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## **HADITH AND THE ETHICS OF PUBLIC SPACE: the Case of the Sea Fence Conflict in Tangerang**

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### **Abstract**

The construction of a sea fence along the coast of Tangerang Regency has sparked complex legal, social, and religious controversies. This study critically examines the legal status of the project and its socio-economic implications for coastal communities through the lens of prophetic hadiths and Indonesian agrarian law. Employing a multidisciplinary methodology, the research integrates spatial analysis using historical Google Earth imagery (1985–2024), linear regression modeling for shoreline change estimation, normative analysis of regulations such as Government Regulation No. 24/1997 and Ministry of Agrarian and Spatial Planning Regulation No. 17/2021, and a textual analysis of relevant *ṣaḥīḥ* hadiths. The findings reveal systemic administrative irregularities involving land document falsification and abuse of authority, which contravene both Indonesian law and prophetic ethical teachings. Key hadiths—such as "Whoever cheats is not one of us" (Muslim No. 102), the warning against untrustworthy leadership (Bukhari No. 7150), and severe eschatological consequences for land usurpation (Bukhari No. 2454)—underscore the moral gravity of such practices. Beyond legal transgressions, the sea fence has resulted in the marginalization of local

fishermen, economic dispossession, and rising communal tensions. This study contributes to the scholarship on Islamic environmental ethics, legal anthropology, and hadith application in contemporary governance by demonstrating how prophetic teachings can serve as normative frameworks for assessing development policies and protecting vulnerable communities.

**Keywords:** Certificate Falsification, Coastal Erosion, Fishermen's Rights, Sea Wall, Islamic Ethics,

### Abstrak

Pembangunan tanggul laut di pesisir Kabupaten Tangerang telah memicu kontroversi hukum, sosial, dan keagamaan yang kompleks. Studi ini secara kritis menelaah status hukum proyek tersebut serta implikasi sosial-ekonominya terhadap masyarakat pesisir melalui perspektif hadis Nabi dan hukum agraria Indonesia. Dengan menggunakan pendekatan multidisipliner, penelitian ini mengintegrasikan analisis spasial menggunakan citra historis Google Earth (1985–2024), pemodelan regresi linear untuk estimasi perubahan garis pantai, analisis normatif terhadap regulasi seperti PP No. 24 Tahun 1997 dan Permen ATR/BPN No. 17 Tahun 2021, serta telaah tekstual terhadap hadis-hadis *ṣahīḥ* yang relevan. Temuan menunjukkan adanya penyimpangan administratif sistemik berupa pemalsuan dokumen tanah dan penyalahgunaan kewenangan, yang melanggar hukum positif maupun nilai-nilai etika kenabian. Hadis-hadis kunci—seperti “Barang siapa menipu, maka ia bukan dari golonganku” (HR Muslim No. 102), peringatan terhadap pemimpin yang tidak amanah (HR Bukhari No. 7150), serta ancaman keras terhadap perampas tanah (HR Bukhari No. 2454)—menegaskan beratnya pelanggaran moral tersebut. Di luar aspek hukum, pembangunan tanggul laut ini telah menyebabkan marjinalisasi nelayan lokal, kerugian ekonomi, dan meningkatnya konflik horizontal. Studi ini memberikan kontribusi terhadap kajian etika lingkungan Islam, antropologi hukum, dan penerapan hadis dalam kebijakan kontemporer, dengan menunjukkan bagaimana ajaran Nabi dapat menjadi kerangka normatif dalam menilai proyek pembangunan serta melindungi komunitas yang rentan.

**Kata kunci:** Pemalsuan Sertifikat, Pagar Laut, Abrasi Pantai, Etika Islam, Hak Nelayan.

## Introduction

A sea fence consisting of rows of bamboo planted 30.16 kilometers offshore in Tangerang Regency, Banten, has recently attracted public attention. The sea fence gained attention after several local fishermen complained about its negative impact. They felt that they were being disadvantaged because their access to fishing was hampered by the structure. In addition, the sea fence has become even more controversial after it was revealed that the installation did not have an official permit and the identity of the pioneer is still unclear. This raises a number of questions about the legitimacy and ecological consequences of constructing similar structures in the beach area (Tempo, 2025).

The bamboo fence that stretches off the coast of Tangerang Regency passes through 16 villages in six sub-districts, namely Kemiri, Pakuhaji, Mauk, Teluknaga, Kronjo, and Sukadiri. The fence is located about 500 meters from the shore and covers a fairly large area, consisting of four villages in Mauk Subdistrict, one village in Sukadiri Subdistrict, three villages in Kronjo Subdistrict, three villages in Kemiri Subdistrict, three villages in Pakuhaji Subdistrict, four villages in Mauk Subdistrict, and two villages in Teluknaga Subdistrict. The spread of these bamboo fences further emphasizes how widespread the effects are felt by coastal communities, especially for fishermen who depend on access to the sea as their source of livelihood (Tempo, 2025).

This study was conducted to analyze the social impacts and community rights arising from the bamboo fence across the beach in Tangerang Regency, Banten, from a hadith perspective. In this study, the focus will be on the principles in Islamic teachings that relate to public rights and community interests and how these apply to the social context of coastal communities. Hadiths that address individual rights, public interest, and community protection will be used as a basis for assessing the extent to which the actions of those building the sea fence are in accordance with Islamic principles of justice and social welfare. In addition, this study also aims to investigate whether the fence ignores public rights that should be protected and how this can be reconciled with the principles of social justice in society as taught by the Prophet Muhammad.

