

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
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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 pemuliharaan 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 bergantung 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

to an anti-ecological attitude". Economic growth (consumptive) and infinite technology can cause disruption of natural balance, causing tremendous damage ".

The above phenomenon motivates all parties to be able to formulate alternative models of forest conservation that favor equity and balance the welfare of the community with environmental harmony and are able to respond to the values of social justice and ecological justice. It should be, for the Indonesian nation that in fact the majority are Muslim to have its mission as inherent of environmental problems as part of human life. But in reality there are still many who inadvertently separate environmental issues from religious affairs. This happened one of them was the result of ignorance that the teachings of religion (Islam) discussed a lot about nature conservation - including caring for the environment and preventing deforestation - or perhaps the lack of socialization so that it was difficult for the community to care for the environment as required in Islam. (Mangunjaya & McKay, 2012)

Kampung Dukuh as indigenous people in carrying out their daily lives tend to make "religion" as the ultimate concern. Namely making "religion" as something very basic in their lives. Religion shapes and colors their culture. Religion blends with the cultural values that have developed in their lives, so that a distinct religious pattern is formed which they subjectively recognize as "Islamic custom." (Ellen, Parker & Bicker: 2005; Gobyah: 2003).

Religious traditions are reflected in the form of love for nature. They carried out their forest conservation (based on religion) hundreds of years and there had never been a natural disaster until now (in the southern Garut area there was a very devastating earthquake but they were not affected). On the contrary (according to them), forest conservation policies that come from outside (including from the government) are very vulnerable to natural disasters, because they tend to focus more on human aspects (anthropocentric) than on the environmental aspects (ecosystem). The problem is, how can the Islamic teachings motivate the public awareness in forest conservation which have social and ecological justice values? (Sumarni: 2015).

LITERATUR REVIEW

Forest Conservation

Conservation consists of the words 'con' (together) and 'servare' (save) that have an understanding of what we have (save / save what you have), but wisely (wise use) . This idea was put forward by Theodore Roosevelt (1902) the first American to put forward the concept of conservation in the present sense, often translated as wise use of natural resources (insight into the natural economy), allocating natural resources at this time,

whereas in terms of ecology, conservation is a natural resource for now and the future. The limits of freedom put forward by experts can be formulated as follows: First, conservation is to use natural resources to find large numbers of people for a long time (American Dictionary, in Hendarti, 2007). Second, conservation is a natural resource socially as optimal time (Randall, 1982 in Hendarti, 2007). Third, conservation, management, air, land, minerals, organics, life, environment, culture, environment, education, education, preservation, education, utilization and training (IUCN, 1968 in Hendarti, 2007). Fourth, management is management of use by humans who can provide or receive large and reliable benefits for future generations (WCS, 2007, in Hendarti 2007).

Conservation cannot be separated from natural resources and the environment. The thing that happens is, "the unity of space with all objects, power, circumstances and living things, including humans and their behavior that affect springs and the environment." In the environment, it is clearly stated that natural resources and the environment must carry out responsibly. Why the environment with all the components that we use in essence is the property of our grandchildren. If the living resources in this ecosystem can be preserved sustainably, then natural resources that are either configurable or not, will be able to guarantee their integrity (Law No. 23, 1997, concerning Environmental Management).

In addition, according to Law No. 41 of 1999, regarding Forestry, "the right of an ecosystem unit in the form of expanse of land containing biological natural resources that uses the type of trees in communion with its environment." Forests that are conserved by plants and animals live in the layers and surface of the land, and space areas and ecosystems that are in a state of dynamic equilibrium. Forests are related to processes related to: (1) Hydrological, namely air storage warehouses and places for the absorption of rainwater or dew; (2) Climate, which is a component of natural ecosystems consisting of elements of rain (air), sunlight (temperature), wind and humidity which greatly affects the life on the surface of the earth; (3) Soil fertility, which is the main soil forming soil and storing mineral elements for other plants; (4) Genetic diversity, meaning the forest has a wealth of various types of flora and fauna. If there are no obstacles in utilization and expenditure, genetic erosion will be issued. (5) Natural resources, namely forests that are able to contribute substantial natural products to the country's foreign exchange; and (6) Areas of natural tourism, meaning forests can be used as inspiration, aesthetic values, ethics and so on).

