing the

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<sup>1</sup> Muhammad Khusna, B. H. (2021). *Evolusi Doktrin Pertahanan Indonesia Sebagai Negara Maritim*. Jurnal Noken Ilmu-Ilmu Sosial, 7(1), 1–13.

<sup>2</sup> Putra, I. N. (2021). *Sishankamrata Development Strategy in Maintaining The Sustainability Of Indonesia's Strategic Interests*. Journal of Defense Resources Management, 12(1), 22. <https://www.proquest.com/scholarly-journals/sishankamrata-development-strategy-maintaining/docview/2570250099/se-2?accountid=215586>

<sup>3</sup> Anakotta, M. Y., & Disemadi, H. S. (2020). *Melanjutkan Pembangunan Sistem Keamanan Nasional Indonesia Dalam Kerangka Legal System Sebagai Upaya Menanggulangi Kejahatan Terorisme*. Jurnal Keamanan Nasional, 6(1), 41–71. <https://doi.org/10.31599/jkn.v6i1.455>

neighborhood security system (known as “siskamling”), village residents and local authorities first hold a deliberative meeting. During this meeting, groups consisting of five to eight members are formed. Each group is led by a leader responsible for supervising the members and reporting any security disturbances to the neighborhood head or coordinator.<sup>4</sup>

This system aims to strengthen the ability to maintain security and order in a specific area. The primary focus of the neighbourhood security system (siskamling) is to create a safe, orderly, and comfortable environment while encouraging public participation in anticipating potential security disturbances. Establishing siskamling is based on a mutual agreement among residents through deliberation that emphasises family values and the spirit of cooperation. The success of this activity largely depends on residents' cooperation and active participation. However, the frequency of night patrols typically carried out by the community has declined due to residents' limited time. As an alternative, some areas have started replacing patrols with security guards, usually consisting of around five personnel.<sup>5</sup>

## B. METHODS

The method used in this research is a qualitative approach, which involves a series of steps, from selecting the topic to concluding, commonly referred to as the research approach. This study adopts a qualitative methodology that produces narrative data based on observations of visible behaviours and the expressions or terms written by the respondents.<sup>6</sup>

Qualitative research requires the researcher's presence in the field, which is crucial. The primary data collection method involves gathering data comprehensively and in-depth, either independently or with the assistance of others. As a human instrument, the researcher determines and carries out the main elements of the research, as mentioned in the previous paragraph.<sup>7</sup>

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<sup>4</sup> Satino SSihombing ASimanjuntak G. (2024). Strategi Penguatan Kegiatan Siskamling Guna Mewujudkan Keamanan Lingkungan Di Era Society 5.0 Di Daerah Duri Kepa, Jakarta Barat”, Syariah Jurnal Ilmu Hukum, 1(3), 64–73.

<sup>5</sup> Satino SSihombing ASimanjuntak G. (2024). Strategi Penguatan Kegiatan Siskamling Guna Mewujudkan Keamanan Lingkungan Di Era Society 5.0 Di Daerah Duri Kepa, Jakarta Barat”, Syariah Jurnal Ilmu Hukum, 1(3), 64–73.

<sup>6</sup> Sugiyono. (2021). Metode Penelitian, Kualitatif, dan R&D. Bandung: Alfabeta, Bandung.

<sup>7</sup> Moleong, L. J. (2012). Metodologi Penelitian Kualitatif. Remaja Rosdakarya.

### C. RESULTS AND DISCUSSION

The history of Al-Zaytun began in Mekarjaya Village, Gantar District, Indramayu Regency, located in West Java Province, Indonesia. As one of Indonesia's leading provinces, West Java continues to experience rapid development in various sectors. Many new educational institutions have emerged in this context, and Al-Zaytun has become a source of pride for West Java and Indonesia. Ma'had Al-Zaytun, an Islamic educational institution that upholds the values of cleanliness and environmental sustainability, demonstrates its commitment to waste management through various concrete efforts.<sup>8</sup>

Al-Zaytun has significant potential to carry out various educational activities. In addition to providing educational services, it also plays a vital role in developing the agriculture and livestock sectors.<sup>9</sup> Ma'had Al-Zaytun is not only a centre of education, but also actively develops the economy, particularly in agriculture and marine affairs. The economic development programs implemented at Al-Zaytun include green and blue economy initiatives.<sup>10</sup>

At Ma'had Al-Zaytun, the Student Organisation was established to enhance students' knowledge of organisational management and foster a strong spirit of leadership through various aspects within the ministries of each cabinet under OPMAZ (The Student Organisation of Ma'had Al-Zaytun). Ma'had Al-Zaytun instils in its students the significance of upholding justice and civility, as these embody fundamental human values. The character education implemented by Syaykh Al-Zaytun emphasises values such as integrity, responsibility, and empathy.<sup>11</sup>

Ma'had Al-Zaytun is a modern Islamic boarding school that implements a dormitory-based education system. The area houses five spacious dormitory

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<sup>8</sup> Rohmah, S. N., & Taufiqurachman, T., & Hanifa, A. A. (. (2024). Tinjauan Pengelolaan Sampah dalam Perspektif Peraturan Daerah Kabupaten Indramayu Nomor 12 Tahun 2016 dan Hukum Islam di Ma'had Al-Zaytun. *Konsensus: Jurnal Ilmu Pertahanan, Hukum Dan Ilmu Komunikasi*, 1(5), 108-127.

