

## Village Regulations on Livestock Management and Their Role in Promoting Maslahah Families

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### ABSTRACT

This study examines the effectiveness of Village Regulation Number 12 of 2021 concerning livestock management in Banjarsari Village, Bejen District, and its contribution to promoting maslahah families. The research is motivated by the increasing social conflicts arising from the free-ranging management of livestock, particularly chickens and ducks, which has led to environmental sanitation problems, unpleasant odors, crop damage, and tensions among community members. The study aims to analyze the effectiveness of the regulation's implementation, identify factors hindering its enforcement, and evaluate its relevance from the perspective of Islamic law based on the concept of maslahah. Employing a qualitative method with an empirical juridical approach, data were collected through observation, in-depth interviews, and documentation involving village officials, community leaders, livestock owners, and affected residents. The findings reveal that the implementation of the regulation has not been fully effective due to limited legal awareness, economic constraints, traditional livestock-raising practices, and weak monitoring by village authorities. Nevertheless, the regulation has contributed positively to improving environmental awareness, reducing potential social disputes, and fostering community harmony. From the perspective of Islamic law, the regulation reflects the principles of maslahah and maqāsid al-sharī'ah, particularly the protection of life (ḥifz al-nafs), property (ḥifz al-māl), and social order. Therefore, livestock management through village regulations can serve as an important instrument in supporting the realization of maslahah families and sustainable community welfare.

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## Introduction

Rural communities generally maintain an agrarian way of life that is closely associated with agricultural and livestock activities (Hamid, 2024). In rural society, livestock serve as an important source of household income and have become an integral part of traditions passed down from generation to generation. Consequently, the extensive or free-range raising of chickens, ducks, and other livestock remains common, as it is considered more practical, economical, and consistent with local customs. However, free-range livestock management often generates various social and environmental problems (Saffa, 2024). Livestock roaming freely in residential areas may contaminate house yards, places of worship, village roads, and other public facilities. Uncontrolled animals can also damage residents' crops, create unpleasant odors, and reduce environmental comfort. Such conditions not only affect environmental quality but also have the potential to trigger social conflicts arising from competing interests between livestock owners and affected community members.

This phenomenon is also evident in Banjarsari Village, Bejen District, Temanggung Regency. In recent years, residents have increasingly complained about the growing number of livestock roaming freely within residential areas. This situation has led to various problems, ranging from declining environmental cleanliness to social tensions among residents, as some community members feel disadvantaged by the uncontrolled movement of livestock. If left unaddressed, these conditions may undermine social harmony, which constitutes an essential foundation of family and community life. To promote public order and maintain social harmony, the Government of Banjarsari Village enacted Village Regulation Number 12 of 2021 concerning Livestock Control. The regulation requires livestock owners to confine and supervise their animals to prevent disturbances to surrounding residents. The existence of this regulation reflects the village government's role in balancing individual rights to raise livestock with the community's right to enjoy a clean, safe, and comfortable environment.

Nevertheless, the implementation of this village regulation has not been fully effective. Some residents continue to allow their livestock to roam freely due to customary practices, economic limitations, and low levels of legal awareness. This condition demonstrates a gap between the normative objectives of the regulation and the social realities on the ground. In fact, the effectiveness of a regulation is determined not only by the existence of legal norms but also by the social, cultural, and economic conditions of the community to which the law applies (Ristawati et al., 2025).

In rural communities that continue to preserve traditional lifestyles, social behavioral

change requires a lengthy adaptation process (Muzzaki, 2023). The practice of free-range livestock keeping has become deeply embedded in local culture and is often regarded as normal. However, increasing residential density requires adjustments in livestock management practices to prevent negative impacts on the environment and social life of the community. Furthermore, the success of village policy implementation is greatly influenced by the level of community participation in complying with established regulations (Rosidin, 2019). Given the limitations of village authorities in conducting comprehensive supervision, public legal awareness becomes a key factor in maintaining social order. Therefore, successful livestock control depends not only on the strength of regulations but also on the active involvement of community members in supporting policy objectives.