To date, there is no journal or study that specifically discusses the existence of a sea fence in Tangerang Regency, Banten, from the hadith perspective. While the theme of coastal infrastructure development or the use of marine space is often discussed in broader research, there are no studies that specifically address this issue from a hadith perspective. This indicates a lack of literature linking the construction of sea fences with the principles of Islamic law, especially those relating to public rights and social justice. Thus, this study is crucial in addressing this gap by analyzing the social impacts and rights of the people that may have been overlooked, as well as providing greater insight into how Islamic teachings, especially hadith, can provide guidance in dealing with this issue. It is hoped that this study will create a space for further dialog regarding the application of Islamic values in the planning and implementation of sustainable and equitable development.

The main complaint expressed by the fishermen regarding the bamboo fence was the reduction in their fish catch. This is due to the change in route they have to take as a result of the fence that runs along the coast. Fishermen now have to make long detours through the bamboo fence to reach fishing locations that were previously easily accessible. As a result, more time and energy are required to conduct fishing activities, which in turn affects catches. In addition, this increase in travel distance also results in an increase in operational costs, especially in terms of fuel use for fishing boats. With higher costs, the fishermen have to spend additional funds that were previously unnecessary, thus reducing the profit they earn from their catch. This problem further worsens their economic welfare, especially for those who depend entirely on marine products for their livelihood (KKP, 2025).

A statement delivered by Agung Sedayu's legal counsel, Muannas Alaidid, revealed that the area that is now the location of the sea fence in Tangerang was originally land in the form of ponds owned by the community. In his interview on CNN Indonesia's Political Show program, Muannas explained that the change in the status of the area from land to sea was the result of years of abrasion. He emphasized that, "There is no such thing as a sea certificate. What happens is that the HGB and SHM in the Tangerang Sea are people's lands that used to be ponds, abraded" (CNN Indonesia, February 3, 2025). This statement shows that the ownership of the land is actually rooted in property rights over ponds that naturally turn into water areas due to the

abrasion process. This fact is important in examining the legality of installing sea fences, especially when viewed from the perspective of land law and public rights over coastal areas that have now changed their function naturally (ASG, 2025).

The construction of a sea fence on the coast of Tangerang Regency has raised serious issues involving legal, social, and religious dimensions. The fence not only disrupts the access of fishermen and triggers land ownership conflicts, but also raises questions about spatial justice and the legality of its implementation. This study aims to examine the case of the sea fence through the perspective of hadith in Islam, as well as reviewing its compatibility with applicable laws and regulations in Indonesia. It also analyzes the social impacts on coastal communities caused by the project. Using a multidisciplinary approach, this study seeks to offer alternative solutions that are in line with Islamic values, the principles of state law, and the aspirations of the affected communities.

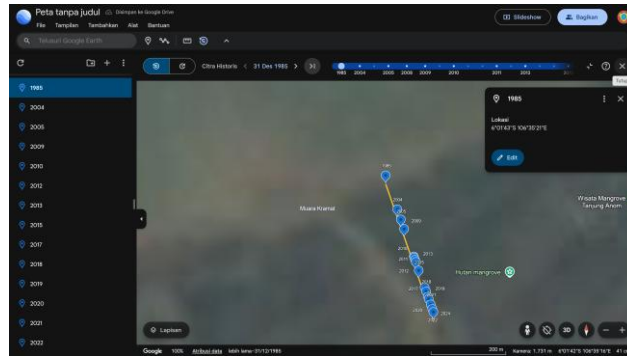
## Discussion

### *History and Changes of Tangerang Coastal Area (Pagar Laut Area)*

The sea fence construction case in Tangerang is closely linked to the use of Letter C land documents that claim ownership over areas now submerged due to coastal abrasion. These lands, once terrestrial, have gradually disappeared as the shoreline has retreated inland, raising questions about the validity of such claims. Abrasion is the erosion of coastal land caused by the imbalance of sediment transport, driven by natural forces such as ocean waves, tidal movements, changing currents, and strong winds. These hydro-oceanographic dynamics constantly reshape the coastline, leading to the irreversible loss of land. However, human activities—including unregulated coastal development, mangrove clearing, sand mining, and infrastructure that disrupts sediment flow—often accelerate the process.

In Tangerang, the combination of natural erosion and questionable development practices presents both legal and environmental challenges. The continued administrative use of Letter C documents to claim submerged land reflects a conflict between outdated legal instruments and current ecological realities. This case

underscores the need for clear regulations, accurate land documentation, and environmentally responsible governance to address the complex issues emerging at the intersection of climate change, land rights, and coastal management (Munandar &



Kusumawati, 2017, (ص ٤٨).

Image 1. Coastal conditions around the sea fence in 1985

Google Earth was used to analyze coastal conditions around the sea fence by utilizing historical features. Data from 1985 showed the coastline at  $6^{\circ}01'43''$  S  $106^{\circ}35'21''$  E, which became a reference point for shoreline changes over time. These changes can be caused by abrasion, accretion, climate change, and human activities on the coast. Through this historical data, shoreline shifts are systematically analyzed. This helps to understand the coastal dynamics that have occurred over the past few decades.

