

## Islamic Eco-Theological as Local Wisdom for The Preservation of Natural Environment

Irsyad Ibadullo<sup>1\*</sup>, Rizal Samsul Mutaqin<sup>2</sup>

<sup>1</sup>State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia, 15540009@student.uin-suka.ac.id\*

<sup>2</sup>State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia, 20205032002@student.uin-suka.ac.id

\*Corresponding Author



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### Abstract

Environmental damage that has become a global problem not only affects people's lives, but also encourages many communities and researchers to find solutions to preserve the natural environment. Indigenous local wisdom is one way that is believed to be able to prevent environmental damage because it is able to respect and live in friendship with nature. This study examined the concept of ecotheology in *Pamali* as the indigenous people of Kampung Dukuh's local wisdom in preserving the natural environment. This research used a case study method intended to analyse the practice of environmental conservation in Kampung Dukuh based on *pamali*. Interviews, direct observation, and involved observation were used to collect data for this study. In line with the concept of ecotheology that connects humans, God and nature, *pamali* as local wisdom of the indigenous people of Kampung Dukuh can simplify and facilitate indigenous people in applying ecotheology as an effort to maintain the balance of life and the preservation of natural environments such as forests.

**Keywords:** eco theology, environmental preservation, kampung dukuh, pamali

### Abstrak

*Kerusakan lingkungan yang menjadi masalah global tidak hanya berdampak pada kehidupan masyarakat, tetapi juga mendorong banyak komunitas masyarakat dan peneliti untuk mencari solusi demi menjaga pelestarian lingkungan alam. Kearifan lokal masyarakat adat merupakan salah satu cara yang diyakini dapat mencegah kerusakan lingkungan karena mampu menghormati dan hidup bersahabat dengan alam. Penelitian ini berfokus untuk menganalisa konsep ekoteologi dalam pamali sebagai kearifan lokal masyarakat adat Kampung Dukuh dalam pelestarian lingkungan alam. Penelitian ini menggunakan metode study kasus yang dimaksudkan untuk menganalisa praktik pelestarian lingkungan di Kampung Dukuh berdasarkan pamali. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah wawancara, pengamatan langsung dan pengamatan terlibat. Selaras dengan konsep ecotheologi yang menghubungkan antara manusia, Tuhan dan alam, pamali sebagai kearifan local masyarakat adat Kampung Dukuh dapat menyederhanakan dan memudahkan masyarakat adat dalam menerapkan ecotheologi sebagai upaya menjaga keseimbangan hidup dan pelestarian lingkungan alam seperti hutan.*

**Kata Kunci :** ekoteologi, kampung dukuh, pamali, pelestarian lingkungan

## Introduction

The environmental crisis is an issue that has received attention from global communities. Environmental damage and pollution occurring in various regions have resulted in ecological disasters.<sup>1</sup> Today, we also face climate change problems such as the increase in temperature and weather anomalies. Human activity does not pay attention to the balance of nature due to the excessive use of natural resources.<sup>2</sup> Finally, the forest as one of the environmental resources has experienced massive degradation.<sup>3</sup> The degradation has accelerated as society has progressed to the era of the industrial revolution.<sup>4</sup>

The increasingly blurry portrait of the earth due to destruction and environmental destruction was taken seriously by the United Nations in agenda 21 during the Earth Summit in Rio de Janeiro in 1992. It was further developed in the World Summit Sustainable Development in Johannesburg in 2002 into three objectives: alleviating poverty, protecting natural resources, and changing unsustainable production and consumption patterns.<sup>5</sup>

One solution that can overcome environmental problems is to use local wisdom or often referred to as a local genius. The local wisdom is also well connected to local policy and local knowledge.<sup>6</sup> According to Quaritch Wales, local wisdom is the ability of local culture to deal with foreign cultural influences when the

two cultures are related.<sup>7</sup> In general, local wisdom can be understood as local ideas that are wise, full of wisdom and good value, that are embedded and followed by members of the community.<sup>8</sup>

In Garut, Indonesia, there are indigenous people of Dukuh village where people utilise local wisdom. The local wisdom is still well-maintained. The indigenous people of Dukuh Village are able to maintain the preservation of the surrounding natural environment.<sup>9</sup> They have extensive knowledge of animals and plants in their area and use the knowledge to manage resources in their surroundings. The existence of the Dukuh indigenous peoples in the form of interaction with the natural environment is always practised, taught and passed down from one generation to the next while forming patterns of daily human behaviour, both towards fellow humans and towards nature.<sup>10</sup> This happens because they rely on these animals and plants, so they will not kill animals and cut down trees for pleasure.

