



Submission date: 02/04/2020

Accepted date: 7/07/2020

**FOREST CONSERVATION BASE ON RELIGIOUS VALUES:
A CASE STUDY OF INDIGENOUS PEOPLE OF KAMPUNG DUKUH**

*Pemeliharaan Hutan Berdasarkan Nilai Agama: Kajian Kes Orang Asli
Kampung Dukuh*

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Abstract

This study examines the religious reality of indigenous peoples in interacting with the natural environment (forest). The aim of this study is to form an alternative model of religious-based forest conservation in accordance with the character and reality of the life of indigenous/ rural communities. The approach used is a qualitative approach that is phenomenological, interpretative and ecological. The technique of data collection is done through participant observation and in-depth interviews and it is supported by a review of documents and literature, through the process of interpretation, critical evaluation, internal coherence, comparison, and heuristics, in the hope of providing an original concept of religious-based forest conservation models. The findings obtained from this study are: First, the diversity of the Indigenous People of Kampung Dukuh tends to be accommodative. Second, between religious values (Islam) and local traditional values interdependence (influence each other). Third, in the conservation of forests there is an ecological awareness that is placed on the foundation of Tauhid, worship, knowledge, *khilafah*, justice, beauty, and benefit. Thus giving rise to the theoretical implications of the Eco-Theology model, Eco-Ushul Fiqh, and Eco-sofi/ Tasawwuf.

Keywords: Religiosity, Forest Conservation, Indigenous People.

Abstrak

Kajian ini mengkaji realiti agama masyarakat pribumi dalam berinteraksi dengan persekitaran semula jadi (hutan). Tujuan kajian ini adalah untuk membentuk model alternatif pemeliharaan hutan berasaskan agama mengikut watak dan realiti kehidupan masyarakat pribumi / luar bandar. Pendekatan yang digunakan adalah pendekatan kualitatif yang fenomenologi, interpretatif dan ekologi. Teknik pengumpulan data dilakukan melalui pemerhatian peserta dan wawancara mendalam dan disokong oleh kajian semula dokumen dan literatur, melalui proses tafsiran, penilaian kritis, koherensi dalaman, perbandingan, dan heuristik, dengan harapan menyediakan konsep asli mengenai model pemeliharaan hutan berasaskan agama. Penemuan yang diperoleh daripada kajian ini adalah: Pertama, kepelbagaian Orang Asli Kampung Dukuh cenderung menjadi akomodatif. Kedua, antara nilai agama (Islam) dan saling kebergantungan nilai-nilai tradisional (mempengaruhi satu sama lain). Ketiga, dalam pemeliharaan hutan terdapat kesedaran ekologi yang ditempatkan di atas dasar Tauhid, penyembahan, pengetahuan, *khilafah*, keadilan, keindahan, dan manfaat. Oleh itu menimbulkan implikasi teoritis model Eco-Theology, Eco-Ushul Fiqh, dan Eco-sofi / Tasawwuf.

Kata kunci: Keagamaan, Pemeliharaan Hutan, Orang Asli.

INTRODUCTION

Global warming and climate change are a threat and concern to the world community including the people of Indonesia. (Monirul Qader Mirza, 2002) Climate change with the addition of rainfall has an impact on decreasing local capacity and the amount of loss of forest area (Auld, G., L. H. Gulbrandsen, and C. L. McDermott. 2008) In a smaller scope, it appears that the river area is always inundating the houses and agricultural land of the population because of the decreasing water catchment area. The biodiversity that was formed for thousands of years as God's gift was quickly destroyed by the behavior of a group of people who tended to be greedy and only prioritized their survival, without regard to ecological justice (Nauman, Talli, 2009, Bilal: 2017).

The Protected area systems including forest conservation and conservation area management take a lot of lessons from the North American system. In general, environmental terminology uses more vocabulary than western civilization, such as the "Agenda 21" Habitat; Greenhouse effect, Ecolabeling; and Sustainable Development. So that the assumption appears as if only the experts from Western countries are the ones who master the environmental problems. It is not realized that the nature conservation, supported by scientific methods and modern technology from the West, is very formalistic, hierarchical-dualistic and centralistic. Fritjof Capra (in Gumelar, 2016), states that "excessive approaches to the scientific method and analytical rational thinking have led