



THE INTEGRATION OF ISLAMIC SCIENCE AND LOCAL WISDOM: THE ABS-SBK TRILOGY AS A TRANSFORMATIVE ECOTHEOLOGICAL PARADIGM

Joni Harnedi¹, Sarwan², Imam Munandar³, Widia Fitrhri⁴,
Taufiqurrahman⁵

*Correspondence:

Email: jonihamedi@uinib.ac.id

Author Affiliation:

^{1,2,4,5} Universitas Islam Negeri Imam
Bonjol Padang

³ University of Galway, Ireland

Article History :

Submission: January 12, 2026

Revised: February 12, 2026

Received: March 18, 2026,

Published: June 30, 2026

Keywords:

Islamic Ecology, Local Wisdom,
ABS – SBK Trilogy,
Minangkabau, Sustainable
Development, Scientific
Integration

Kata Kunci:

Ekoteologi Islam, Kearifan Lokal,
Trilogi ABS-SBK, Minangkabau,
Pembangunan Berkelanjutan,
Integrasi Keilmuan.

Abstract

This study examines the Trilogy of Traditional Syarak Basandi Kitabullah (ABS–SBK) in Minangkabau society as a model of integration of Islamic science and local wisdom that forms a transformative ecotheological paradigm. Using library research with qualitative, descriptive – analytical, and *conceptual analytical* approaches is needed in finding literature sources and treated as data that is processed into conceptual findings. The data of this research was obtained through the search of various scientific articles, journals, books, and documents related to the integration of Islamic science and local wisdom in the ABS – SBK trilogy as a transformative ecotheological paradigm. Scientific articles were identified through databases such as Google Scholar, Scopus, and Garuda using keywords such as "local wisdom", "sustainability", ecotheological. as well as other sources relevant to the research topic The findings of this review reveal that ABS – SBK. The transformative character lies in the integration of spiritual, ethical, and practical dimensions in responding to contemporary ecological crises. This research contributes to the development of contextual and applicative Islamic ecotheological discourse, offering a relevant integration model for the achievement of the Sustainable Development Goals (SDGs).

Abstract

Studi ini meneliti Trilogi Syarak Basandi Tradisional, Syarak Basandi Kitabullah (ABS-SBK) dalam masyarakat Minangkabau sebagai model integrasi ilmu Islam dan kebijaksanaan lokal yang membentuk paradigma ekoteologis transformatif. Dengan menggunakan kajian kepustakaan (library research) dengan pendekatan kualitatif deskriptif-analitis, dan analitis konseptual diperlukan dalam mencari sumber-sumber kepustakaan dan diperlakukan sebagai data yang diolah menjadi temuan konseptual. Data penelitian ini diperoleh melalui penelusuran berbagai artikel ilmiah, jurnal, buku, dan dokumen yang berkaitan dengan integrasi ilmu Islam dan kebijaksanaan lokal dalam trilogi ABS-SBK sebagai paradigma ekoteologis transformatif. Artikel ilmiah diidentifikasi melalui database seperti Google Scholar, Scopus, dan Garuda dengan menggunakan kata kunci seperti "kebijaksanaan lokal", "keberlanjutan", ekoteologis. serta sumber lain yang relevan dengan topik penelitian Temuan dari tinjauan ini mengungkapkan bahwa ABS-SBK. Karakter transformatif terletak pada integrasi dimensi spiritual, etis, dan praktis dalam merespons krisis ekologi kontemporer. Penelitian ini berkontribusi pada pengembangan wacana ekoteologi Islam yang kontekstual dan aplikatif, menawarkan model integrasi yang relevan untuk pencapaian Tujuan Pembangunan Berkelanjutan (SDGs).



Background

The global ecological crisis that has hit planet Earth in the 21st century has prompted a new awareness of the need to develop an alternative paradigm in understanding the relationship between humans and nature. The overexploitation of natural resources, environmental degradation, climate change, and biodiversity loss point to the failure of the modern anthropocentric paradigm that places humans at the center and ruler of the universe¹. A critical synthesis of ecotheological studies shows that the root of this crisis is not purely technical, but spiritual, the disconnection of human consciousness from the sacredness of nature (desacralization) that accompanies contemporary instrumental rationality.² Islam, as a religion with a comprehensive worldview of the relationship between man, God, and nature, offers basic principles that can serve as a philosophical basis for the development of an ecotheology centered on balance (*tawazun*), justice (*al – 'adl*), and maintenance (*istikhlaf*).