Based on the literature review, we found several studies conducted by researchers related to local wisdom in preserving the environment. The first article was narrated by Erna Mena Niman (2019), who discussed local wisdom and efforts to preserve the natural environment in the Manggarai community. How the Manggarai traditional community has an ecological awareness based on the trust of the local

<sup>1</sup> Abdul Qudus, "Ecotheology : Teologi Konstruktif Atasi Krisis Lingkungan," *Ulumuna*, 16 (2012), 311–46 (pp. 40–46).

<sup>2</sup> Rachmad K Susilo Dwi, *Sosiologi Lingkungan & Sumber Daya Alam Perspektif Teori Dan Isu-Isu Mutakhir* (Yogyakarta: AR-RUZZ MEDIA, 2012), p. 9.

<sup>3</sup> A dkk Amirudin, *Penegakan Hukum Lingkungan Dalam Upaya Penanggulangan Perubahan Iklim* (FH UNPAD, 2008), p. 19.

<sup>4</sup> Emil Salim, *Ratusan Bangsa Merusak Satu Bumi* (Jakarta: Kompas, 2010), p. 54.

<sup>5</sup> Sobirin, *Tragedi Kawasan Lindung Dan Hilangnya Hak Azasi Alam* (Bandung: Yayasan Pusat Studi Sunda, 2007), p. 46.

<sup>6</sup> Irene Mariane, *Kearifan Lokal Pengelolaan Hutan Adat* (Jakarta: PT Raja Grafindo Persada, 2014), p. 26.

<sup>7</sup> Ujang Suyatman, "Teologi Lingkungan Dalam Kearifan Lokal Masyarakat Sunda," 2018.

<sup>8</sup> Trubus Rahardiansyah, *Transformasi Nilai Kearifan Lokal Dalam Pendidikan Bangsa : Dialektika Pentingnya Pendidikan Berbasis Local Genius* (Jakarta: Penerbit Universitas Trisakti, 2011).

<sup>9</sup> Beny Wijarnako, 'Pewarisan Nilai-nilai Kearifan Tradisional dalam masyarakat Adat (Peranan Kepala Adat dalam Mewariskan Aturan Adat di Kampung Adat Dukuh Desa Cijambe, Kecamatan Cikelet, Kabupaten Garut, Propinsi Jawa Barat)', 13 (2013), 60–74 (pp. 60–74).

<sup>10</sup> Sony Keraf, *Etika Lingkungan* (Jakarta: PT Kompas Media Nusantara, 2002).

cultural beliefs of the Manggarai community.<sup>11</sup> Another researcher, Suparmini, et al. (2013), explained that local wisdom is able to maintain the conservation of the environment in the Baduy community. The protection of their environment is the motivation to obey the orders of the great-great-grandfather, who has to do with the Sundanese religion.<sup>12</sup>

However, little focus has been placed on how indigenous people can shape their ecological awareness in conserving the natural environment through their knowledge of local beliefs. Therefore, this article will focus on local community wisdom as a praxis step from the indigenous peoples of Dukuh Village. For example, what doctrines do they have, and how do they utilise those beliefs in everyday life? This study analyses the indigenous peoples' views on the natural environment in Dukuh Village. We also focus on how the teachings of *pamali* can affect the lifestyle of indigenous peoples, especially those living in sacred lands. We utilise the Islamic Eco-theology concept introduced by Said Nursi to analyse this echo theological phenomenon in the Dukuh village.