Islamic Teachings and Forest Conservation

The purpose of Allah revealing in His laws is to create human benefit as well as damage (*mafsadah*) in the world. Abu Ishaq al-Syathibi (n.d.) in the book al-Muwâfaqât, formulated the objectives of the Shari'ah (*maqâshid al-syarîah*) to: (1) maintain religion (*hifdz al-dîn*); (2) guarding the soul (*hifdz al-nafs*); (3) keep mind (*hifdz al-'aql*); (4)

guarding offspring (*hifdz al-nasl*); and (5) property objects (*hifdz al-mâl*). (Al-Syathibi, t.t) Yusuf al-Qardlawi in *Ri'âyatu al-Bi'ah fi al-Syar'ati al-Islâmiyyah* added (6) ecological maintenance (*hifdz al-`âlam*). (Yusuf Qardlawi, 2017), Furthermore, al-Syatibi emphasized that if these principles were ignored, the benefit would not be upright, resulting in damage and comfort in the enjoyment of human life (Pesurnay, 2018).

Regarding Nature, (other than humans), (Abdurrahman, 2012), revealed, that in the Qur'an was published at least-maybe there are 199 verses which explain the types of nature. Among other things: (a) Heaven and Earth (Q.S. An-Najm: 88; Yunus: 101; Qaf: 6-11; al-Hijr: 19-22; al-Mulk: 15); (b) Water (Al-Anbiya: 30; al-Baqarah: 22; al-Waqi'ah: 66-70); (c) Trees and fruits / Gardens (al-An'am: 141; ar-Rahman: 6; An-Nahl 67-69); (d) Grass and plants (Abasa: 31); (e) Sea and Rivers (Ibrahim: 32; ar-Raâdu: 35); (f) Fish and Animals (an-Nahl: 14; abasa: 32). In the Qur'an, it is also explained that human beings were created as caliphs on earth who served to maintain and care for the earth and everything in it according to the will and purpose of its creation (Harun Nasution, 1992: 542) Every Muslim has a position strategic in the natural environment, which is created as a caliph on the earth. (See al-Qur'an, 2: 30) Nasr (1994), states that: "Man therefore occupies a particular position in this world. He is at the axis and center of the cosmic milieu at once the master and custodian of nature. But he is the vicegerent of God on earth and the instrument of His Will. Man is given the right to dominate over the nature of virtue of his theomorphic make-up, not as a rebel against heaven".

In line with the above opinion, Mudhofir Abdullah (2010) in his book entitled "Al-Qur'an & Environmental Conservation (Arguments for the Environmental Conservation as The Highest Shari'ah Purpose)" offered a concept of shari'ah-based environmental conservation and initiated the concept of environmental conservation as a goal the highest of the Shari'ah in terms of theory and science. The ideas offered were: First eco-theology, as a form of constructive theology which discusses the interrelation between religion and nature. This eco-theology is expected to become a basic pillar in forest conservation. Both eco-finance fiqh, according to Mudhofir, the paradigm of eco-fiqh is a new alternative that presents three important things in the context of environmental conservation, namely (1) increasing the capacity of *ushul fiqh* related to support for forest conservation, although it must criticize existing principles irrelevant and make new principles based on actual arguments. (2) explore the concept of *mashlahat* and *maqasidu as-syari'ah* for forest conservation. (3) expanding the scope of the community, for example environmentally friendly technology and avoiding environmental pollution. The third eco-philosophy / tasawwuf, which is a study that directs humans to be more grounded, because the human species is an organic part of the earth and cannot be separated between God (God), the cosmos, and humans.

The relationship between God (Allah), the cosmos, and humans is manifested in maintaining and maintaining the order that has been outlined by the Lord of hosts through attitude (1) faqr (not greedy and not arbitrary towards natural resources), (2) fiqr and dzikr (reflective attitude towards nature and its creator), (3) shabr (holding back lust for not doing damage to nature and the surrounding environment), (4) zuhd (attitude to direct desires for things that are better and trying to turn away from things that smell of mere pleasure), and (5) al-hubb (love and affection for the environment).