Indonesia, as a country with the largest Muslim – majority population in the world and at the same time a wealth of diverse local wisdom, has great potential to develop an integration model between Islamic values and local traditions to overcome the ecological crisis. One real example that can be studied in depth is the traditional value system of *Basandi Syarak, Syarak Basandi Kitabullah* (ABS – SBK), which was developed in the Minangkabau community in West Sumatra³. The ABS – SBK trilogy represents an organic integration of customary systems, Islamic teachings, and divine revelation that has survived for centuries and forms a unique socio – cultural system. This principle not only serves as a guide in the socio – cultural life of the Minangkabau people, but also contains a deep ecological dimension in regulating human relations with the natural environment.

The study of the integration of Islamic science and local wisdom from an ecotheological perspective is a relatively new field of research. However, this is increasingly receiving serious attention from academics, especially in the search for alternative solutions to the environmental crisis. Ecotheology, as a branch of theology that specifically examines the relationship between religion, spirituality, and the environment, seeks to formulate a theological basis for the practice of environmental conservation and sustainable development⁴. From the author's mapping, there are at least three main streams *First*, the normative Islamic ecotheological school, pioneered by Seyyed Hossein Nasr and Mawil Izzi Dien, among others, has built a solid theological foundation, monotheism, *caliph fil ardh*, *mizan* (balance), and *istikhlaf* (leadership trust) interpreting human responsibility for nature in the Islamic tradition. *Second*, the stream of historical – social studies on the ABS – SBK trilogy. Abdullah explained that the synthesis of customs – sharia as a dialectical resolution of the Padri conflict in the early 19th century, where customs and sharia became mutually legitimized. *Third*, the flow of environmental management research based on local wisdom, which proves the effectiveness of customary institutions, *prohibitive rimbo*, *lubuak larangan*, *parak*, *customary land*, and *consensus*

¹ Sayyed Hossein Nasr, *Islam and the Environmental Crisis* (Cambridge: Islamic Texts Society, 2019). p. 15 – 28

² wasil and Muizudin, "Ecotheology in Responding to the Ecological Crisis in Indonesia Seyyed Hossein Nasr's Perspective," *Reflections: Journal of Religious and Philosophical Studies* 22, no. 1 (2023), <https://doi.org/https://doi.org/10.15408/ref.v22i1.31403>.

³ Tsuyoshi Kato, *Minangkabau and Nomadic Customs in a Historical Perspective* (Jakarta: Balai Pustaka, 2018). pp. 112 – 135

⁴ John Grim and Mary Evelyn Tucker, *Ecology and Religion* (Washington: Island Press, 2013). ch. 89 – 105

practices, in maintaining the sustainability of forests and water resources in West Sumatra.⁵

The ABS–SBK trilogy, as a value system that integrates the three fundamental pillars of customs, Islamic law, and the Kitabullah, offers an interesting model to study as a transformative ecotheological paradigm. The first pillar, "*Adat Basandi Syarak*" (common customs of sharia), shows that the traditional practices of the Minangkabau people must be in harmony with Islamic sharia teachings, so that there is no conflict between local traditions and religious values⁶. The second pillar, "*Syarak Basandi Kitabullah*" (Sharia is based on the Kitabullah), emphasizes that the understanding and implementation of Islamic sharia must refer to the main sources of Islamic teachings, namely the Qur'an and hadith. Through the dialectical integration of these three elements, a comprehensive and dynamic value system is formed that can respond to various problems of life, including contemporary ecological issues.

In its ecological dimension, the ABS–SBK trilogy embodies the principles of sustainable environmental management, as reflected in various traditional practices of the Minangkabau people. The concept of "forbidden forests" (forests that are protected and should not be exploited indiscriminately), the "*rimbo*" system (jointly managed forests), and the practice of "*batagak rumah gadang*" (erecting traditional houses based on ecological principles) are concrete manifestations of the integration of Islamic and customary values in environmental management⁷. The system of "*huma*", or shifting fields governed by customary and sharia principles, also demonstrates a deep understanding of the importance of allowing the land to recover and regenerate. These practices are not only traditions that are passed down from generation to generation, but also embody ecological rationality that is in harmony with the principles of modern sustainable development. The diversity of environmental adaptation patterns in Indonesian society, which has been passed down from generation to generation, provides guidelines for utilizing natural resources. Public awareness of environmental conservation can be effectively increased through cultural approaches. If such awareness can be improved, it will become a great force in environmental management. In this cultural approach, the strengthening of social capital, such as socio–cultural institutions, local policies, and norms related to environmental conservation, is important as the main foundation⁸.