### Islamic Eco-theology Concept as Prototype of Natural Environmental Preservation

One of the figures who discuss the concept of religious issues with the natural environment is Badiuzzaman Said Nursi. According to Said Nursi, the ecological crisis that occurred not only concerns the problems of human culture and behaviour but, the environmental crisis is also influenced by human understanding that many are mistaken for religion.<sup>13</sup>

Said Nursi offers spiritual awareness or an Eco theological perspective in understanding nature. Through eco-theology, a

reinterpretation of religious experiences is carried out on the false religious sense of man's position, role, and responsibility with heart. The essential thing in the idea of said Nursi's eco-theology is the existence of an ontological relationship that cannot be separated between God and his creatures. Said Nursi understands that the universe is a manifestation of God. Therefore, the presence of nature cannot be separated from Allah SWT, which is the centre of existence. In contrast, about humans, Nursi understands nature as the most vital sign or proof of the existence of Allah SWT.<sup>14</sup>

Said Nursi explained the nature of the universe is a book. Read and understand the book of nature, just as he read the Qur'an, which is a book revealed by Allah. For Nursi, the universe is a big book, while the Qur'an is an interpretation or explanation.<sup>15</sup> Because the universe is a book created by God, it is a beautiful, great, and great work of art. Because nature is a masterpiece of art, it cannot be the creator of art masterpieces.

Nursi further explained that the universe is a mirror reflecting God's name's beauty. Likewise, the nature of every creature is a mirror. Thus, a character that reflects the beauty of God's word essentially has a sacred meaning and dimension to itself. Finally, Nursi explained that all living things do not work independently according to their will, but all are in an order that God has arranged and established.

The essence conveyed by Said Nursi above is the universe has a sacred and sacred dimension. Therefore, every human being is forbidden to damage the natural environment. In this regard, David Ayduz suggests that Said Nursi's understanding is the metaphysical foundation of Islamic Environmentalism,

<sup>11</sup> Erna Mena Niman, "Kearifan Lokal Dan Upaya Pelestarian Lingkungan Alam," *Jurnal Pendidikan Dan Kebudayaan Missio*, 11.1 (2019), 91–106 (pp. 1–16).

<sup>12</sup> dkk Suparmini, "Berbasis Kearifan Lokal," *Jurnal Penelitian Humaniora*, 18.1 (2013), 8–22 (pp. 1–16).

<sup>13</sup> Parid Ridwanuddin, "Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi," *LENTERA: Jurnal Ilmu*

*Dakwah Dan Komunikasi*, 1.01 (2017), 39–61 (p. 49) <<https://doi.org/10.21093/lentera.v1i01.832>>.

<sup>14</sup> Badiuzzaman Said Nursi, *Flashbes* (Istanbul: Sozler Nesriyat, 2000).

<sup>15</sup> Ridwanuddin.

where a Muslim will always be responsible for his environment, and anyone who opposes that view is against God.<sup>16</sup>

Human beings seem to have theological legitimacy to exploit nature to meet human needs. Man has always been understood as a caliph on the face of the earth with a higher position than the universe. Therefore, Said Nursi explains the nature of man as a manifestation of (*tajalli*) or a mirror of the names and attributes of God as well as His caliph on the face of the earth. The representation of God's word in man can be seen in three crucial respects. First, man is a finite being, so man always depends on the perfect God. Second, man is created with all the potential given, but all the potential possessed by man is a manifestation of the almighty God. *Third*, the potential given should be used to carry out the noble qualities of the creator on the face of the earth.<sup>17</sup>

Furthermore, Said Nursi explained that humans, in addition to spiritual creatures, are also ecological creatures. Ecological animals mean merging with the environment and being unable to escape from nature.<sup>18</sup> Man lives because there is a source of life; without it, all human beings cannot survive. Therefore, Said Nursi explained that what is meant by the caliph is trust and honour given by Allah. Thus, man's position as a caliph is not used as theological legitimacy in exploiting nature at will.

### Context of environmental preservation in the Dukuh Village

As an effort to preserve the environment, the forest area is one of the areas that have an essential meaning in the lives of the indigenous peoples of Dukuh Village. In the Dukuh village area, a prohibited forest cannot be disturbed,

deforested and taken as a result. The prohibition of not damaging, disturbing and taking forest products has existed since the Dukuh village was formed. This prohibition message is conveyed continuously in the indigenous people of Dukuh from generation to generation so that until now, no one has dared to violate the message of prohibition from his ancestors.<sup>19</sup>

The existence of unwritten provisions in Dukuh is a belief that every community must obey without having to explain the reasons. However, the indigenous people believe that what is meant by *pamali* is essentially sourced from Islamic law, which was made by Sheikh Abdul Jalil as the founder of Dukuh Village. This is reinforced by the evidence that all the indigenous people of Dukuh Village convert to Islam and try to obey in carrying out their religion.<sup>20</sup>

### Research Method

The qualitative case study method was used in this study. According to Yin, the case study is being relevant for research: 1) if the main research questions are “how” or “why” question, and 2) if the focus of study is a current phenomenon instead of historical event<sup>21</sup>. In this study, we aim to investigate how local knowledge and religious believe is utilised by an indigenous community base on daily practices.