Custom Society

Indigenous Peoples are often referred to as the "traditional community" group, namely the community which is controlled more by old customs. In the Articles of Association of the Archipelago Indigenous Peoples Alliance (AMAN, 2017), Chapter. V, Article 19, point.2, stated that Indigenous Peoples are living groups of people: (1) based on ancestral origin (from generation to generation); (2) in a particular geographical area; (3) has a value system; (4) has a distinctive socio-cultural system; (5) sovereignty over land and natural wealth; (6) regulating and managing the sustainability of their lives with customary laws and institutions. 7) has a diversity of cultures, diversity of languages, diversity of religions, and diversity of languages that cannot be used in their own way. The earlier researches or studies that examine the phenomena of indigenous peoples in various perspectives about the characteristics of indigenous peoples (See Effendi 2012; Effendi, 2013; Effendi, 2014; Effendi, 2015; Effendi, 2016).

METHODS

This study uses a qualitative approach with phenomenological ethnographic methods, ecological interpretive, and descriptive. (See: Bogdan and Bikken, 1995). The data collected is primary data from the field directly then combined with secondary data from various initial studies that have been carried out by the researchers. Data collection techniques are carried out in a participatory manner and in-depth interviews are supported by document review / literature. To perfect the search word also "data triangulation". Perform data analysis carried out through: (1) Process of interpretation; (2) Coherence of internships; (3) Comparison; (4) Heuristics.

RESULT AND DISCUSSION

Religious Pattern of Indigenous Peoples of Kampung Dukuh

In accordance with the acquisition of data in the field, Chairman of RW (neighborhood leader, the second lowest administrative division in a village) explained that Kampung Dukuh is in the South Garut area (+110 km, from Garut City and +170 km, from downtown Bandung). Their settlements are in the middle of the teak forests of Perum Perhutani and rubber plantations (privately owned). Kampung Dukuh is inhabited by + 170 K.K, which consists of two communities, namely, indigenous communities called "Dukuh Dalam (standing 42 Building)" and ordinary communities called "Dukuh Luar".

The findings in the field, Kampung Dukuh indigenous people are all Muslim, they make "religion" the ultimate concern. Namely making "religion" as something very basic in their lives. Then religion shapes and colors their culture together with the cultural values that develop in their lives, so that a distinctive religious pattern is formed which they subjectively call it "Islamic custom" (traditional behavior carried out by their ancestors from generation to generation and oriented towards Islamic Shari'a) (Raciti, Antonio & Laura Saija, 2018).

The religious (Islamic) tradition of the Dukuh village indigenous peoples was formed based on the results of the social construction of the local elites (their ancestors). They believe and carry out worship based on Islamic teachings with a pattern on *ahlussunnah wal jama'ah*, and the teachings of tasawwuf Imam al-Ghazali. Besides that they also received and performed traditional rituals of their ancestors from generation to generation which were deemed not to be in conflict with Islamic shari'a. Even if there are those that are deemed different from the traditions of the *Ahlus-Sunnah Waljama'ah*, they acknowledge it as a strategy in spreading the teachings of Islam (da'wah). Thus, the religious pattern of the Indigenous People of Kampung Dukuh can be said to be accommodative between religion (Islam) and ancestral customs.

Their religious objectives are manifested in various forms of expression. Namely: Expression in the Form of Mind, the indigenous people of Kampung Dukuh express their religiosity in the form of thought through the doctrine of "religion" and "adat" taught by their ancestors who claimed to be the founders of the village of Dukuh and who first spread Islam in the area, namely Syaikh Abdul Djali. The expression of diversity in this form, vertically believes in the omnipotence of Allah, they make Shari'at Islam (according to their understanding) as the basis for all activities, respect and believe in "Kasuaran Karuhun". Whereas horizontally they have the principle of independence, maintaining harmonization of life, both with neighbors, fellow citizens, and fellow humans in general, as well as the nature of their environment looks very friendly. To maintain harmony and harmony in the community "represent", among others, with the shape of a house that is very unique and uniform, both in the construction and building materials used (*injuk* walls, bamboo poles under the stage), and the direction of facing the house (all lengthwise from the east to the west and the conditions face to face between the houses with one another. Construction of such a house besides describing the similarity and simplicity of life is also earthquake resistant.