Research on the model of integration of Islamic science and local wisdom, with a focus on the ABS–SBK trilogy as a transformative ecotheological paradigm, is important for several reasons. First, this study can make a theoretical contribution to the development of contextual Islamic ecotheological discourse. Thus, this research has three contributions. Theoretically, this research develops a contextual discourse on Islamic ecotheology that is not merely normative – doctrinal, but rooted in real cultural practices. Second, practically, it offers an integration model that can be a reference for other regions

⁵ Ami Sukma Utami and Hirouki Oue, "Collective Management of Natural Resources Based on Traditional Values in West Sumatra Indonesia," *European Journal of Sustainable Development* 10, no. 4 (2021), <https://doi.org/https://doi.org/10.14207/ejsd.2021.v10n4p179>.

⁶ Ahmad Kosasih, "Efforts to Apply Customary and Sharia Values in the Implementation of the Nagari Government," *Sro Paulo* 12, no. 2 (2013), <https://doi.org/https://doi.org/10.24036/jh.v12i2.4030>.

⁷ H. Idrus Hakimy Dt. Rajo Penghulu, *Holding the Penghulu, Bundo Kanduang, and Alua Speech Pasambahan Traditional in Minangkabau* (Bandung: Rosdakarya, 2004).

⁸ Suhartini, "A Study of Local Community Wisdom in Natural Resources and Environmental Management" (Yogyakarta: Faculty of Mathematics and Natural Sciences, Yogyakarta State University, 2009).

in Indonesia that have different local wisdom but similar ecological challenges. Politically, it shows that customs and sharia can be instruments for achieving the national SDGs.⁹

Table 1. The Relevance of the ABS–SBK Trilogy to the Sustainable Development Goals (SDGs)

SDGs	Relevance	Manifestations in the ABS-SBK Trilogy
Clean water and sanitation	Sustainable water resource management	<i>Lubuak prohibian</i> (forbidden river area) which is guarded by customary – sharia rules.
Responsible consumption and production	Sustainable use of resources	<i>Rimbo, parak, customary land</i> , and prohibition of excessive commercial exploitation.
Addressing climate change	Forest conservation and carbon sequestration	<i>Prohibition forests</i> as protected areas based on sharia – based customs.
Life on land	Forest conservation and biodiversity	The management system of nagari and <i>rimbo forests</i> is proven to maintain ecological sustainability.
Quality education	Environmental education and values	The maxim of <i>nature is to become a teacher</i> as an epistemology of learning from nature.

This study uses the type of Library Research with the qualitative – analytical. Literature review is a research conducted by studying, studying, and collecting written sources, both classical and contemporary, to answer research questions without collecting field data. Qualitative approach was chosen because the purpose of this research is not to test empirical hypotheses, but to deeply understand and build a conceptual building about the integration of Islamic science and local wisdom in the ABS–SBK trilogy as a transformative ecotheological paradigm.¹⁰ *Descriptive* This research is in charge of systematically and factually describing the historical genealogy of ABS–SBK, its epistemological structure, and its ecological dimension as documented in the literature. *Analytics* because this research does not stop at description, but rather sorts, connects, and interprets concepts from Minangkabau and Islamic customs, to develop a coherent new paradigm. Thus, the position of this research is *Analytical-Conceptual*: Literature sources are treated as data that is processed into conceptual findings, not just complementary references.

The data of this study obtained through browsing various scientific articles, journals, books, and documents related to integration of Islamic science and local wisdom in the ABS–SBK trilogy as a transformative ecotheological paradigm. Scientific articles are identified through databases such as Google Scholar, Scopus, and Garuda using keywords such as "local wisdom", "sustainability", ecotheological. as well as other resources relevant to the research topic. The literature obtained was then selected based on its relevance to the focus of the research. The data obtained is then analyzed descriptively – Analysis through a data reduction process, grouping based on theme, then narrated in the form of systematic paragraphs.

⁹ Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay, "Reviving the Islamic Approach to Environmental Conservation in Indonesia," *Brill* 16, No. 3 (2012), <https://doi.org/https://www.jstor.org/stable/43809780>.