The data of this study were collected through participant observation, face-to-face in-depth interviews, and document analysis. Participant observation was carried out by the first author in Dukuh Village from the 4<sup>th</sup> to the 18<sup>th</sup> of March 2019. The participant observation was conducted participating in various events and activities carried out by indigenous peoples, such as conducting grave pilgrimages, worship

<sup>16</sup> Ridwanuddin.

<sup>17</sup> Zaprulkan, *Mereguk Iman Yang Menyejukkan Kalbu Bersama Said Nursi* (Istanbul: Sozler Publication, 2009), pp. 3–5.

<sup>18</sup> Oliver Leaman, *Islam, The Environment, and Said Nursi* (New York: State University Of New York Press), p. 295.

<sup>19</sup> Muhtarom Sumakerti Warjita, *Masyarakat Adat Kampung Dukuh Kabupaten Garut* (Garut: Dinas Pariwisata dan Kebudayaan Garut, 2007).

<sup>20</sup> Warjita.

<sup>21</sup> Robert K Yin, “Case Study Research: Design and Methods (Vol. 5),” 2009.

and recitation. The first author recorded all those activities in the form of a diary note.

To obtain more accurate data, the first author also conducted in-depth interviews with seven people who had knowledge related to local wisdom in maintaining the preservation of the natural environment in Dukuh Village. For example, the first author conducted an interview with the traditional leader and the administrators of the traditional village of Dukuh. The interviews were also conducted with government agencies of Garut regency, such as regional governments and tourism and culture offices.

In addition, all data obtained from the result of participant observation, documentation and interviews were processed using descriptive-interpretative methods. We analyse the data based on Said Nursi's echo-theology approach.

## Results

### A. *Pamali* in Dukuh Village Indigenous People

Prohibition in Sundanese, especially in the indigenous people of Dukuh Village, is identified with the word *pamali/tabu*. Sundanese people use the term *pamali* for things considered taboo. So, the terms *pamali* and forbidden are the same concept; it is something that is prohibited. This prohibition applies because it is regarded as a force that endangers or because of a party that pollutes or damages a person's life force.<sup>22</sup> When the indigenous people of Dukuh Village were asked why they should not stick their feet in the direction of the tomb, they replied, "teu kening etamah pamali" (it must not be allowed because it is taboo)<sup>23</sup>

*Indeed, there was once someone who had violated the prohibition and then experienced a disorder that led to psychiatric illness. No one dares to break the ban for fear of causing dire consequences and respects our ancestors here.*<sup>24</sup>

The statement explained that a person who violates the *pamali* gets punishment from the ancestors. It can be concluded that *pamali* is a type of prohibited expression that should not be said or done by members of the community who inhabit a particular area; if violated will bring danger, bad things, and sanctions from the district.

Various daily and regular activities of indigenous peoples are carried out by paying attention to various applicable *pamali*. *Pamali* in Dukuh Village has been delivered for generations; some of it is in the dukuh science listed in the book stored by kuncen (caretaker of sacred place) and recorded in the memory of a resident named Ma Iyah.

In general, all the traditional citizens of Dukuh Village are adherents of Islam, although their religion is not free from old customs and cultures. Religious, and social life, in its development, is now the result of the process of acculturation and syncretization of local teachings and culture.<sup>25</sup> The taboos that apply in Dukuh Village come from the experience of Sheikh Abdul Jalil, who became the forerunner of the existence of Dukuh Village. Previously, Sheikh Abdul Jalil resigned from his position as governor in Sumedang because his leader Rangga Gempol could not keep his promise not to violate the sharia (Islamic teachings).<sup>26</sup> Based on this experience, Shaykh Abdul Jalil compiled his teachings so that it was easy for his descendants and followers to understand.