They also maintain honest behavior, in order to maintain honesty, among others, they prohibit selling open stalls or shops inside the *adat* complex, because according to them "in trade there is the potential for dishonesty," although in principle they do not prohibit

trading. They are also anti-colonial in any form, therefore, every guest who visits their place is always required by them to "not interfere and not invite." This expression is based on the belief that "*jika aturan-aturan para leluhur itu dipegang dengan kuat, maka Kampung Dukuh akan tetap lestari, dan jika dilanggar maka Kampung Dukuh akan terkena bencana.*"

Expression in the form of deeds, Indigenous people of Kampung Dukuh express their religiosity through ceremonies (rituals) in accordance with beliefs in religious teachings (prayer, *shodaqoh*, *shaum*, and *hajji*) as devotional worship which is believed to be the teachings of their ancestors, Syaikh Abdul Djalil (The first spreader of Islamic teachings in Kampung Dukuh). Besides that they also carry out traditional rituals such as: (1) Ngahaturan Tuang; (2) Tilu Waktos; (3) Manuja; (4) Perayaan Moros; (5) Cebor Opat Pulu; (6) Zaroh (pilgrimage) to Sheikh Abdul Jalil's tomb; (7) Shalawatan; (8) Terbang Gembrung; (9) Terbang Sejak; (10) commemoration of holidays (1 Shawwal, 10 Rayagung, 12 Maulid, and 10 Muharam; and (11) determining important days (Saturday, the day of pilgrimage); Rebo Wekasan (last day of Sapar month; and the 14th of Maulud (Rabi'l awwal) as the anniversary of the Village of Hamlet. Expression in the form of fellowship, which is one form of religious expression carried out jointly in a bond governed by customary rules, such as Ritual, Zaroh (Syaikh Abdul jalil's tomb pilgrimage and their ancestors), ngabungbang (not sleeping all night while doing "Cebor Opat Pulu" (bathing with water droplets as much as 40 times and each drip is accompanied by *istighfar* reading). This ceremony is carried out in order (*susuci* or purification), their philosophy that to cleanse the physical must be with water while cleaning the soul "*istighfar*."

Interdependence between Religious (Islamic) Values and Cultural Values (Indigenous)

In the diversity of the indigenous people of Kampung Dukuh there is an interdependence (= mutual influence) between a religion (Islam) and (their language) from a *darigama* (Adat). "Traditional rules relating to rituals (religious rituals and rituals of the gala) are strictly applied. If there are members of the adat community who are not ready to implement customary rules, then they are welcome to leave the adat community (Dukuh Dalam). Customary recognition as an Islamic custom that is subjectively acknowledged by the Indigenous People of Kampung Dukuh shows the existence of mutual influence between the values of Religion (Islam) and Cultural values. The cultural values they receive as long as they do not conflict with religious values. As a logical consequence of the interplay between religious values and cultural values, their religious patterns and characteristics are typically formed. Religion (Islam) becomes the core / spirit for culture, while culture is a reality that has been shaped by religion (Interdependence or mutual influence) between religious values and cultural values.