¹⁰ J.W. & Poth Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Los Angeles: SAGE Publications, 2018).

Minangkabau Thinking and ABS-SBK in the Context of Ecology

Studies of ABS–SBK and its relationship to ecology and ecotheology have developed in three main streams: the classical intellectual tradition of Minangkabau, contemporary Indonesian Islamic studies, and academic research on local wisdom – based environmental management. Mapping this body of literature reveals the richness of existing traditions and the significant gaps that this research seeks to fill.

Classical Minangkabau Intellectual Tradition about Nature and ABS–SBK

The earliest and most basic articulation of ecological values in the Minangkabau intellectual tradition is found in the classical *petatah* (aphorisms *adat*) compiled and systematized by H. Idrus Hakimy Dt. Rajo Penghulu. His work shows that the ABS – SBK trilogy is not merely a socio – legal but an integrated cosmological framework in which the natural world occupies a central moral and spiritual position. "*Alam takambang jadi guru*" (the open world as a teacher), which is repeated throughout his compilation, in ecological epistemology: knowledge of God, ethics, and the social order derives from a mindful, contemplative engagement with the natural environment.¹¹ This is not a metaphorical claim but rather a methodological claim of natural phenomena to be read as signs (*kauniyah* verses) that teach human behavior. Dt. Rajo Penghulu further documents the hierarchical taxonomy of customs in Minangkabau, which distinguishes between customary and customary savannas (primordial natural laws, immutable because they reflect the order of Allah's creation), customs, and customs, customs, customs, custom, customs, customs, customs, customs, customs, customs, customs, *Nan teradat* (practice of living customs), and customs (ceremonial conventions). This taxonomy has an ecological meaning, by basing the highest form of customary on the law of nature itself, Minangkabau jurisprudence effectively glorifies the natural order and places ecological preservation in the realm of divine obligation.

Complementing this classic documentation, Dt. Batuah and Dt. A.Dt. Madjoindo in their important work *Tambo Alam Minangkabau* (1956) provide a cosmogonic explanation in which nature (the universe/nature) is the primordial reference of all Minangkabau knowledge and values. The *tambo* tradition establishes that the Minangkabau world originated and remains constitutively related to nature, a term that simultaneously refers to "nature," "the universe," and "the realm of divine order." This fusion of linguistics and conceptual anticipates what contemporary ecotheologians call a "cosmocentric" worldview, in which the cosmos is not the background of human activity but the primary arena of divine self – expression and the formation of human morality. Amir M.S., in *Minangkabau Customs, Patterns and Purpose of Life of the Minang People* (2003), expands on this analysis by showing that the Minangkabau concept of nature includes three interrelated dimensions, Minangkabau customs (socio – political areas), *syarak* (law) and *kitabullah* (Qur'an and Hadith). The ABS – SBK trilogy serves as a normative architecture that harmonizes these three dimensions, ensuring that human activities in the physical environment are governed by customary wisdom and divine commands. This three – dimensional concept of nature provides an ontological basis for an ecotheology in which environmental ethics are inseparable from social ethics and spiritual disciplines.

¹¹ H. Idrus Hakimy Dt. Rajo Penghulu, *Holding the Penghulu, Bundo Kanduang, and Alua Speech Pasambahan Traditional in Minangkabau*.

Contemporary Minangkabau Scholars: ABS–SBK between Tradition and Modernity

Among contemporary Indonesian Muslim scholars of Minangkabau origin, Azyumardi Azra offers the most sustained theoretical engagement with the question of how Minangkabau Islamic identity negotiates between universal Islamic norms and local cultural peculiarities, Azra argues that Minangkabau Islam developed a distinctive hermeneutic capacity for contextualization rooted in the synthesis of the Padri era, which ultimately resulted in the ABS–SBK framework as a model of "reform customs" A local tradition that is purified from shirk but still retains its ecological and social rationality.¹² The Azra framework is important for ecotheology because it establishes that ABS–SBK is not a compromise of Islamic orthodoxy but an expression of a sharia–based purification of customs, eliminating elements that are incompatible with tawhid while maintaining ecological practices that are already in harmony with *maqasid al-sharia*. This historical and hermeneutic argument provides theological legitimacy to treat ABS–SBK as a valid Islamic ecotheological framework, not as a syncretic hybrid.