<sup>22</sup> Harimurti Kridalaksana, *Bahasa Dan Linguistik Dalam Pesona Bahasa* (Jakarta: Gramedia, 2007), p. 7.

<sup>23</sup> indigenous people's expression to inform the prohibitions that apply in Dukuh Village.

<sup>24</sup> Interview with Agus Syafei, Public relation Dukuh Village, Kampung Dukuh Ciroyom Village, Cikelet

District, Garut Regency, West Java Province, On March 15, 2019.

<sup>25</sup> Dudung Abdurahman, *Islam Dalam Kebudayaan Masyarakat Sunda* (Yogyakarta: Fakultas Adab dan Ilmu Budaya, 2009), p. 50.

<sup>26</sup> Warjita.

*The teaching comes from the sharia (Islamic teachings) that Sheikh Abdul Jalil simplified in various prohibitions called pamali. Until now, pamali has become a guideline for the lives of the people of Dukuh indigenous villages; they still obey and carry it out in everyday life. According to Mr Husen, in addition to its sacred usefulness, pamali is also helpful in maintaining the balance of nature and social order of the indigenous people of Dukuh Village.<sup>27</sup>*

This form of environmental care from *pamali* is closely related to the existence of prohibited forests. The prohibition forest located in the Dukuh Village area is guarded with various *pamali* that accompany it. It can be evidence that *pamali* has become part of preserving the natural environment in the Dukuh Village area.

For the indigenous people of Dukuh Village, there is a ban on entering the forest carelessly because of the rules to enter the prohibited forest, namely on Saturday. To enter the forest, people must also meet the requirements to enter it, such as having to wash first in the toilet that has been provided and wear white clothes.

Indigenous peoples are also not allowed to cut down and damage trees in the prohibition forest area; even if there is a fallen tree, it must still be left weathered by itself in the prohibition forest. This is done to maintain the natural cycle of the woods without human intervention. In addition, the community is prohibited from doing suitable planting in the area of the prohibited forest because growing crops have been provided in other areas. In other words, this method can make humans always maintain harmonization with the nature in which they live.

The prohibition forest has a spring that is the source of the spring of Dukuh village and other areas below.<sup>28</sup> Therefore, indigenous peoples are prohibited from damaging and polluting spring water sources in the prohibited forest. In addition, when entering the forest, it is strictly forbidden to carry any electronic devices and even banned from taking photos or videos. This is done so that the prohibited forest can be maintained its naturalness.

All *pamali* related to the preservation of the natural environment is strictly adhered to by the indigenous people of Dukuh Village, especially for indigenous peoples who live on land *karomah* (sacred land). The indigenous people of Dukuh Village believe that the regulation balances human life with the natural environment. In addition, indigenous peoples believe that when humans can preserve nature, nature will also provide human life.

## **B. Natural Environmental Preservation Practices in Dukuh Village**

The local wisdom of the indigenous people of Dukuh Village in preserving the natural environment is composed of values and norms, laws and knowledge formed by religious teachings, beliefs, and traditional values. All of that ultimately creates a form of local knowledge used by indigenous peoples to utilize, manage, and maintain the preservation of the natural environment, including the resources contained in it. That is because indigenous peoples know that their existence is highly dependent on the natural environment in which they are living.

*Nature is considered a friend who cannot be separated from the people of Dukuh. With the prohibition, the forest can maintain the water*

<sup>27</sup> Interview with Mr. H N, chairman of RW 06, Kampung Dukuh Ciroyom Village, Cikelet District, Garut Regency, West Java Province, On March 15, 2019.

<sup>28</sup> Ginanjar Kustianingrum, Dwi ; Sonjaya, Okdytia; Yogi, 'Kajian Pola Penataan Massa dan Tipologi Bentuk Bangunan Kampung Adat Dukuh di Garut , Jawa Barat', *Reka Karsa*, 1.3 (2013), 1–13 (pp. 1–13).

*source here. Because if this forest is damaged, the village here will not have a water*<sup>29</sup>

The indigenous people of Dukuh Village are a traditional community that is unique in preserving the natural environment. Its uniqueness rests on the simplicity of its institutional structure and a strong commitment, and it is responsible for all its actions.<sup>30</sup> Protecting forest areas is considered a form of respect for the environment of nature and humanity.