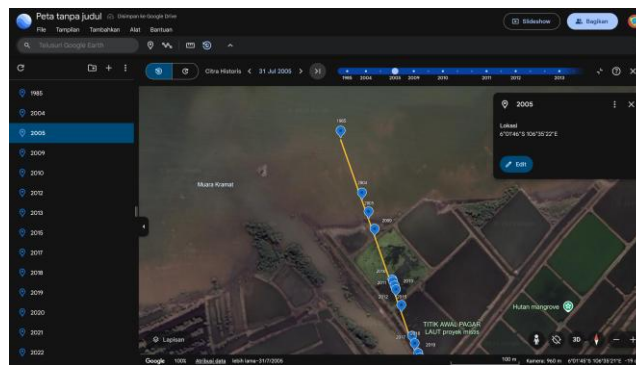


Image 2. Coastal conditions around the sea fence in 2005

The 2004 image shows significant changes in the form of a checkerboard pattern that resembles a pond, and the shoreline shifts to coordinates  $6^{\circ}01'45''$  S  $106^{\circ}35'22''$  E. From 1985 to 2004, 94 meters of abrasion occurred, indicating considerable coastal land loss. The year 2005 saw an additional 29 meters of abrasion, with the coastline shifting to coordinates  $6^{\circ}01'46''$  S  $106^{\circ}35'22''$  E. Natural pressures and human activities are

increasingly affecting coastal conditions. This pattern of erosion indicates a threat to the sustainability of coastal ecosystems.

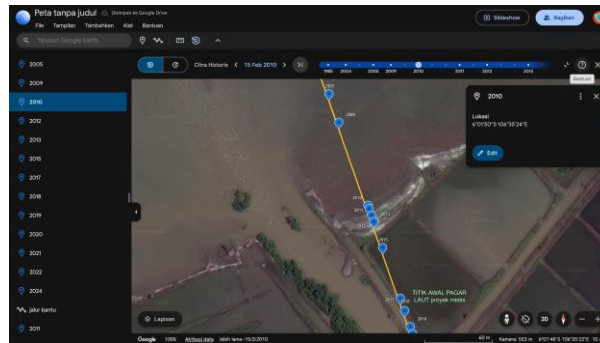


Image 3. Coastal conditions around the sea fence in 2010

Between 2009 and 2010, abrasion continued, with the erosion distance reaching 26 meters and then jumping to 76 meters in one year. The shift in coastal coordinates to  $6^{\circ}01'50''\text{S } 106^{\circ}35'24''\text{ E}$  shows an increase in erosion rates triggered by changes in sea flow patterns due to the presence of ponds. Land conversion from natural vegetation to ponds reduces coastal protection against waves. This accelerates the abrasion process, which is detrimental to coastal ecosystems. The presence of ponds contributes significantly to the dynamics of shoreline change.

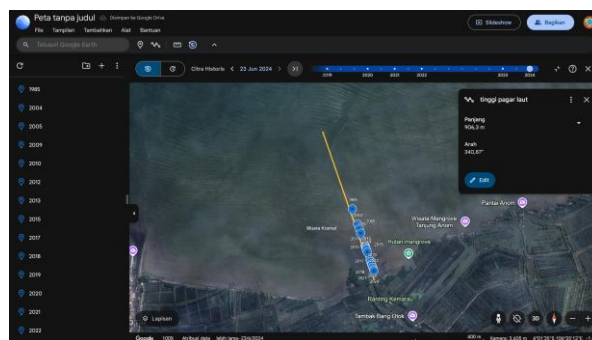


Image 4. Width of sea fence in 2024

In subsequent years, abrasion continued at rates varying from 4 to 46 meters per period, showing a consistent pattern of erosion. The coordinates of the coastline undergo a gradual shift until it reaches  $6^{\circ}01'54''\text{S } 106^{\circ}35'25''\text{ E}$  in 2024. These data indicate that abrasion is an ongoing process with significant impacts on coastal conditions. The emerging sea fence project in 2024 adds to the complexity of this phenomenon. The sea fence stretches for about 900 meters and is a new phenomenon whose origins are unclear.

Table 1. Year Range and abrasion distance

No	Years	Distances
1	2022 – 2024	9 M
2	2021 – 2024	21 M
3	2020 – 2024	36 M
4	2019 – 2024	43 M
5	2018 – 2024	58 M
6	2017 – 2024	70 M
7	2015 – 2024	116 M
8	2014 – 2024	131 M
9	2013 – 2024	138 M
10	2012 – 2024	143 M
11	2011 – 2024	149 M
12	2010 – 2024	153 M
13	2009 – 2024	229 M
14	2005 – 2024	255 M
15	2004 – 2024	284 M
16	1985 – 2024	378 M

Analysis of shoreline change data using the year range table and abrasion distance shows a significant decrease from 378 meters in the 1985-2024 period to 9 meters in 2022-2024. Estimation of past shoreline position was conducted using the machine learning method with the linear regression algorithm. This method enables accurate modeling of the relationship between time and changes in coastal location. The results of this prediction are important for future coastal area management planning. With this data, abrasion mitigation efforts can be designed more effectively.