<sup>9</sup> Rohmah, S. N., Rahim, A., & Supriyatno. (2024). Peran Ma'had Al-Zaytun dalam Pengelolaan Hewan Ternak Berdasarkan Undang-Undang Nomor 41 Tahun 2014 dan Fiqh Siyasah. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(12), 13726-13737.

<sup>10</sup> Rahim, A., Munawir, S., & Maulana. (2025). Peran Ma'had Al-Zaytun dalam Membangun Kembali Budaya Maritim Indonesia Perspektif Undang-Undang Nomor 32 Tahun 2014 dan Hukum Islam. *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora*, 6(2), 96-125.

<sup>11</sup> Taufiqurachman, T., Kuat, K., Rahim, A., & Abbas, A. S. (2024). Tinjauan Tentang Syaykh Al-Zaytun Pemimpin yang Inovatif dan Visioner dalam Mengelola Lembaga Pendidikan Perspektif Hukum Positif dan Fiqh Siyasah. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(10), 11548–11560.

buildings with complete facilities on every floor. The dormitory staff regularly supervises and manages the students' activities in the dormitories. All student activities are structured to ensure that students use their time effectively.<sup>12</sup>

### **1. Profile of the Al-Zaytun Environmental Security Unit**

The Environmental Security Unit was established in 2001. Initially, this unit consisted of 99 personnel designated as members of the Environmental Security System at Ma'had Al-Zaytun. The unit's formation was marked by a ceremony led by Sheikh Al-Zaytun, Al-Ustad Abdussalam Panji Gumilang, and attended by the foundation's chairman and others. As Al-Zaytun continued to grow dynamically, the area that needed security also expanded. As a result, the personnel increased to around 160, though some members left over time. Since 2007, the unit has continued to develop, including establishing a special traffic security team at Ma'had Al-Zaytun. Based on the leadership's policies, traffic signs and regulations were also created for the Ma'had Al-Zaytun area. In mid-2019, a reorganisation of the security structure was carried out.

Currently, the security team consists of 122 personnel. At the beginning of 2001, it was known as "Siskamling." In 2006, it became part of the security unit (Satpam) until today. The Satpam is a group of officers tasked with maintaining security and order within Ma'had Al-Zaytun. The security points of Al-Zaytun have not changed much, both inside and outside the area. Approximately eight security posts, from Post 1 to Post 8, are in the North and South regions. There are plans to expand the security teams outside Java as Ma'had Al-Zaytun grows, involving more personnel to ensure its security.

The Al-Zaytun Security Unit, in carrying out its duties as entrusted by the leadership of Al-Zaytun and as a limited law enforcement body, aims to establish a security system within the Al-Zaytun campus to create a disciplined and safe environment. In fulfilling its primary duties and functions, the Al-Zaytun security guards are tasked with organising, securing, escorting, and patrolling (Turjawali) both physical and non-physical assets of Al-Zaytun.<sup>13</sup>

### **2. Environmental Security Organisational Structure**

One of the supporting components of the Al-Zaytun campus education that can be explained and formally established is environmental security.

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<sup>12</sup> Rahim, A., Fatimah, S. N., Abdul, J. M., Asshobirin, M. P., & Rahmawati. (2023). Urgensi Pendidikan Berasrama di Ma'Had Al-Zaytun. *Jurnal Ilmiah Hospitality*, 12(2), 501–510.

<sup>13</sup> Ismawan, T., Suwandi, & Puji. (2021). Standar Operasional Prosedur Satpam Al-Zaytun.

Therefore, an organisation must control and manage actions to maintain the existing system. When responsibilities are delegated and carried out by creating a framework, environmental security will function as intended. This structure facilitates the management of work performance, which then becomes a reference for assessing continuous innovation or improving performance. This is achieved by distributing tasks, duties, and authorities to reach management goals.

The Environmental Security Unit oversees six teams, which have increased to 8. Each team is responsible for its respective area. Team 1 oversees the Masiqoh area and the Rahmatan Lil Alamin Mosque. Team 2 manages the Eretan area. Team 3 handles the campus area, including the educational building, dormitories, the public canteen, and gates in the southern area. Team 4 covers the southern area, from Kodoko, the bazaar, and animal pens, to the rice fields. Team 5 is responsible for the Windu Kencana area, including the poultry pens and reservoir security and supporting agricultural areas. Team 6 secures the northern campus area, including agricultural support areas, teak forests, reservoirs, and banana plantations. Team 7 oversees the Losarang area, securing shrimp ponds, milkfish ponds, and agricultural support areas. Lastly, Team 8 is in charge of the Sidadadi area, which serves as a model for integrated farming.