*Standard benchmarks, in my opinion, must have five functions, the first is prohibited land, the second is covered land, the third is arable land, the fourth is reserve land, and the fifth is deposit land. The five functions will have an impact on three aspects, namely natural resources, educational resources, and life sources.*<sup>31</sup>

From Mama Uluk Lukman's statement above, Dukuh Village has a concept of space cosmology that creates harmony with the natural environment. The arrangement of space or zoning of the territory divides its territory into five: prohibited land, cover the ground, arable land, reserve land, and deposit land.

Forbidden Land is land sacred by the indigenous people of Dukuh Village, divided into three areas: Dukuh Village, Sacred Eating, and Prohibition Forest. *First*, Dukuh Village is included in the land of prohibition, where the applicable customary rules bind the community. They live within these rules, have great respect, and safeguard the traditional values passed down through generations from their ancestors.

*Second*, The Sacred Tomb is the most sacred area, so the place cannot be entered by careless people and can only be entered on

certain days. This holy tomb typologically occupies the highest position compared to other areas or areas in Dukuh Village.

*The third*, which belongs to the land of prohibition, is the forest of the ban. This forest is on the village border up to the sacred tomb area. The area of the prohibition forest is also among the holiest places after the sacred tomb. Forest land prohibition area ± 10 Ha with various plant species in it, including plants that have been rarely found elsewhere, such as Kibodas (*Homalium*), Putat (*Planchonia Valida*), Hantap Heulang (*Actinodaphne Procera*) and so on.<sup>32</sup> In addition, in the forest area, there is a source of spring water that flows into the Dukuh Village area. People believe that the start of the spring is water containing *barokah* like zam zam water in the grand mosque in Mecca. In this area of prohibited land, *pamali* is very influential in determining the attitudes, behaviour, and knowledge of the indigenous people of Dukuh Village.

The covered land is a forest area directly bordering the sacred tomb. The prohibition forest, the site of the covered ground, is quite significant because it is directly connected to Mount Gong. The location of the protected land can be said to be a mountain cover containing the same forest plants as those in the prohibited forest. The sacredness of the covered land area is not like the territory in the region of prohibited land. However, indigenous peoples maintain the preservation of the covered area because they know the importance of the function of the covered land for their lives.<sup>33</sup>

<sup>29</sup> Interview with Mr. P S, Public Figure, Kampung Dukuh Ciroyom Village, Cikelet District, Garut Regency, West Java Province, On March 18, 2019.

<sup>30</sup> Warjita.

<sup>31</sup> Interview with M U, Head of Dukuh Village, Ciroyom Village, Cikelet District, Garut Regency, West Java Province, On March 16, 2019.

<sup>32</sup> Sopian Hidayat, Agus Hikmat, and Ervival Zuhud, "Ethnobotanical Study of Local People at Dukuh Cultural Village Garut Regency, West Java," *Media Konservasi*, 15.3 (2010), 139–51 (pp. 139–51).

<sup>33</sup> Interview with Z M, religion teacher Kampung Dukuh Ciroyom Village, Cikelet District, Garut Regency, West Java Province, On March 16, 2019.

The reserve land is a forest area located around Dukuh Village. The reserve land area has been managed by Perhutani and planted with production forest trees such as teak and sengon trees. The reserve land is a forest area located around Dukuh Village. The reserve land area is planted with production forest trees such as teak and zinc. Indigenous peoples participate in managing the reserve land area, which stretches along the road to Dukuh Village. Because according to indigenous people's knowledge, this reserve land area is still among the areas inherited from their ancestors

Arable land is intended as agricultural land or plantations located to the north of Dukuh Village, fed by the Cipasarangan river. Arable land becomes indigenous peoples' land, and the outer Dukuh community manages some. Like the reserve land area, the area of arable land is also not so sacred. Nevertheless, indigenous peoples have ceremonies related to the management of their agriculture. This is done in the hope of maximum results.

Entrusted Land is an area reserved for outsiders of Dukuh Village who their ancestors have mentioned in the science of dukuh. The dukuh science statement said that one day there would come people from outside Dukuh Village who come from Arabia, Sumedang, Bengkelung, and Sukapura.<sup>34</sup> The area of the deposit land is not so sure, which is only located around Dukuh Village; some are in the Dukuh Dalam and Dukuh Luar sections. The territory of the deposit land must not be occupied except by the person who has been rumoured in the dukuh science.