The use of machine learning (ML) can be utilized to predict the abrasion distance in a particular year by applying appropriate supervised learning techniques. Prediction is one of the key components in data analysis, especially in supporting decisions based on statistics. To perform distance prediction, knowledge of the relationships between variables or features that affect the results is required. Therefore, the algorithm used is linear regression, as it can analyze the relationship and correlation between variables to produce more precise predictions. This implementation can be

done using Python modules such as scikit-learn (sklearn), which provides ease of use due to its intuitive high-level syntax (Hasibuan & Karim, 2022).

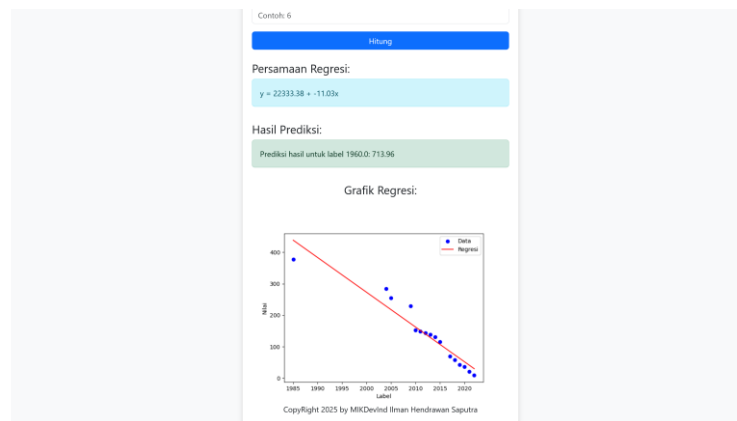


Image 5. Linear regression results of abrasion data

Figure eighteen shows the predicted shoreline change using the linear regression algorithm for 1960, with an estimated shift of 714 meters. Based on this projection, it can be concluded that between 1960 and 2024, the shoreline around the sea fence underwent a large change. This data provides insight into the location of the shoreline in the past that is not recorded in satellite images, which can be used as a reference in reconstructing the state of the land at that time.

### *Perspectives on Social Impact and the Law*

The 30.16-kilometer sea fence in the waters of Tangerang Regency has caused significant disruption to the livelihoods of around 4,000 fishermen, with economic losses estimated at Rp 24 billion, according to a Tempo report on February 3, 2025, titled “Ombudsman: Fishermen's Losses from Sea Fence in Tangerang Reach Rp 24 Billion.” Banten's Ombudsman explained that these losses included damage to boats due to collisions with the sea fence, a decrease in catches, and an increase in fuel costs, which rose by 4 to 6 liters of diesel per day. Other impacts in the form of damage to fishing gear, such as crab nets and reborn shrimp also further worsen the economic conditions of fishermen. The sea fence project, which is related to a national strategic project, has caused unclear sea boundaries, leading to confusion over regulations and conflicts with fishing communities, which, according to the Ombudsman, must immediately receive an assessment and legal certainty to prevent further conflicts. The situation is

exacerbated because fishermen are not actively involved in decision-making related to the sea fence, so they feel that their livelihood rights are ignored; this was expressed by a fisherman in an interview with CNN Indonesia on February 14, 2025, who stated that restrictions on sea access exacerbated the uncertainty of their future.

In addition to economic impacts, the seawall has also had significant social impacts on fishermen and coastal communities, where income uncertainty has heightened social tensions both among fishermen and with project managers. Many fishing families struggle to fulfill their daily needs and are forced to reduce their children's education budget due to a significant decrease in income, while horizontal conflicts arise between fishermen who still go to sea on long routes and those who choose to quit due to difficult situations. From a psychological perspective, the economic pressure and uncertainty of access to the sea increased stress and anxiety among fishermen, even prompting an increase in high-interest loans that worsened their financial condition, so the sea fence issue is not only physical but also social in nature, with far-reaching impacts on the welfare of coastal communities. Following the dismantling of the sea fence on December 13, 2024, fishermen appreciated the TNI's role in the process, and according to a CNN Indonesia report titled "Tangerang Sea Fence Dismantled, Fishermen Ask for Tightened Surveillance," the Navy is committed to increasing patrols to prevent similar incidents, while fishermen hope to return to their activities without interruption. However, fishermen's trust in the government still needs to be strengthened with a guarantee that similar policies are not implemented without adequate consultation, so close supervision and active participation of fishermen in marine policies are important to ensure their social and economic sustainability (*Pagar Laut Tangerang Terbongkar, Nelayan Minta Perketat Pengawasan*, د.ت).

The issue of land certification in coastal areas affected by abrasion raises agrarian law polemics, especially when land status changes from land to water. A BBC report (February 2, 2025) revealed the existence of hundreds of SHGB and SHM in Kohod Village, Tangerang, covering more than 410 hectares, which were allegedly obtained through falsification of documents such as girik and letter C (*Pagar Laut*, 2025). Legal loopholes were exploited by individuals by falsifying identities or using the names of deceased people to obtain certificates illegally. This practice is now under

investigation by the National Police Criminal Investigation Unit (Bareskrim Polri) because it violates the principles of fairness and transparency. This case emphasizes the importance of strict regulations to prevent irregularities and ensure legal certainty in coastal areas (*Pagar Laut*, 2025).