Structural Organisation of the Environmental Security Members of YPI Ma'had Al-Zaytun: 1). Al-Ustadz Abdussalam Rasyidi Panji Gumilang (Chairman of the Foundation Board of the Indonesian Islamic Boarding School Foundation); 2). Datuk Sir Imam Prawoto (Chairman of the Indonesian Islamic Boarding School Foundation); 3). Toni Ismawan (Commander of the Security of Ma'had Al-Zaytun); 4). Suwandi (Deputy 1 of the Security of Ma'had Al-Zaytun); 5). Zaenal Abidin (Deputy 2 of the Security of Ma'had Al-Zaytun); 6). Sunarto (Deputy 3 of the Security of Ma'had Al-Zaytun); 7). Sutarman (Administration 1); 8). Sumedi (Administration 2); 9). Puji (Administration 3); 10). Jamaludin (Commander of the Patrol); 11). Suroso (Deputy of the Patrol); 12). Boimin (Commander of Squad 1); 13). Susanto (Deputy Commander of Squad 1); 14). Asmadun (Commander of Squad 2); 15). Eva Rozi (Deputy Commander of Squad 2); 16). Sudi Hermanto (Commander of Squad 3); 17). Paidi (Deputy Commander of Squad 3); 18). Basuki (Commander of Squad 4); 19). Sukino (Deputy Commander of Squad 4); 20). Suradi (Commander of Squad 5); 21). Safrizal (Deputy Commander of Squad 5); 22). Edy Suwignyo (Commander of Squad 6); 23). Mulyani (Deputy Commander of Squad 6); 24). Rosyidi (Commander of Squad 7); 25). Tukino (Commander of Squad 8); 26). Kuwat Slamet (Deputy Commander of Squad 8)

### **3. Vision and Mission of the Environmental Security Unit of Ma'had Al-Zaytun**

The Vision and Mission mentioned above emphasise that integrity means the security personnel are expected to align with the values, rules, and objectives of Al-Zaytun. They must be harmonious with the organisational culture, working with complete loyalty and responsibility. Professionalism means that security personnel should perform their duties with high standards, possess good skills and discipline, and handle situations calmly and precisely according to procedures. Dedication with sincerity means that the role of security personnel is not just a job but a form of devotion to ensure the security, safety, and comfort of the Al-Zaytun environment with high dedication.

### **4. Code of Ethics for Security Personnel (Satpam) at Ma'had Al-Zaytun**

The Code of Ethics for the Security Unit of Ma'had Al-Zaytun is outlined in the Standard Operating Procedure (SOP) book for Al-Zaytun's Security Personnel. The following is the Code of Ethics for Ma'had Al-Zaytun Security Personnel:

1. Protecting individuals and company assets.
2. Enforcing the laws of the Republic of Indonesia and company regulations.
3. Preventing and reducing criminal acts against clients and their employees.
4. Respecting human rights regardless of ethnicity, religion, gender, or race.
5. Respecting women and refraining from inappropriate behavior, including unwanted looks, words, or actions.
6. Act honestly and uphold high moral integrity while performing duties.
7. Being disciplined, loyal, diligent, and dependable in performing tasks.
8. Acting professionally at all times, carrying out duties effectively, and maintaining the company's and oneself's reputation.
9. Acting fairly and wisely based on truth and accuracy, without involving personal feelings, prejudices, hatred, or friendships that could influence judgments.
10. Always working hard to improve personal and team performance.
11. Not accepting compensation, commission, or expression of gratitude related to security duties.
12. Respecting and safeguarding all confidential and vital information regarding Ma'had Al-Zaytun during the performance of duties.
13. Reporting any legal violations or breaches of regulations set by Ma'had Al-Zaytun Management and/or clients to superiors without hesitation.

14. Cooperating with all law enforcement authorities in matters related to their legal duties.

## **5. Implementation of the Environmental Security System Regarding the Environmental Security Unit at Ma'had Al-Zaytun.**

Ma'had Al-Zaytun is a highly motivating educational centre. On campus, the love for the environment extends beyond environmental protection; it also involves safeguarding the environment through security measures at various checkpoints, with surveillance conducted daily. These areas include all points within Ma'had Al-Zaytun. As time progresses, Ma'had Al-Zaytun, being so dynamic, has experienced rapid growth, and the areas that need securing have also increased. Therefore, an effective security system is crucial for educational institutions like Ma'had Al-Zaytun, and its implementation is essential.

Ma'had Al-Zaytun is a highly motivating educational centre. On campus, environmental awareness goes beyond just environmental protection; it also includes safeguarding various points through daily monitoring and surveillance. The security coverage spans all areas within Ma'had Al-Zaytun. The security checkpoints are divided into eight teams. Team 1 is responsible for the Masiqoh area and the Rahmatan Lil-Alamin Mosque. Team 2 covers the Eretan area. Team 3 handles the main campus, including the educational buildings, dormitories, common areas like the canteen, and the gates in the southern part. Team 4 focuses on the south of the area, covering locations like Kodeko, the market, livestock pens, and the surrounding rice fields. Team 5 oversees Windu Kencana, including the poultry pens, the reservoir, and agricultural support areas. Team 6 covers the northern campus, including agricultural areas, teak forests, reservoirs, and banana plantations. Team 7 is responsible for the Losarang area, including shrimp ponds, milkfish ponds, and agricultural support areas. Team 8 monitors Sidadadi, which serves as a model agrarian area.