Judging from the division of the area in Dukuh Village, the indigenous people of Dukuh Village have a deep understanding of their residential environment. People's knowledge of the natural environment shows that within their territory, there are sacred or sacred areas that must be respected and maintained; the

understanding of holy areas is oriented towards environmental sustainability and harmonizes human life with nature.

The sacred or sacred area space is based on the community's view of the customary provisions in Dukuh Village. Indigenous peoples believe that living the provisions made by their ancestors can create harmony with nature so that nature remains preserved and friendly to indigenous peoples. Therefore, everything that did not come from custom and had never been done by the ancestors before was considered something called *pamali*.

### C. Change of View Towards *Pamali* in Dukuh Village

*Pamali*, which the indigenous people have believed of Dukuh Village since long ago, seems that there is a shift. The reality that occurred through several classifications of *pamali* in Dukuh Village was firmly adhered to by the indigenous people of Dukuh Dalam. However, not all of the *pamali* in the Dukuh Dalam community apply to the Dukuh Luar community.

Changes in views that occur are caused by the development of science and technology, not only happen in the physical form of the building but included in the equipment of daily life. For example, indigenous peoples or outside communities can bring electronic devices to the Dukuh Dalam area by first asking permission for *Kuncen* (caretaker of sacred place) or *Lawang kuncen* (caretaker secretary of sacred place) and indigenous elders. However, not all societies make changes at the same rate.

The Outer Dukuh Community is indeed looser in the application of *pamali*. In various circumstances, the indigenous people of Dukuh Dalam strive to maintain and preserve the customs of their ancestors. Therefore, it will be obvious the level of change that occurs between the people who live in Dukuh Dalam and those

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<sup>34</sup> Warjita.



who live in outer Dukuh.<sup>35</sup> In the form of house building, some rules must be obeyed. The most visible example is in physical terms, such as; House building, in Kampung Dukuh. However, in Dukuh Luar, no rules require the community to make houses so that people can build houses according to their wishes.

The guardrail (*prohibition fence*) seems to be a filter against *pamali* or the prohibition rule in Dukuh Village. However, changes on a small scale can also occur in Dukuh Dalam. However, the evolution of views did not have much effect on the lives of people who still chose to live based on customary rules that have been ongoing and passed down from generation to generation in Kampung Dukuh.

### **Eco theology as a Prototype for Preserving the Environment in *kampung* Dukuh**

Humans cannot survive without nature; humans live because nature gives them a source of life in the form of; Sun, water, air, and others.<sup>36</sup> Forest for the indigenous people of Dukuh Village is an area that has a significant meaning in social and religious life. The natural environment around Dukuh Village is classified into several neighbourhoods, and some are categorized as prohibited land. Prohibition land is an area that is considered sacred by the indigenous people of Dukuh Village. Because of its sacredness, this area of forbidden land must not be disturbed, damaged, or taken. The prohibition of not harming, disturbing, and taking forest products has existed since Dukuh Village was formed. This message is continuously conveyed to all indigenous

peoples of Dukuh Village and from generation to generation.

The indigenous people of Dukuh Village generally understand that the natural environment outside their territory is experiencing increasing damage. They assume that the environmental crisis causes a fallacy of perspective that results in a mistake in positioning itself with nature. In addition, the rejection of metaphysical attitudes and spiritual values in understanding nature makes the sacred value of nature disappear and becomes merely instrumental. This is what then encourages humans to exploit nature massively.<sup>37</sup> According to Said Nursi, to change the view of materialism and anthropocentrism is to plant and cultivate spiritual awareness in understanding nature. In Nursi's opinion, there is an ontological relationship between God and his creatures so that the existence of the soul cannot be separated from the presence of God, which is the centre of existence.<sup>38</sup>

The indigenous people of Dukuh Village are different from other indigenous peoples; in Dukuh Village, all the people are Muslim and try to obey in practising their religious sharia.<sup>39</sup> For example, in the *Kasepuhan*/Baduy, people do not claim to be Muslims. Still, *Sunda Wewitan* beliefs are believed to be ancestral religion, which is a religion thought in Sunda first.<sup>40</sup> To maintain the values of Islamic teachings are strong, in Dukuh Village, a madrasah is used for religious activities or studies. In addition, in Dukuh Village, several Habibs are believed to be descendants of the Prophet Muhammad saw.<sup>41</sup>

<sup>35</sup> Interview with Mr. H N, chairman of RW 06, Kampung Dukuh Ciroyom Village, Cikelet District, Garut Regency, West Java Province, On March 15, 2019.