From a regulatory perspective, Government Regulation No. 24/1997 Articles 9 and 12 stipulate that every land registration process must include verification of rights and physical documents as the legal basis for issuing certificates (Peraturan Pemerintah Nomor 24 Tahun 1997 Tentang Pendaftaran Tanah, 1997). However, in the Tangerang seawall area, the practice of falsifying girik and letter C used to obtain certificates in the name of the deceased shows the weak implementation of verification in this process. Meanwhile, Regulation of the Minister of Agrarian and Spatial Planning/Head of the National Land Agency of the Republic of Indonesia No. 17 of 2021 confirms that land lost due to abrasion is categorized as destroyed land, whose rights must be revoked if it cannot be identified or utilized (Peraturan Menteri Agraria dan Tata Ruang/Kepala Badan Pertanahan Nasional Republik Indonesia Nomor 17 Tahun 2021 Tentang Tata Cara Penetapan Tanah Musnah, 2021). Thus, the existence of certificates for land that has geographically become sea is clearly contrary to this regulation. This phenomenon emphasizes the need for improvements in the regulatory system so that coastal land management is more transparent, fair, and not abused.

Hundreds of land certificates issued by unscrupulous people in the land sector in the Tangerang sea fence area are considered to lack legal legitimacy because they do not meet the requirements of land registration, which requires valid physical data and official documents. These lands have been transformed into waters due to abrasion, so according to Permen ATR/Head of BPN No. 17 of 2021, they are classified as destroyed land that should no longer have ownership status. The issuance of certificates in this area reflects the weak implementation of regulations, both due to a lack of understanding of legal provisions and due to abuse of authority. To prevent similar issues in the future, strict supervision and thorough verification of the land registration process are required. With stricter and more transparent law enforcement, land ownership rights in coastal areas can be based on the principles of justice and responsible governance.

Marine areas are part of the public environment and cannot be owned individually, as affirmed in Law No. 5 of 1960, Article 14, which states that the government has the authority to regulate the utilization of natural resources such as earth, water, and space for the benefit of the state, social and cultural welfare, and people's welfare (Undang-undang (UU) Nomor 5 Tahun 1960 tentang Peraturan Dasar Pokok-Pokok Agraria, 1960). In this context, water areas should be managed for the common good and should not be privately claimed, as it is against the principles of social justice and environmental sustainability. In addition, Articles 16 and 18 of the same law emphasize that rights to land, water, and airspace are determined by the interests of the community, so that if a land naturally turns into sea due to abrasion, individual ownership rights over the area become void (Undang-undang (UU) Nomor 5 Tahun 1960 tentang Peraturan Dasar Pokok-Pokok Agraria, 1960). The government also has the authority to revoke the right if the land no longer meets the criteria of dry land while still providing compensation according to the provisions. Therefore, ownership of sea areas formed by abrasion is contrary to the principles of agrarian law because the sea is a public space whose use must be based on common interests and environmental protection.

### *Hadith on the Phenomenon of Public Rights and Social Impact*

In social life, honesty and fairness in transactions and land rights are principles that are highly emphasized in Islam. However, in practice, irregularities often arise, such as falsifying documents to illegally obtain land titles. This not only harms others but also contradicts Islamic principles that emphasize fairness and responsibility. Islam has given strict warnings against fraud and forgery, as stated in the following hadith narrated by Muslim No. 102:

وحدثني يحيى بن أيوب، وقتيبة، وابن حجر، جميعا عن إسماعيل بن جعفر، قال ابن أيوب: حدثنا إسماعيل، قال: أخبرني العلاء، عن أبيه، عن أبي هريرة أن رسول الله صلى الله عليه وسلم مر على صبرة طعام فأدخل يده فيها، فنالت أصابعه بللا فقال: ما هذا يا صاحب الطعام؟ قال أصابته السماء يا رسول الله، قال: أفلا جعلته فوق الطعام كي يراه الناس، من غش فليس مني (ابن الحجاج, د.ت).

*And Yahya bin Ayyub, Qutaibah, and Ibn Hujr narrated to me from Isma'il bin Ja'far. Ibn Ayyub said: Isma'il told us, he said: Al-'Ala' reported to me from his*

father from Abu Hurairah that the Messenger of Allah passed by a pile of food and put his hand into it. His fingers felt moisture, so he said: "What is this, O owner of the food?" He replied: "This food has been exposed to the rain, O Messenger of Allah." So he said: "Why did you not put it on top of the food so that people could see it? Whoever cheats is not one of me."