Additionally, campus security follows the leadership's management policy, which includes regulations. The main policy for entering and exiting Ma'had Al-Zaytun is through the North Gate (Gerbang Utara). Although there are several gates, currently, the policy is to use a single gate for all members of the Ma'had community to enter and exit, which is the North Gate. Ma'had Al-Zaytun has multiple entry points guarded daily by security personnel. Security officers are assigned to monitor various checkpoints across the area. The South Gate has four entry points: Gate 2 is for access to Kodeko, the market, and the southern agricultural region, as well as for new students staying in the



dormitories. All other individuals are restricted from using any gate except the North Gate.

Implementing the environmental security system at Ma'had Al-Zaytun through the Environmental Security Unit is a strategic step toward creating a safe and conducive environment. With various methods and technologies in place, the security and comfort of all residents are well ensured. Regular evaluation and continuous improvement of this system will ensure its effectiveness and adaptability to future security challenges.

## **6. The Security Guard Area of Ma'had Al-Zaytun**

The development of Ma'had Al-Zaytun, alongside the rapid growth in education, has led to an increase in the human population and the objects that need to be managed and secured. In this context, the security efforts must cover movable and immovable objects. The areas requiring protection have naturally expanded as the population grows. Due to continuous development, the area now spans over 1,500 hectares, and we have divided the region into eight security teams. Each team is responsible for dozens of security points, which have further increased. The regular security staff comprises 122 officers, while the non-regular staff comprises 25 personnel, totalling 147. The regular staff wear official uniforms, while the non-regular staff are volunteers, as we currently face a shortage of security personnel.

The security coverage at Ma'had Al-Zaytun extends beyond the campus, with points of protection spreading to other areas outside the campus. These security points cover various districts, extending to regions outside the county, such as Subang, Tasikmalaya, and Sukabumi. The eight security teams inside Ma'had have specific responsibilities: Team 1 is in charge of protecting the residence of the Sheikh of Al-Zaytun, as well as the Masiqoh and Rahmatan areas; Team 2 is located in Eretan Kulon, Kandanghaur, Indramayu, a site for traditional wooden shipbuilding, which is part of Al-Zaytun's education initiative led by Sheikh Panji Gumilang. This program aims to enhance maritime economics, alongside ongoing progress in land-based economies, with alumni from Al-Zaytun involved in this project. Looking forward, fish farming will be developed, and ponds will be created to strengthen food security. Team 3 is responsible for the campus area, while Team 4 covers the southern campus area, including the wide buildings and land. Team 5 is stationed in Windu Kencana, where a chicken farm produces significant economic returns, around 1.5 billion during each harvest period. Team 6 covers the eastern part of the campus and the surrounding areas in Sukaslamet. Team 7 oversees the

Losarang area, where shrimp, tilapia, and milkfish farms are located, and Team 8 handles Sidodadi, ensuring the safety of the agricultural regions with vast farmlands.

The Security Guarding Area of Al-Zaytun refers to the region or environment under the supervision and protection of the security system within the Al-Zaytun complex. This area encompasses various security aspects, including monitoring activities, strict surveillance by security personnel, and implementing specific rules and procedures to ensure order. The primary objective of this security area is to create a safe and conducive environment for all residents and visitors. Additionally, the security system in this region also functions as a preventive measure against potential threats or disturbances that may disrupt order. With proper management, the security guarding area of Al-Zaytun plays a key role in maintaining stability and comfort within the complex.

## **7. Main Policy of Ma'had Al-Zaytun in Ensuring Security**

Ma'had Al-Zaytun's main policy in maintaining security focuses on creating a conducive environment for all residents of the pesantren. This is achieved by implementing a strict security system, including monitoring the activities of the students, teaching staff, and visiting guests. Ma'had Al-Zaytun aims to create a safe and comfortable atmosphere for all its inhabitants so that the learning and character-building processes can occur optimally.

One of Al-Zaytun's policies is: "The primary security system involves visible security measures such as protecting assets, equipment, and internal areas and inventories. Additionally, it includes invisible aspects, such as the need for effective social media security practices when interacting online."

Ma'had Al-Zaytun's security policy is a set of rules and strategies to ensure order and safety for all residents and the surrounding community. This policy includes strict surveillance of activities within the premises, modern security systems, and training for students and staff to foster a conducive environment.

## **8. Steps to Minimise Crime Risks at Ma'had Al-Zaytun.**

The steps to minimise crime risks at Ma'had Al-Zaytun are efforts made to create a safe and conducive environment for the students, teachers, and all the residents of the pesantren. Moral and ethical guidance is provided through character education to ensure each individual knows how to avoid criminal

activities. Ma'had Al-Zaytun also implements clear and firm disciplinary rules to address violations according to established regulations.