Forest Conservation

Globalization brings socio-economic changes. In this industrial capitalization era, investments are made in several sectors, including natural resources management. Remote areas such as Kampung Dukuh; for example, with their prospective forests, have attracted the attention of many investors. Forests in Kampung Dukuh are indispensable resources for the *adat* community. They apply local wisdom to protect the forest from destructions (Rindarjono, Ajar, and Purwanto 2018). Religious traditions internalized in the souls of the Kampung Dukuh as indigenous people are reflected in the form of love for nature (forest). Forest conservation that has been carried out for hundreds of years (until now) is based on religious (theological) awareness. This awareness was revealed from their confession (in Sundanese) that: “*Alam teh mangrupikeun tanda kakawasaan Allah. Alam teh nikmat jeung anugrah ti Allah. Alam teh kaendahan dunya. Kusabab kitu, urang kudu syukuran ka Allah ku cara ngarumati anu geus dipepelinkeun ku karuhun urang.*” (Nature is a sign of the Glory of Allah. It is a blessing and gift from Allah. Nature is a decoration of the beauty of the world. Therefore we must thank God by maintaining it according to the advice of our ancestors).

Theological awareness in forest conservation, as stated above, is combined with advice called *kasuaran karuhun* (advice of their ancestors) which contains ten advices, namely, (1) *Gunung Kaian* (Mountain must be planted with wood), (2) *Gunung Awian* (Slope-slope plant bamboo), (3) *Cinyusu Rumateun* (spring or source of water must be maintained), (4) *Sempalan Kebonan* (land that is made into a garden), (5) *Pasir Talunan* (hills of trees - hard), (6) *Dataran Sawahan* (Land is made of rice fields), (7) *Lebak caian* (Sticky soil filled with water), (8) *Legok balongan* (Perforated soil is made into a pond), (9) *Situ pulasara* (Lake must be maintained); (10) *Lembur diurus* (Village must be taken care of) (Budi Rahayu, 2010).

Theological awareness combined with "kasuaran karuhun (advice from the men)" is used as a basis for doing their "ala" forest conservation by dividing the forest area ("leuweung" according to their language) into five forest areas, namely:

The First, *leuweung tutupan* (closed/covered forest), which is forest which is not allowed to be felled at all, because it is used as a spring for the benefit of the residents of Dukuh Village. Anyone is not allowed to cut down any trees in this forest cover area. It turned out they were successful, so that no one dared to do damage to the forest (the forest remained intact) and the water continued to flow, never dry even if the drought was long. What is unique in maintaining this forest cover has never applied sanctions for violations, but nobody has dared to interfere with the forest cover in the north of Dukuh Village.

The Second, *leuweung titipan* (entrusted forests), namely forests entrusted from their ancestors who must continue to be maintained, guarded and taken care of. This entrusted forest is a deposit for habaaib (Arabs) if they live in Hamlet village as a sign of gratitude to them, because Syaikh Abdul Djalil is their ancestor from the descendants of Sukapura who was once the Head of Sumedang a town which located in Jawa West of the Regent Rangka Gempol II, in 1678 AD (he left Sumedang to go to the area of Cikelet Garut Selatan) had studied in Mecca and then spread to them and the area around South Garut.

The third *leuweung awisan* (reserve forest), which is the forest area around Kampung Dukuh prepared for the needs of future generations and reserved if the people of Kampung Dukuh are affected by a disaster or a long dry season or drought. The four *leuweung larangan* (forbidden forests), namely forests that function as dead land or prohibited land such as burial ground / tomb. According to their thinking that humans come from the ground, they will return to the ground. Fifth *leuweung Garapan* (cultivated forest), which is forest / land / land which is used as cultivation / business of staple crops for their sources of life, such as agriculture, forestry, and plantations.

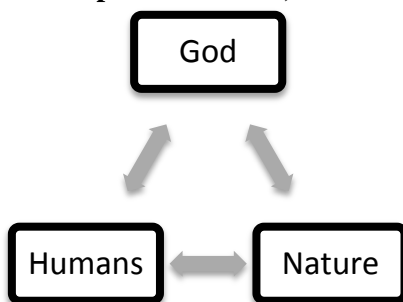
The five types of territories above by the Indigenous People of Kampung Dukuh were made very strong grips. According to them, forest conservation (their style) is a basic choice in order to maintain the survival of their lives and future generations. Kuncen (Chair) of the Kampung Dukuh indigenous people said " *urang kudu nyokot pelajaran ti alam* (We have to take lessons from nature)," *sabab alam geus mere pelajaran ka manusa anu kacida ahengna* because the nature have given valuable lessons to humans." nature preservation is like a bottomless well, the water will not run out even though it continues to be drained, according to their language "*siuk dengdeng siuk langgeng, disiuk caina teu beak-beak.*" They realize that the source of balance that becomes strength includes natural resources (Earth, Water and air); source of life (all God's creatures that are on earth); educational resources (religious rules). These three sources are made into the philosophy of their lives which must be preserved, nurtured, and preserved in an earnest and sustainable manner.