Taufik Abdullah's important article lays down the historiographic basis for understanding the ABS–SBK synthesis as a solution to a prolonged dialectical tension, not a static tradition. Abdullah points out that the Padri conflict in the early 19th century was essentially a dispute over customary authority over sharia in regulating collective life, and that the post–Padri settlement resulted in an integrative formula in which customary and sharia become mutually legitimizing Padri selectively targeting practices such as cockfighting/gambling, but not removing customary institutions of natural resource management (rimbo prohibition, The Land of the Dead, the Land of the Dead).¹³ Although Abdullah does not address ecology directly, his analysis of the internal dynamics of the ABS–SBK synthesis serves as the basis for understanding how this trilogy manages competing normative claims, mechanisms that are equally effective in the ecological realm, where customary land rights and Islamic principles of environmental management must be continuously negotiated and integrated.

Rudi Hartono in *Minangkabau Islam and Culture*, provides a more recent and explicitly ecotheological reading of ABS–SBK, arguing that this trilogy constitutes a "living constitution" for sustainable living in which the concept of *raso jo pareso* (intuitive feeling and rational consideration) serves as an epistemological mechanism for ecological decision–making.¹⁴ *Raso* (affective alignment of natural signals) and *pareso* (rational analysis of ecological conditions) together form a participatory epistemology that resonates with what Vandana Shiva calls "staying with the problem", an embedded, relational mode of knowing nature, rather than an extractive mode. Hartono further argues that the principles of good use, good to be discarded (good to use, bad to discard) embedded in the framework of ABS–SBK encodes the philosophy of adaptive environmental management, the radius is not conserved for its own sake but is constantly evaluated based on the dual criteria of ecological sustainability and Islamic ethics, making ABS–SBK a system that improves itself rather than static.

¹² Azyumardi Azra, *Islam in the Indonesian World: A Story of Institutional Formation* (Bandung: Mizan Pustaka, 2006).

¹³ Taufik Abdullah, "Customs and Islam: An Examination of Conflicts in Minangkabau," *Indonesia* 2 (1966), <https://doi.org/https://doi.org/10.2307/3350753>.

¹⁴ Rudi Hartono, *Islam and Minangkabau Culture* (Padang: Serambi Media, 2021).

Indonesian Islamic Ecotheology and Its Minangkabau Connection

The development of Islamic ecotheology in Indonesia has been significantly shaped by scholars who are involved with local wisdom traditions as legitimate Islamic resources. Fachruddin M. Mangunjaya stipulates that Islamic environmental ethics in the Indonesian context cannot be adequately theorized without referring to local customary systems, because these systems have historically operationalized Islamic ecological principles in a way that abstract jurisprudence discourse does not¹⁵. Mangunjaya's documentation of the Minangkabau community shows how the ABS – SBK – based forest management system, especially the communal institutions of prohibited forests and *rimbo*, has achieved conservation outcomes comparable to the modern protected area system, demonstrating the practical effectiveness of local policies based on theology. This dimension is essential for an ecotheological argument that must be normatively coherent and practically applicable.

Ahmad Kosasih's study provides a perspective focused on the governance of ABS – SBK, analyzing how the nagari system functions as an institutional mediator between customary ecological norms and formal government policies in natural resource management. Kosasih identifies nagari as a critical scale on which ABS – SBK values are translated into enforceable environmental regulations, arguing that the revitalization of nagari governance is essential for the ecological function of the ABS – SBK system to be maintained in the face of decentralization and economic liberalization.¹⁶ This institutional analysis complements the theological and philosophical dimensions of ABS – SBK ecotheology by identifying the socio – political mechanisms by which spiritual and ethical values are operationalized in concrete land and forest management decisions. Similarly, Ahmad Kossih's analysis of the integration of customary and sharia in nagari governance documents how customary forestry regulations (prohibitions) are legitimized through statements such as fatwa from nagari scholars, creating a mechanism for enforcing customary religions that have proven to be more durable than purely secular regulatory frameworks.

Epistemology of "Alam Takambang Becomes a Teacher" in Ecotheological Discourse

The philosophical maxim "*alam takambang becomes a teacher*" has attracted increasing academic attention as a meeting point between Minangkabau ecological epistemology and Islamic contemplative theology.¹⁷ shows that this maxim permeates not only verbal culture but also material culture, traditional Minangkabau architecture, textile patterns, and handicraft ornaments systematically encoding ecological knowledge gained from careful observation of natural forms. This material dimension of ecological epistemology is important because it shows that this principle is not merely discursive but embedded in the built and labored environment of the Minangkabau people, forming what Pierre Bourdieu calls an "ecological habitus" of a pre – reflective and tangible orientation towards the natural world that shapes daily practice. In the ecotheological framework of ABS – SBK, this ecological habitus is also a spiritual discipline: the Qur'anic command to *tafakkur* (meditate) on the signs of Allah in creation (QS. Al – Imran: 190 –

¹⁵ Fachruddin M. Mangunjaya, *Nature Conservation in Islam* (Jakarta: Yayasan Pustaka Obor Indonesia, 2005).