There is also coordination with the leadership, who then take the following steps by instructing the security coordinator to report any concerns to the local police. The main goal is to provide students with a good and comfortable educational environment. Additionally, a new policy has been implemented regarding the entrance gate, which used to be located in the South but has now been moved to the North gate, approximately 3 kilometres away from the learning building. In case of a security disturbance, the gate can be closed to prevent the students from seeing any potential security issues from outside.

Security at Ma'had Al-Zaytun will carry out its duties and functions according to the established roles. In practice, the security team will ensure that the environment remains conducive and well-maintained. Furthermore, continuous coordination with the leadership will ensure that all actions taken align with the established policies and directions. With good coordination, the security system is expected to run effectively and optimally to support order and comfort in the Ma'had Al-Zaytun environment.

## **9. Implementation of Environmental Security System Based on Law Number 3 of 2002 at Ma'had Al-Zaytun**

Article 1 of the Indonesian National Police Law Number 2 of 2002 states that public security and order are part of the national development aimed at achieving national goals, marked by guaranteed security, order, and the rule of law, and fostering peace. This encompasses nurturing and developing the community's potential and strength in preventing, combating, and handling law violations and other disturbances that threaten public order. The goal of implementing a security system is to create a safe, orderly, and peaceful environment in each community while fostering public awareness about preventing potential crimes.

The environment refers to a holistic system composed of living and non-living natural resources and artificial elements. It is a system built upon various relationships, interdependencies, and influences that cannot be separated from one another. Security, as a blessing from Allah SWT, is the condition of being free from danger or harm, often referred to as safety. Security can also be understood as the measures taken to maintain safety or protection. It is a shared responsibility for oneself, others, and the environment. Given this interdependence, it is natural for society to continually practice good

environmental security management to meet the demands of both the present and future generations.

The following are the central internal policies of the Campus regarding the environmental security system, which is a top priority at Ma'had Al-Zaytun:

1. Be aware of and safeguard all assets within the workplace, understanding the function of each building and room.
2. Know the location of the main PLN (National Electricity Company) panel and be able to turn it off or on in case of emergency.
3. Know the locations of fire extinguishers (APAR) or hydrants and be able to use them.
4. Be aware of evacuation routes to safe assembly points in case of an emergency or disaster.
5. Always pay attention to the surrounding environment and never underestimate anything happening within the workplace.
6. All activities are recorded in the security duty logbook.
7. Never leave the security post before a replacement arrives.
8. All activities are recorded in the security duty logbook.
9. Always remind all visitors to comply with health protocols.

According to an interview with Mr. Toni Ismawan, the following are efforts to implement the environmental security system at Ma'had Al-Zaytun, which have been carried out and are primarily focused on developing both the on-campus and off-campus sectors. This approach is supported by environmental security measures, including securing all gates within Ma'had Al-Zaytun. The development of the security sector to achieve optimal results includes guard posts divided into eight teams.

The security posts start with Team 1, which covers the areas of Masiqoh and Masjid Rahmatan Lil Alamin. Team 2 is responsible for the security in the Eretan area, while Team 3 patrols the campus, including educational buildings, dormitories, the general facilities like the canteen, and the gates in the southern area. Team 4 manages the southern region, covering Codeko, the bazaar, livestock enclosures, and the surrounding rice fields. Team 5 oversees the Windu Kencana area, including securing the chicken coop, reservoirs, and supporting agricultural regions. Team 6 focuses on the northern campus area, including agricultural support areas, teak forests, reservoirs, and banana plantations. Team 7 is responsible for Losarang, covering shrimp ponds, milkfish ponds, and other agrarian support areas. Finally, Team 8 covers the Sidadadi region, which is used for agricultural demonstration areas. This approach is considered very effective as it helps prevent potential security

threats. God willing, these steps are expected to positively contribute to implementing the environmental security system at Ma'had Al-Zaytun in the future and will continue to evolve along with the times.

To develop and expand the security areas, the security measures are strategically directed to consider human resources, as the number of individuals under security protection continues to increase. Therefore, security measures at Ma'had Al-Zaytun must be implemented to protect living assets, such as individuals within the institution (students and staff), and inanimate assets like buildings, vehicles, places of worship, and other infrastructure. In its implementation, the environmental security system at Ma'had Al-Zaytun utilises technology-based systems in certain areas, such as scanners, commonly known as CCTV (Closed Circuit Television), to minimise security disturbances.

Thus, implementing the environmental security system is paramount at Ma'had Al-Zaytun. Policies are formulated based on the leadership's directives, aimed at the common good to ensure security and peace for all residents within Ma'had Al-Zaytun. This initiative holds educational value by fostering a love for environmental protection, which all students can understand and practice in their daily lives. In addition, it provides high social value and supports behaviour that is in line with good moral conduct to prevent social security issues.

The security system at Ma'had Al-Zaytun is by the provisions outlined in Law Number 3 of 2002 concerning national defence. Article 8, paragraphs 1 and 2, include components such as reserve or supporting components, consisting of citizens, with security guards being a part of these supporting or reserve components. Additionally, Article 9 outlines the participation of citizens in national defence efforts, as stated in paragraph 1, where every citizen has the right and duty to participate in national defence efforts. Paragraph 2 further specifies that citizen participation in national defence is facilitated through citizenship education, military training, and roles in the Security Unit or as security guards as a form of non-military, limited security.