Within the context of modern rural development, village regulations function not merely as legal instruments but also as tools of social engineering aimed at fostering more orderly, responsible, and community-oriented behavior. Through improved livestock management, village regulations are expected to create a healthy, harmonious, and conducive environment that supports family well-being and sustainable social development. From the perspective of Islamic law, maintaining environmental order (*bi'ah*) and preventing harm are integral components of the principle of *maslahah* (Kusuma et al., 2025). Islam teaches that individual actions should not cause harm to others, as reflected in the legal maxim *lā ḍarar wa lā ḍirār* ("there shall be neither harm nor reciprocating harm"). Therefore, livestock control carries not only administrative and social dimensions but also ethical and religious significance in promoting public welfare. A clean, safe, and harmonious environment is one of the essential prerequisites for the realization of a *maslahah* family a family capable of achieving both material and spiritual well-being, maintaining positive social relationships, and contributing to social order. Based on these considerations, this study is important to examine the effectiveness of Village Regulation Number 12 of 2021 on Livestock Control and its contribution to promoting *maslahah* families in Banjarsari Village, Bejen District.

## **Method**

This study employs a qualitative research method with an empirical juridical approach. The empirical juridical approach is utilized to examine how legal norms are implemented and function within society, particularly in relation to the enforcement of village regulations governing livestock management. The research was conducted in Banjarsari Village, Bejen District, Temanggung Regency, Central Java, Indonesia. The

selection of this location was based on the existence of social issues related to the implementation of Village Regulation Number 12 of 2021 concerning Livestock Control, which aims to address environmental disturbances and social conflicts arising from free-ranging livestock. Data were collected through observation, in-depth interviews, and document analysis. Observations were undertaken to examine environmental conditions, community interactions, and livestock management practices within the village. In-depth interviews were conducted with key stakeholders, including the village head, village officials, religious and community leaders, livestock owners, and residents directly affected by free-ranging livestock. Document analysis was employed to obtain supporting data from village regulations, administrative records, official reports, and other relevant documents.

Informants were selected using purposive sampling, whereby participants were chosen based on their knowledge, experience, and involvement in the implementation of Village Regulation Number 12 of 2021. This technique enabled the researcher to obtain comprehensive and relevant information regarding the effectiveness of livestock management policies at the village level.

## **Results and Discussion**

### **1. Implementation of Village Regulation Number 12 of 2021 on Livestock Management and Community Social Order**

The implementation of Village Regulation Number 12 of 2021 concerning Livestock Control serves as one of the legal instruments employed by the Banjarsari Village Government to maintain environmental order and promote a more harmonious social life. This regulation was enacted to govern livestock management practices and prevent various social problems that may disrupt community well-being and undermine family stability within the village environment. This condition demonstrates that the existence of such regulation represents an effort to transform community social behavior through legal mechanisms.

The implementation of public policy at the village level requires written regulations to strengthen legal awareness among community members as the primary subjects of the policy. Furthermore, the village government has reinforced persuasive approaches by involving religious leaders and community leaders in educating local residents. This

approach is considered more effective because rural communities generally possess strong emotional ties and high levels of trust toward social and religious figures.

Through this approach, the village government seeks to cultivate awareness that proper livestock management is not merely a matter of individual interest for livestock owners but also a form of social responsibility in maintaining environmental comfort and social harmony. Accordingly, the implementation of Village Regulation Number 12 of 2021 functions not only as an instrument of administrative control but also as a means of fostering a legal culture that supports the creation of a conducive social environment for the realization of a prosperous and harmonious family (*maslahah* family).

## **2. The Effectiveness of Livestock Management Based on Village Regulations**

The implementation of Village Regulation Number 12 of 2021 is influenced by various interrelated factors. The first factor is the relatively low level of legal awareness among community members, which necessitates policy interventions formulated by village authorities. Many residents have not fully understood the importance of complying with village regulations, particularly regarding livestock management, which is often perceived as a private matter unrelated to broader community interests. Consequently, compliance with the regulation remains relatively low despite repeated socialization efforts by the village government.