<sup>36</sup> Sony Kerat, *Filsafat Lingkungan Hidup : Alam Sebagai Sebuah Tanda Kehidupan* (Yogyakarta: Kanisius, 2014), p. 93.

<sup>37</sup> Interview with Mr. H F, Mosque Administrator, Kampung Dukuh Ciroyom Village, Cikelet District, Garut Regency, West Java Province, On March 17, 2019.

<sup>38</sup> Ridwanuddin.

<sup>39</sup> Abdul & Husnul Qadim Syukur, "Islam , Tradisi Lokal , Dan Konservasi Alam : Studi Kasus Di Kampung Dukuh Kabupaten Garut," 10 (2016), 139–66 (pp. 139–66).

<sup>40</sup> Sobirin.

<sup>41</sup> Warjita.

The religion of Islam does affect many customs in Dukuh Village. According to the information conveyed by the *kuncen* (caretaker of sacred place), the businesses in Dukuh Village come from *syara* (Islamic teachings). At the same time, some forms of differences in terms of worship result from their ancestors' *ijtihad*. An example of the results of their ancestor's *ijtihad* is that people who become civil servants are not allowed to enter the prohibited forest and participate in the solemn pilgrimage ceremony in the sacred tomb. Indeed, in sharia, there is no prohibition for a civil servant to make a pilgrimage.<sup>42</sup> If examined further, the existence of the ban is not to oppose sharia but comes from *pamali* or prohibition.

Environmental ethics must be considered so that humans can balance rights with obligations and limit behaviour and efforts to control activities to stay within the limits of the natural environment. The rules or norms that apply, especially with the existence of *pamali* among the indigenous people of Dukuh Village, are an attempt to align themselves with the natural environment. In other words, indigenous peoples strive to maintain mutual relations and interdependence between them and the natural environment.<sup>43</sup> Therefore, in managing the natural environment, humans are oriented toward meeting human needs and must pay attention to the preservation of nature itself.

So far, the indigenous people of Dukuh Village remain wise in managing the natural environment. They do not destroy forests to make plantations, farms, and settlements. For example, they coexist with nature and build houses using raw materials around their territory, so they don't have to bring house-building materials from elsewhere. In agriculture, they already have rice fields located

south of the village. Clean water sources flowing to Dukuh Village, which comes from springs in the forest area, do not make Dukuh Village very fertile.

### Conclusion

The preservation of the natural environment in the Dukuh Village area cannot be separated from the role of *pamali* as the local wisdom of the community. The indigenous people of Dukuh Village understand that the current condition of the natural environment is increasingly damaged by human behaviour that does not pay attention to the balance of the natural environment in their lives. The effort to preserve the natural environment based on *Pamali* in Dukuh Village was realized by dividing its territory into five regions: prohibition land, cover the ground, reserve land, arable land, and deposits. Each territory space has a level that, when viewed from the pattern of mass arrangement and classification of imaginary space of Dukuh Village, looks higher the area, then the site is considered more sacred.

*Pamali* found in Dukuh Village is the result of sheikh Abdul Jalil's *ijtihad* in applying *syara* (Islamic teachings) so that it is easy to understand and implement by the community, especially in attitudes, behaviour, and worldliness. In harmony with the concept of eco-theology that correlates between man, God, and nature. *Pamali*, as the local wisdom of the indigenous people of Dukuh Village, can harmonize and maintain harmonization between their lives and spirit so that their natural environment can be supported.

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<sup>42</sup> Interview with W, The historical field of the Garut Regency tourism and culture office, On March 4, 2019.

<sup>43</sup> Sofyan Anwar Mufid, *Ekologi Manusia* (Bandung: PT Remaja Rosda Karya, 2014), pp. 98–99.

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