As a centre for education and the development of tolerance and peace culture, Ma'had Al-Zaytun strives to create a safe and peaceful environment for its residents. This means ensuring a secure and protected environment free from crime, maintaining a setting conducive to educational development. All efforts are founded on respect, love, and ownership, with a full awareness that the ultimate goal of creating and educating is to honour Allah. The living

environment, a gift from Allah Subhanahu wa Ta'ala, should be utilised and preserved for the benefit of future and present generations.<sup>14</sup>

The explanation above shows that the efforts to implement an environmental security system based on Law No. 3 of 2002 at Ma'had Al-Zaytun are focused on several key aspects, including the development of security posts, the formulation of core security policies, the application of technology-based security systems, emergency response procedures, and strategies to minimise security risks, by Law No. 3 of 2002. Ma'had Al-Zaytun strives to make its educational environment safe, comfortable, and orderly in line with the established policies, recognising that an effective environmental security system is crucial to fostering peace among its residents and promoting benefits now and in the future.

#### **10. Implementasi Sistem Keamanan Lingkungan Berdasarkan Siyasah Dusturiyah di Ma'had Al-Zaytun.**

In Islam, maintaining the environment's security is the responsibility of every individual and the state. Allah SWT says in the Qur'an, Surah Al-A'raf, verse 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"And do not cause corruption on the earth after it has been set right. Pray to Him with fear and hope. Indeed, the mercy of Allah is near to those who do good" (Kementerian Agama, 2019).

Islam emphasises the importance of environmental balance, cleanliness, and the sustainability of natural resources. Environmental security involves protecting ecosystems, managing natural resources, and implementing policies addressing climate change and natural disasters. According to Al-Maraghi, refraining from damaging the Earth after restoring it is crucial. This highlights the need to pray to Allah with hope and fear, as it signifies that Allah is close to those who act righteously. Al-Maraghi stresses the necessity of preserving ecosystems and the impact of human activities on the planet, urging society to be cautious in their actions and seek forgiveness from Allah through good deeds.<sup>15</sup>

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<sup>14</sup> YPI. (2014). Al-Zaytun Pusat Pendidikan Pengembangan Budaya Toleransi dan Perdamaian. Al-Zaytun Press.

<sup>15</sup> Al Maraghi, A. M. (1993). Tasfir Al-Maraghi (terjemahan). PT. Karya Toha Putra Semarang.

Security encompasses protection for individuals, society, the environment, and even nations or the world. In the interpretation of al-Misbah, the sense of safety is understood in four contexts: first, security for a country free from threats; second, safety from fear; third, protection from the punishment of Allah SWT; and fourth, security as a depiction of a peaceful and harmonious state.<sup>16</sup>

Regarding implementing laws and siyasah dusturiyah concerning environmental security systems, the process in Ma'had Al-Zaytun is progressing well and by the concepts of siyasah dusturiyah. Fundamentally, the principles of human caliphate, justice, and maslahah are embedded in siyasah dusturiyah. Siyasah Dusturiyah is a branch of Islamic politics that discusses Islam's state and governance system. It encompasses constitutional legal principles that regulate the relationship between rulers and the people, based on Islamic law (sharia) (Situmorang, 2012). The principle of Siyasah Dusturiyah in the environmental security system is a form of community participation in maintaining ecological security.

According to Abu A'la Al-Maududi in his book *The Islamic Law and Constitution*, the principles of Siyasah Dusturiyah (Islamic Constitutional Politics) encompass several key principles that serve as the foundation of the Islamic governance system. Below are some of the essential tenets highlighted by Al-Maududi. The researcher will present their reasoning as follows:

a. The sovereignty belongs to Allah (*As-Siyadah li Asy-Syar'i*).

This principle asserts that the highest law in Islam is the law of Allah, not that of humans. Governance and constitutions must be based on Islamic Sharia. Environmental security should be grounded in moral principles and Islamic values, as highlighted in Surah Yusuf, verse 40.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"The decision is solely in the hands of Allah. He has commanded that you should worship none but Him. This is the straight religion, but most people do not know." (Kementerian Agama, 2019).

According to Al-Maraghi, Allah emphasises that the authority to establish laws belongs solely to Him. This verse serves as a critique of the polytheists who make idols their objects of worship and sources of law, even though true law comes only from Allah. Prophet Yusuf AS reminds us that the

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<sup>16</sup> Kuswanto, I. M. dan. (2024). Analisis Tematik Konsep Keamanan Dalam Tafsir AL-Misbah. Ilmu Al-Qur'an Dan Studi Islam, 2(1), 11–28.

straight path of religion is to acknowledge the oneness of Allah and not associate any partners with Him. Furthermore, this verse demonstrates that humans do not have the right to create laws on matters already determined by Allah. Thus, Prophet Yusuf AS calls his people to return to the worship of Allah alone and abandon the worship of anything other than Him.<sup>17</sup>

This verse emphasises that Allah's will determines all legal decisions and regulations. The security system at Ma'had Al-Zaytun teaches that safety must be based on fair and correct principles in line with established laws. A sound environmental security system should be grounded in moral values and prevailing laws to foster order and collective well-being. Furthermore, ecological security at Ma'had Al-Zaytun also demands adherence to established rules, as Islam instructs people to obey Allah's laws. By applying the principles of justice and obedience in maintaining the environment, security and prosperity for the community can be optimally achieved.