The second factor concerns the economic conditions of village residents, whose income levels generally remain below the regional minimum wage. Consequently, livestock raising is considered an important means of sustaining livelihoods and supporting household welfare (*hifz al-din*) (Sumarjoko, 2017; Hermawan, 2025).

Research findings indicate that many residents construct only small livestock shelters because establishing proper livestock facilities requires considerable financial resources. These economic limitations encourage some community members to continue practicing free-range livestock husbandry, which is perceived as more practical and less costly. As a result, environmental problems emerge, particularly those related to contamination from animal waste. Consequently, the objective of the village regulation to establish environmental order has not yet been fully achieved.

In addition to economic factors, cultural aspects also exert a significant influence. The people of Banjarsari Village generally maintain traditional livestock-raising

practices that have been inherited across generations. From the community's perspective, allowing chickens and ducks to roam freely around residential areas is considered a normal practice and not a serious concern. However, population growth and increasing residential density have transformed this practice into a source of more complex social consequences than in previous periods. Educational attainment likewise affects policy effectiveness. Some residents possess limited legal understanding and therefore have not fully realized that compliance with village regulations constitutes part of their civic responsibility. As a result, personal interests are often prioritized over collective interests in maintaining environmental cleanliness and public order. This situation contradicts general legal principles, both formal and informal, including Islamic legal maxims such as: *Al-maslahah al-'ammah muqaddamah 'ala al-maslahah al-khassah* (Public interest takes precedence over private interest). According to Islamic legal principles, public welfare should be prioritized over individual welfare (al-Suyuti, 2012) and numerous other general legal evidences.

On the other hand, weak supervision and the suboptimal enforcement of sanctions have also affected policy implementation. Although the village regulation stipulates obligations for livestock owners, monitoring activities conducted by village authorities continue to face various limitations in terms of both resources and supervisory coverage. Consequently, some residents do not experience sufficient deterrence when violations occur. The limited availability of supporting facilities also constitutes a significant obstacle. Some residents lack adequate land to construct proper livestock enclosures. Therefore, support from the village government through educational programs, community assistance, and empowerment initiatives is necessary to ensure more effective policy implementation.

### **3. Livestock Management and Its Relationship to Social Harmony**

The presence of freely roaming livestock generates various impacts on the social environment of Banjarsari Village. One of the most frequently reported concerns is the decline in environmental cleanliness due to livestock waste found in residential yards, places of worship, village roads, and other public facilities (Saffa, 2024). In addition, roaming livestock frequently damage crops owned by residents, resulting in economic losses and triggering conflicts among neighbors.

This phenomenon demonstrates that livestock management issues are not solely related to the economic aspects of animal husbandry but also concern the quality of social relationships within the community. When the rights of livestock owners intersect with the rights of community members to enjoy a clean and comfortable environment, the potential for conflict becomes difficult to avoid in the absence of clear regulatory mechanisms. In this context, Village Regulation Number 12 of 2021 functions as an instrument for maintaining a balance between individual interests and collective community interests.

The existence of the regulation has gradually contributed to changes in social behavior. Some residents have begun to demonstrate greater awareness by confining their livestock and restricting the movement of domesticated animals. This awareness reflects the development of a legal culture characterized by increased compliance with regulations and greater respect for the rights of others. Another positive impact can be observed in the reduction of social conflicts that previously arose due to livestock-related disturbances. The village government actively conducts mediation and employs persuasive approaches to resolve disputes among residents. Village deliberation (*musyawarah*), as a form of local wisdom, serves as an important mechanism for resolving conflicts amicably and preserving social cohesion.

From a broader perspective, a clean, orderly, and harmonious environment contributes significantly to the creation of a conducive, safe, and comfortable social setting, which in turn supports the realization of a *maslahah* family. Families cannot develop optimally within environments characterized by conflict, poor health conditions, and discomfort. Conversely, an orderly social environment promotes family tranquility, strengthens social relations among residents, and encourages the growth of communal values that constitute the foundation of village life.