Theoretical Implications

The theological awareness that has been embedded in the indigenous people of Kampung Dukuh raises at least three theoretical propositions: (1) Eco-Theology, namely as a form of constructive theology which means that there is an interrelation between religion and nature as a mandate from God. In this case, *Tauhid* is the basis for the actions of every human being both in the name of goodness, openness, or submission. God (Allah), nature and humans have a very close relationship in which there is a relationship between God the Creator and His creation. Allah as the center of the universe has a representative on earth (*khalifatullah fil ardhi*). As *khalifatullah fil ardhi*, humans must take care of, maintain, maintain, and utilize nature based on *tauhidullah*, not on the will of personal and

or lust groups, (2) Eko-Ushul Fiqh, this model is a consideration in an effort to explore the concept of *shari'ah maslahas* and *maqasidus* in forest conservation; (3) Eko-sofi / Tasawwuf, views that between God, the cosmos, and humans have strong relationships. This relationship is realized by maintaining and maintaining each other the order that has been outlined by Allah the Lord of the universe, love and friendship with nature. Theological awareness in nature preservation carried out by the Indigenous Peoples of Kampung Dukuh fosters harmonization of relations between God, humans and nature as illustrated in Figure 1 below:

Figure 1. Relationship between God, Humans, and Nature



Harmonizing the relationship between God, the cosmos, and humans is the key to protecting the environment. This view according to Ahsin Sakho (2009), is called the Tauhid model relation. In Al-Qardlawi's (1997) perspective, the three corners of the triangle can be explained in the purpose of human life, namely: to serve Allah (as *khalifatullah fil ardhi*), and to build an ethical civilization on earth.

The Indigenous People of Kampung Dukuh believe that nature can provide valuable lessons to humans (we can learn from nature). Nature preservation is like a bottomless well, where the water will not be inexhaustible even though it is continuously drained (in Sundanese they "*siuk dengdeng siuk langgeng, disiuk caina teu beak-beak*").

CONCLUSIONS AND SUGGESTION

The religious pattern of the Indigenous Peoples of Kampung Dukuh tends to be dialogical, compromise, and accommodating. This religious pattern raises theoretical propositions. First, between Islam and local traditions influence and interdependence (interdependence), so that it can survive and survive (survival). Second, the tradition of diversity (Islam) of the Kampung Dukuh indigenous community is the result of social construction of local elites

who have their own uniqueness and distinctiveness. It is this religious pattern that they subjectively recognize as "Islamic custom."

In maintaining balance, they carry out natural preservation based on theological awareness on the principles of tauhid, worship, knowledge, *khilafah*, justice, beauty, and benefit combined with "kauaran karuhun = advice from the ancestors" So that a forest conservation model called Eco-Theology, Eco-Usul Fiqh; and Eko-sofi / Tasawwuf. The religious phenomenon of the indigenous people of Kampung Dukuh is a reality of research that is very rich, interesting and complex. So that it can contribute to scientific disciplines especially in the scientific development of Environmental Fiqh (Fiqh al-Bi-ah). In order to expand the treasures of the Religion Sciences which are related to nature conservation, it is necessary to have collaborative and interdisciplinary research in order to produce more comprehensive research. Given the social / cultural phenomena that developed in the global era tend to only prioritize desires based on each ego. Research on religious-based forest conservation models should encourage Muslim scholars and scholars to realize *fiqh al-bi'ah* as an alternative solution to environmental damage and then communicate effectively to the wider community.

ACKNOWLEDGEMENTS

This research is made possible by the supports of Ministry of Research, Technology and Higher Education of the Republic of Indonesia and Universitas Islam Bandung.

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