*b. Human Caliphate (Al-Khilafah Al-Insaniyah)*

Allah's laws entrust human beings with the responsibility of managing the Earth. The government acts as His representative (caliph) in implementing these divine laws. This means that everyone is responsible for their environment's safety and well-being. Society must be actively involved in maintaining public order and harmony. This concept is supported by the message found in Surah Al-Baqarah, verse 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَجْعَلْ فِيْهَا مَن يُفْسِدُ فِيْهَا وَيَسْفِكُ  
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

“And (remember) when your Lord said to the angels, ‘Indeed, I will appoint a vicegerent on earth.’ They said, ‘Will You place upon it one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify Your name?’ He said, ‘Indeed, I know that which you do not know. (Kementerian Agama, 2019)

According to Al-Maraghi, the dialogue between Allah and the angels revolves around the creation of human beings as His vicegerents on Earth. The angels questioned the wisdom behind creating humans, fearing that they would spread bloodshed and corruption, while they constantly glorify and sanctify Allah. In response, Allah declared that He knows what they do not, implying that humans possess great potential for goodness and honour. This includes

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<sup>17</sup> Al Maraghi, A. M. (1993). Tasfir Al-Maraghi (terjemahan). PT. Karya Toha Putra Semarang.



learning, understanding, and carrying out the stewardship responsibilities with justice. This interpretation highlights that humans are endowed with reason and divine revelation to guide them in managing the Earth with responsibility and wisdom.<sup>18</sup>

This verse explains the role of humans as stewards (khalifah) on Earth, bearing the responsibility to protect, manage, and cultivate the environment. The environmental security system at Ma'had Al-Zaytun emphasises that humans are obliged to create a safe and harmonious physical and social environment. Environmental security at Ma'had Al-Zaytun encompasses protection from crime, natural disasters, and ecosystem degradation—each representing a trust bestowed by Allah upon humanity. By applying Islamic principles such as justice, cooperation, and compassion for others, the environmental security system can function effectively, fostering a peaceful and prosperous life through humanity's role as stewards of the Earth.

#### c. Government Based on Shura (Consultation) (Ash-Shura)

Decisions or regulations must be made through deliberation based on the principle of justice. This reflects the values upheld in Siskamling (neighbourhood security), as seen in the Ma'had Al-Zaytun security unit, where duty schedules, task distribution, and crime prevention strategies are determined collectively. This principle is by Surah Ash-Shura: 38.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And [for] those who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and spend from what We have provided for them."(Kementerian Agama, 2019).

According to Al-Maraghi, the characteristics of true believers are reflected in their complete obedience to Allah's commands. These individuals consistently follow His directives, avoid His prohibitions, and incorporate consultation (shura) as a fundamental part of their lives. In this verse, Allah emphasises that the faithful always consult one another in all their affairs, whether related to worldly matters or religious obligations. This highlights how Islam firmly upholds the principle of democracy in decision-making, where every opinion is considered for the greater good. Moreover, they are steadfast in performing prayers as a form of devotion to Allah and demonstrate their faith by giving charity from the sustenance He has provided. This verse teaches

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<sup>18</sup> Al Maraghi, A. M. (1993). Tasfir Al-Maraghi (terjemahan). PT. Karya Toha Putra Semarang.

that a true believer should be wise, socially conscious, and strive to make the best decisions through collective discussion.<sup>19</sup>

This verse emphasises the importance of consultation in decision-making and maintaining community security. At Ma'had Al-Zaytun, discussion and strategic planning have been implemented to safeguard the surrounding environment from threats like crime and natural disasters. Consultation in managing security can lead to a system that is fair, effective, and rooted in collective principles, thereby fostering a safe, harmonious, and prosperous environment for all.

#### **d. Justice (*Al-'Adalah*)**

An Islamic government must uphold justice for all its citizens, regardless of their social status or religion. It is essential to ensure that the security system is non-discriminatory and reasonably protects society. This is based on the teachings found in Surah An-Nahl, verse 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ  
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah commands you to act justly, do good, and give to your relatives, and He forbids you from committing immoral acts, injustice, and hostility. He instructs you so that you may take heed and learn." (Kementerian Agama, 2019)

According to Al-Maraghi, the principles of justice, virtue, and giving to relatives, as well as the prohibition of indecent acts, immorality, and oppression, are emphasised. Al-Maraghi interprets that justice in this verse encompasses all forms of fair behaviour towards oneself and others in words and actions. Ihsan, or virtue, refers to a generous and kind attitude that goes beyond the demands of justice, such as giving without expecting anything in return. Giving to relatives highlights the importance of maintaining family ties and assisting relatives in need. On the contrary, Allah forbids indecency (*fahsha*), which includes all forms of major sins, immorality that opposes both ethics and Islamic law, and oppression, which means exceeding limits and causing harm to others. This verse is a foundation for Muslims to live harmoniously by upholding good deeds and avoiding evil.<sup>20</sup>

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<sup>19</sup> Al Maraghi, A. M. (1993). *Tasfir Al-Maraghi* (terjemahan). PT. Karya Toha Putra Semarang.