In addition to the above hadith that emphasizes the prohibition of fraud in land tenure, Islam also pays attention to the trustworthiness of a leader. When a leader does not perform his duties with integrity and responsibility, this can lead to damage to the society he leads. A leader's lack of integrity not only leads to injustice but also undermines people's trust in leadership. This is explained in the hadith narrated by Bukhari No. 7150 as follows:

حدثنا أبو نعيم، حدثنا أبو الأشهب، عن الحسن، أن عبيد الله بن زياد، عاد معقل بن يسار في مرضه الذي مات فيه، فقال له معقلٌ إني محدثك حديثاً سمعته من رسول الله صلى الله عليه وسلم، سمعت النبي صلى الله عليه وسلم يقول: ما من عبد استرعاه الله رعية، فلم يحطها بنصيحة، إلا لم يجد رائحة الجنة (ابن إسماعيل، ١٤٤٤)

Abu Nu'aym narrated to us Abu al-Ashhab narrated to us from Al-Hasan that 'Ubaidullah bin Ziyad visited Ma'qil bin Yasar in his illness which led to his death and Ma'qil said to him: "Verily, I relate to you a tradition that I heard from the Messenger of Allah, I heard the Prophet say: 'There is no servant whom Allah has put in charge of people and he does not take care of them with advice, except that he will not smell the fragrance of Paradise.'"

Not only are there fraudulent practices in the falsification of land documents, but there is also frequent abuse of authority by people who do not have expertise in the field. For example, people who do not understand land law or the relevant regulations are still charged with the responsibility of handling land titles that have been destroyed or are in trouble. Incompetence in carrying out this task can lead to injustice, legal chaos, and even harm to many people. Islam has warned about the risks of giving responsibility to unqualified individuals, as outlined in the following hadith narrated by Bukhari No. 59:

حدثنا محمد بن سنان، قال: حدثنا فليح، ح وحدثني إبراهيم بن المنذر، قال: حدثنا محمد بن فليح، قال: حدثني أبي قال: حدثني هلال بن علي، عن عطاء بن يسار، عن أبي هريرة قال: بينما النبي صلى الله عليه وسلم في مجلس يحدث القوم، جاءه أعرابي فقال: متى الساعة؟ فمضى رسول الله صلى الله عليه وسلم يحدث، فقال بعض القوم: سمع ما قال فكروه ما قال. وقال بعضهم: بل لم يسمع، حتى إذا قضى حديثه قال: أين - أراه - السائل عن الساعة قال: ها أنا يا رسول الله، قال: فإذا ضيقت الأمانة فانتظر الساعة، قال: كيف إضاعتها؟ قال: إذا وسد الأمر إلى غير أهله فانتظر الساعة (ابن إسماعيل، ١٤٤٤).

*Narrated to us Muhammad bin Sinan, who said: Fulaikh narrated to us. And narrated to me Ibrahim ibn Al-Mundzir, who said: Muhammad bin Fulaikh narrated to us, he said: My father narrated to me, he said: Hilal ibn 'Ali reported from 'Atha' ibn Yasar reported from Abu Hurayrah who said: "While the Prophet was in an assembly speaking to the people, a Bedouin Arab came and said: 'When is the Day of Resurrection?' So the Prophet continued speaking. Some people said: 'He heard what was said, but did not like it.' And some of them said: 'He did not even hear it.' When he finished speaking, he said: 'Where do I suppose the one who asked about the Hour is?' The man said: 'I am here, O Messenger of Allah.' So he said: 'If the trust is wasted, then wait for the Hour.' The man asked: 'How is it wasted?' He replied: 'If affairs are handed over to those who are not experts, then wait for the end of the world.'"*

Islam also clearly prohibits the acquisition of land or water areas that do not belong to a person. In the situation of sea fences, if development is implemented unilaterally without valid rights, then this is considered a form of appropriation that is prohibited in Islamic teachings. Unjustly taking land or sea is not only detrimental to others but also violates sharia law, which emphasizes justice as well as legitimate property rights. This prohibition is explained in the hadith narrated by Bukhari No. 2454 as follows:

حدثنا مسلم بن إبراهيم، حدثنا عبد الله بن المبارك، حدثنا موسى بن عقبة، عن سالم، عن أبيه رضي الله عنه قال: قال النبي صلى الله عليه وسلم: من أخذ من الأرض شيئاً بغير حقه خسف به يوم القيامة إلى سبع أرضين (ابن إسماعيل، ١٤٤٤).

*Muslim ibn Ibrahim narrated to us that 'Abdullah ibn Al-Mubarak narrated to us that Musa ibn Uqbah reported from Salim that his father reported from him that he said: The Prophet said: "Whoever takes something from the earth without right will be drowned on the Day of Resurrection in seven layers of earth."*

The above is a collection of hadith related to the sea fence incident in Tangerang, reflecting various violations of Islamic principles. In this situation, there were a number of actions that violated the principles of honesty, responsibility, and justice, as well as the prohibition of causing hardship to others and taking rights that do not belong to them. The sea fence incident not only reflects dishonesty in the management of land titles but also shows how incompetence, abuse of power, and injustice can affect society at large, particularly the fishermen who depend on the sea for a living. Islam has provided a stern description of such actions through the aforementioned traditions, emphasizing the importance of upholding justice and protecting collective rights in social life.

### *Hadith Analysis of Social Impacts and Public Rights in Sea Fences*

In the sea fencing activities in Tangerang, there are various behaviors that are contrary to Islamic teachings, indicating a serious deviation from the principles of sharia. One of the most glaring is the practice of cheating and falsifying documents, which not only violates the rule of law but is also strongly condemned in Islam. In the teachings of the Prophet Muhammad, such actions constitute a grave sin that undermines honesty and justice in society. Hadith narrated by Muslim No. 102, which reads:

وحدثني يحيى بن أيوب، وقتيبة، وابن حجر، جميعا عن إسماعيل بن جعفر، قال ابن أيوب: حدثنا إسماعيل، قال: أخبرني العلاء، عن أبيه، عن أبي هريرة أن رسول الله صلى الله عليه وسلم مر على صبرة طعام فأدخل يده فيها، فنالت أصابعه بللا فقال: ما هذا يا صاحب الطعام؟ قال أصابته السماء يا رسول الله، قال: أفلا جعلته فوق الطعام كي يراه الناس، من غش فليس مني (ابن الحجاج, د.ت).