#### **4. Orderly Livestock Management and Its Relationship to the General Objectives of Sharia**

From the perspective of Islamic law, Village Regulation Number 12 of 2021 possesses strong relevance to the concepts of *maslahah* (public welfare) and *maqasid al-shariah* (the objectives of Islamic law). Fundamentally, the regulation seeks to create order, comfort, and benefits for society at large. These objectives are consistent with the fundamental principles of Islamic law, which emphasize the protection of human life

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and the promotion of public welfare (Kusuma et al., 2025).

Proper livestock management is closely associated with the realization of *hifz al-mal* (protection of property). However, uncontrolled livestock practices may disrupt public comfort and cause material losses through damage to crops and community-owned facilities. Therefore, livestock control policies may be understood as efforts to protect community rights as advocated within the framework of *maqasid al-shariah* (Sumarjoko, 2017).

The concept of *maslahah* in Islamic law emphasizes the importance of promoting benefits and preventing harm in social life. Within this context, village government policies may be understood as efforts to maintain social stability, create a healthy environment, and strengthen social relationships among residents. In other words, village regulations possess not only an administrative dimension but also ethical values aimed at safeguarding community welfare. This principle is consistent with the Islamic legal maxim: *Dar' al-mafasid muqaddam 'ala jalb al-masalih* (Preventing harm takes precedence over obtaining benefits).

In the context of livestock management, restrictions on freely roaming animals constitute preventive measures designed to avoid environmental degradation, social conflict, and various forms of harm that may negatively affect the community (Faizah et al., 2024). Furthermore, *maqasid al-shariah* emphasizes the importance of maintaining social order as part of achieving public welfare. Social order does not merely signify the absence of conflict; it also encompasses the establishment of respectful social relations, protection of the rights of others, and avoidance of actions that cause harm to society. Consequently, compliance with village regulations may be understood as a manifestation of social responsibility within Islam.

With regard to the concept of the *maslahah* family, a clean, safe, and harmonious environment constitutes an essential prerequisite for family well-being. A *maslahah* family is not established solely through positive internal relationships among family members but is also influenced by surrounding social conditions. Accordingly, Village Regulation Number 12 of 2021 may be regarded as a local legal instrument that contributes to the creation of a social environment conducive to the realization of a *maslahah* family while simultaneously reflecting the implementation of Islamic legal values within village society.

## Conclusion

Based on the findings of this study, it can be concluded that the implementation of Village Regulation Number 12 of 2021 has made a positive contribution to promoting environmental order and social harmony within the community. The regulation has gradually encouraged residents to manage livestock more responsibly, maintain environmental cleanliness, respect the rights of surrounding community members, and reduce the potential for social conflicts arising from freely roaming animals. Furthermore, the village regulation functions not only as an instrument of administrative control but also as a mechanism for fostering legal culture and facilitating social engineering at the village-community level. In Islamic teachings, policies enacted by leaders are valued insofar as they serve the public interest (*maslahah*). Accordingly, livestock management through village regulation is consistent with the principles of *maslahah* and the objectives of *maqāsid al-sharī'ah*, particularly in safeguarding life (*ḥifẓ al-nafs*), protecting property (*ḥifẓ al-māl*), and maintaining social order as an integral component of public welfare. The regulation serves as a preventive measure aimed at averting harms that may negatively affect society while simultaneously promoting a safe, clean, healthy, and harmonious environment. Therefore, the village regulation on livestock management plays a strategic role in supporting the realization of a *maslahah family*. An orderly, comfortable, and conflict-free social environment constitutes an essential prerequisite for achieving family well-being, both materially and socially. At the same time, the active participation of community members, religious leaders, and local community leaders should continue to be strengthened in order to create synergy in developing a culture of legal compliance and fostering a harmonious village society that supports the realization of *maslahah families*.

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