<sup>20</sup> Al Maraghi, A. M. (1993). *Tasfir Al-Maraghi* (terjemahan). PT. Karya Toha Putra Semarang.

This verse emphasizes the importance of justice, goodness, and the prohibition of any wrongdoing that could disrupt social order. The security system at Ma'had Al-Zaytun has already been implemented by enforcing fair laws. At the same time, the goodness is reflected in the active participation of the Ma'had community in maintaining security. Furthermore, the prohibition of wrongdoing and hostility highlights that individuals must avoid criminal actions or behaviours that harm others. By applying these values, the environmental security system can function effectively, creating a safe and harmonious community life in line with Islamic teachings, which Ma'had Al-Zaytun has successfully implemented.

**e. Obedience to the Leader as Long as It Does Not Contradict the Shari'ah  
(At-Tho'ah lil Ulil Amri)**

People are obligated to obey their leaders as long as they implement the laws of Islamic Sharia. It is essential to teach citizens to follow the rules agreed upon in the community security system (Siskamling), such as adhering to guard schedules and reporting suspicious activities. By applying these principles, the neighbourhood security system can become more effective, grounded in Islamic values, and create a safe and harmonious environment. This aligns with the teaching found in Surah An-Nisa' (59).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ  
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O you who have believed, obey Allah, the Messenger, and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is more suitable for final determination.” (Kementerian Agama, 2019).

According to Al-Maraghi, obedience to Allah, the Messenger, and the leaders (ulil amri) is emphasised. This verse contains a command for Muslims to obey Allah by following the Qur'an, obey the Messenger by following his Sunnah, and follow just and righteous leaders who do not oppose the Shariah. In case of a dispute, the solution is to refer the issue back to Allah and His Messenger, which means consulting the Qur'an and Hadith. Al-Maraghi's interpretation also stresses that obedience to leaders is conditional, limited to their adherence to the law of Allah. If they deviate from the Shariah, there is no obligation to obey them. This verse highlights the fundamental principles of

Islamic leadership: justice, the law of Shariah, and resolving conflicts based on divine revelation.<sup>21</sup>

This verse emphasises the importance of obedience to Allah, the Prophet, and the leaders (*ulil amri*), which in the environmental security system at Ma'had Al-Zaytun is reflected as compliance with the regulations set by the leaders of Ma'had Al-Zaytun. Environmental security can be well-achieved if every individual adheres to existing rules, maintains order, and supports the policies made by the leaders of Ma'had Al-Zaytun. Through obedience and cooperation from the entire community, the environmental security system can function effectively, creating a safe, peaceful, and harmonious environment in line with Islamic values. Upholding the five fundamental principles is essential to maintaining the environmental security system by *Siyasah Dusuriyah*. This will enhance the community's effectiveness in safeguarding the system compared to merely reminding the public to follow the security system stipulated by Law Number 3 of 2002 on National Defence.

From the explanation above, we can understand that the implementation of the Environmental Security System, according to *Siyasah Dusturiyah* at Ma'had Al-Zaytun, regarding national defence and environmental security protection, is aligned with the concept of *maslahah* (general welfare) and follows the principles of *Siyasah Dusturiyah*. This emphasises the crucial role of policymakers in formulating regulations that ensure the welfare and safety of the community within the institution. This concept aligns with *Siyasah Dusturiyah*, which stresses the importance of active community participation in maintaining environmental security.

#### D. CONCLUSION

The implementation of the environmental security system based on Law Number 3 of 2002 at Ma'had Al-Zaytun is focused on several main aspects, including the development of security sector guard posts, formulation of core security system policies, implementation of technology-based security systems, emergency response measures, and strategies to minimise security risks, this is by Law Number 3 of 2002. Ma'had Al-Zaytun also strives to make its educational environment a safe, comfortable, and orderly environment by the policies made, with the awareness that the environmental security system is important to foster a peaceful condition for residents and create benefits for the present and the future.

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<sup>21</sup> Al Maraghi, A. M. (1993). *Tasfir Al-Maraghi* (terjemahan). PT. Karya Toha Putra Semarang.

According to Siyasah Dusturiyah at Ma'had Al-Zaytun, the implementation of environmental security systems regarding national defence and ecological security protection aligns with the concept of *maslahah* (public welfare), which is by the principles of Siyasah Dusturiyah. This concept emphasises the crucial role of policymakers in formulating regulations that ensure the welfare and safety of the community within the institution. This concept aligns with Siyasah Dusturiyah, which stresses the importance of active public participation in maintaining environmental security.

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