*And Yahya bin Ayyub, Qutaibah, and Ibn Hujr - all of them from Isma'il bin Ja'far - have narrated to me. Ibn Ayyub said: Isma'il told us, he said: Al-'Ala' reported to me from his father, Abu Hurairah, that the Messenger of Allah passed by a pile of food and put his hand into it. His fingers felt moisture, so he said: "What is this, O owner of the food?" He replied: "This food has been exposed to the rain, O Messenger of Allah." So he said: "Why did you not put it on top of the food so that people could see it? Whoever cheats is not one of me."*

The Hadith contains the phrase "Whoever deceives is not of my group," which clearly states the offense of deception. Imam Nawawi, in his explanation, states that in some references, the sentence is written using the word "*minni*" (مني), which has the letter "yā" *mutakallim*. This indicates that the meaning of the statement is, "He is not someone who follows my direction, emulates my knowledge, my practice, and my good way of life." Imam Nawawi emphasized that fraud is not only an unlawful act but also reflects a misalignment with the values of life taught by the Prophet . In this case, the fraudster not only destroys social relations but also abandons the moral values that Muslims as followers of the Prophet Muhammad are supposed to uphold. Likewise, document forgery, which is a type of fraud, not only harms the victimized party but also shows a violation of Islamic teachings that emphasize the values of honesty, justice, and integrity. People who engage in document forgery, therefore, not only violate positive laws but also reject the moral values on which a Muslim's life is based.

In the incident related to document forgery, there are also legal considerations stipulated in the Regulation of the Minister of Agrarian and Spatial Planning/Head of the National Land Agency of the Republic of Indonesia (Permen ATR/Head of BPN) No. 17 of 2021, which states that land rights will be lost if the land is destroyed. This emphasizes the importance of legal certainty and integrity in land management, where every step involving land ownership or documents must be carried out with full responsibility. As leaders, it is appropriate to carry out responsibilities with integrity and honesty, as taught in the hadith of the Prophet . In a hadith recorded by Bukhari No. 7150:

حدثنا أبو نعيم، حدثنا أبو الأشهب، عن الحسن، أن عبيد الله بن زياد، عاد معقل بن يسار في مرضه الذي مات فيه، فقال له معقلٌ إني محدثك حديثاً سمعته من رسول الله صلى الله عليه وسلم، سمعت النبي صلى الله عليه وسلم يقول: ما من عبد استرعاه الله رعية، فلم يحطها بنصيحة، إلا لم يجد رائحة الجنة (ابن إسماعيل, ١٤٤٤).

*Abu Nu'aym narrated to us Abu al-Ashhab narrated to us from Al-Hasan that 'Ubaidullah bin Ziyad visited Ma'qil bin Yasar in his illness which led to his death and Ma'qil said to him: "Verily, I relate to you a tradition that I heard from the Messenger of Allah, I heard the Prophet say: "There is no servant whom Allah has put in charge of people and he does not take care of them with advice, except that he will not smell the fragrance of Paradise."*

Al-Hasan stated that Ma'qil ibn Yasār, towards the end of his life, recalled the saying of the Messenger of Allah, “Any leader who manages the affairs of the people and deceives them, Allah forbids him from entering Paradise.” This hadith highlights the significance of trustworthiness and honesty for a leader. The Prophet also said, “A leader is a shepherd and will be held accountable for his people,” indicating that betrayal or negligence of the people will be held accountable on the last day. In this context, leaders who cannot be trusted to carry out their responsibilities, such as issuing land titles that should not have been issued based on regulations, are examples of fraud that violate trust. This is in line with the threat in the hadith that leaders who deceive their citizens will be barred from heaven. Leaders are reminded not to shirk responsibility, as the Prophet said, “Whoever gets a mandate to take care of people, then avoids them, Allah will keep away from his difficulties.” (بن خلف بن عبد الملك, ١٤٢٣)

If someone does not understand the existing legal provisions, such as Permen ATR/Head of BPN No. 17 of 2021, which states that lost land cannot be issued a certificate, but still issues the certificate, then this is a form of administrative violation and also a violation of leadership ethics. Such actions indicate that a matter has been entrusted to individuals who are not experts, as explained by the Prophet in the hadith narrated by Bukhari No. 59:

حدثنا محمد بن سنان، قال: حدثنا فليح، وحدثني إبراهيم بن المنذر، قال: حدثنا محمد بن فليح، قال: حدثني أبي قال: حدثني هلال بن علي، عن عطاء بن يسار، عن أبي هريرة قال:

بينما النبي صلى الله عليه وسلم في مجلس يحدث القوم، جاءه أعرابي فقال: متى الساعة؟ فمضى رسول الله صلى الله عليه وسلم يحدث، فقال بعض القوم: سمع ما قال فكره ما قال. وقال بعضهم: بل لم يسمع، حتى إذا قضى حديثه قال: أين - أراه - السائل عن الساعة قال: ها أنا يا رسول الله، قال: فإذا ضيقت الأمانة فانتظر الساعة، قال: كيف إضاعتها؟ قال: إذا وسد الأمر إلى غير أهله فانتظر الساعة (ابن إسماعيل, ١٤٤٤).

*Narrated to us Muhammad ibn Sinan, who said: Fulaikh narrated to us. And narrated to me Ibrahim ibn Al-Mundzir, who said: Muhammad b. Fulaikh narrated to us, he said: My father narrated to me, he said: Hilal ibn 'Ali reported from 'Atha' ibn Yasar reported from Abu Hurayrah who said: "While the Prophet was in an assembly speaking to the people, a Bedouin Arab came and said: 'When is the Day of Resurrection?' So the Prophet continued speaking. Some people said: 'He heard what was said, but did not like it.' And some of them said: 'He did not even hear it.' Until when he finished speaking, he said: 'Where do I suppose the one who asked about the Hour is?' The man said: 'I am here, O Messenger of Allah.' So he said: 'If the trust is wasted, then wait for the Hour.' The man asked: 'How is it wasted?' He replied: 'If affairs are handed over to those who are not experts, then wait for the end of the world.'"*

The release of a certificate that is contrary to the provisions of the law, as happened in the case of land that is actually a sea, shows that a person or party has claimed rights that do not belong to them, namely rights to the sea that should not be issued a certificate. According to existing law, if the land is destroyed or becomes the sea, then the rights to the land will be extinguished. This indicates that it is a form of illegal confiscation of another person's rights. In Islam, this act is clearly prohibited. The Prophet said in a hadith narrated by Bukhari No. 2454:

حدثنا مسلم بن إبراهيم، حدثنا عبد الله بن المبارك، حدثنا موسى بن عقبة، عن سالم، عن أبيه رضي الله عنه قال: قال النبي صلى الله عليه وسلم: من أخذ من الأرض شيئاً بغير حقه خسف به يوم القيامة إلى سبع أرضين (ابن إسماعيل, ١٤٤٤).

*Muslim ibn Ibrahim narrated to us that 'Abdullah ibn Al-Mubarak narrated to us that Musa ibn Uqbah reported from Salim that his father reported from him that he said: The Prophet said: "Whoever takes something from the earth*

*without right will be drowned on the Day of Resurrection in seven layers of earth.”*

The Hadiths of the Prophet give a strong description of taking the rights of others, especially when it comes to land. In one hadith, the Prophet revealed, “Whoever commits an injustice on a piece of land will have the burden of the seven layers of the earth borne on the Day of Judgment.” Ibn Umar also relates that “The one who takes something from the earth without its right, on the Day of Resurrection, will be immersed in it up to the seven layers of the earth.” Al-Mahallab explained that the meaning of the Prophet's words is that the one who wrongs the land by taking it without right will be immersed in seven layers of earth, and this burden will be on his neck on the Day of Resurrection. This shows how severe the punishment will be for the perpetrator of injustice in this case. Just like taking land that does not belong to him, it also falls under the category of oppression of the rights of others. Taking or claiming rights over land that should not be one's own, including marine areas that should not be controlled without a valid reason, will bring a very severe punishment in the afterlife, as explained in the traditions. (بن خلف بن عبد الملك, ١٤٢٣)

As a solution to this problem, it is necessary to create a strict filter regarding prospective government employees' knowledge of land-related laws as a requirement in the recruitment process and provide special training so that they understand the regulations and work ethics in depth. In verifying land requirement documents, in addition to checking the validity of the documents administratively, direct verification must also be carried out with the families whose names are listed in the documents, as well as field inspections to the location of the relevant land to ensure the actual data and conditions. If violations are found, then law enforcement must be carried out firmly and severely as a form of character education for responsibility and trust in the tasks assigned. Moreover, if the violation involves the practice of bribery, the punishment must be aggravated with asset forfeiture to provide a deterrent effect for the perpetrator and prevent others from doing the same, without any compromise in the application of these sanctions.

## Conclusion

The study finds that the sea fence project on the coast of Tangerang Regency has caused not only ecological, social, and legal issues but also ethical-religious violations from an Islamic perspective. The falsification of land documents, such as Letter C and girik, reflects dishonesty and a breach of trust, contradicting the Prophet Muhammad's hadith: "Whoever cheats is not of my people" (HR. Muslim). Such acts represent moral hypocrisy and threaten social integrity. The abuse of power in illegal land certification also reveals a failure in upholding Islamic leadership values. According to a hadith in Sahih al-Bukhari, leaders who betray their trust will be denied paradise. Certifying submerged land, therefore, is not only unlawful but spiritually condemned, as shown in another hadith: "Whoever takes an inch of land unjustly will carry it around his neck on Judgment Day." Historical data (1985–2024) showing shoreline retreat of up to 378 meters confirms that the claimed land has become sea. This underscores the need for strict official recruitment, legal-ethical training, and a layered verification system involving field inspections and family confirmation. Strong law enforcement is essential to deter corruption and restore integrity in public space governance based on Islamic ethical principles.

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