¹⁶ Ahmad Kosasih, "Efforts to Apply Customary Values and Sharia in the Implementation of Nagari Government."

¹⁷ Nor Aniswati Awang Lah, "Alam Takambang jadi Guru" Philosophy in Minang – Malay Vernacular Ornamentation Wisdom," *Asian Journal of Environment – Behavior Studies* 9, no. 29 (2024), <https://doi.org/https://doi.org/10.21834/aje-bs.v9i29.455>.

191) is lived not only in formal religious practice but also in the everyday act of reading nature as a text of divine wisdom. The convergence of the Minangkabau epistemological tradition and Islamic contemplative theology to the point of "the nature of *takambang* becomes a teacher" is one of the most distinctive and theoretically productive features of the ABS – SBK ecotheological framework.

Islamic Ecology

The basis of Islamic ecotheology is the principle of monotheism, which states that God is the Creator, Protector, and Ruler of the entire universe. The concept of monotheism in the ecological dimension carries profound philosophical implications about the unity, interconnectedness, and interdependence among all beings in an ecosystem. A comprehensive understanding of monotheism means that the universe is not merely an object that can be arbitrarily exploited, but rather a subject with intrinsic value as a manifestation of divine majesty and wisdom. The Qur'an explicitly states that everything in the heavens and on the earth is blessed with the praise of Allah (QS. Al – Isra: 44), shows that all creation has a spiritual and ecological function that must be respected.

The principle of caliph *fil ardh* (man as caliph on earth) is a central concept in Islamic ecotheology that defines the position and responsibility of humans in the ecosystem. In contrast to the anthropocentric interpretation that views the caliph as the absolute ruler, the eco – theological understanding interprets the caliph as the representative of God, with a moral responsibility to manage and maintain nature in accordance with the principles of justice, balance, and sustainability. The concept of the caliph is a belief that will be responsible before Allah, so any act of exploitation of nature is a betrayal of that belief. In this context, Islamic ecotheology emphasizes the importance of *tawadu'* (humility) of man in the face of the greatness of Allah's creation and rejects the arrogance of anthropocentrism that is at the root of the contemporary ecological crisis¹⁸.

The Genealogy of the ABS-SBK Trilogy as the Theological Basis of Ecology in Islam

The ABS – SBK Trilogy (*Adat Basandi Syarak, Syarak Basandi Kitabullah*) has strong historical and philosophical roots as a model of integration between adat (local wisdom) and Islamic law, which developed in Minangkabau society and became an important paradigm in transformative ecotheology. The history of the birth of ABS – SBK began from a long process of meetings and consensus between the two main forces in the Minangkabau society, namely indigenous peoples and religious people, especially in the era before and after the 17th century. Some historical records state that ABS – SBK dates from the 15th to 17th centuries, with the most widely cited records referring to an agreement that took place in Bukit Marapalam, Pagaruyung, between traditional leaders and scholars around 1403. This agreement ended the dispute and harmonized customary norms with Islamic Sharia principles in the life of the Minangkabau people. ABS – SBK is based on three main laws that synergize with each other, namely customs based on sharia and sharia based on the Qur'an (*Kitabullah*).

This genealogy shows that ABS – SBK is not just a traditional philosophy but the result of a deep historical integration and negotiation between local value systems and Islamic religions that are evolving and undergoing contextual adjustments. The

¹⁸ Mawil Izzi Dien, "Islam and the Environment: Theory and Practice," *Journal of Trust & Values* 18, no. 1 (1997), [https://doi.org/https://doi.org/10.1080/1361767970180106](https://doi.org/10.1080/1361767970180106).

awareness that customs and sharia must go hand in hand has become the main basis for the Minangkabau people to manage social, cultural, and environmental life in harmony. ABS–SBK is not just a code of conduct, but an integration model that accommodates diversity of views in society to create a strong normative unity¹⁹.

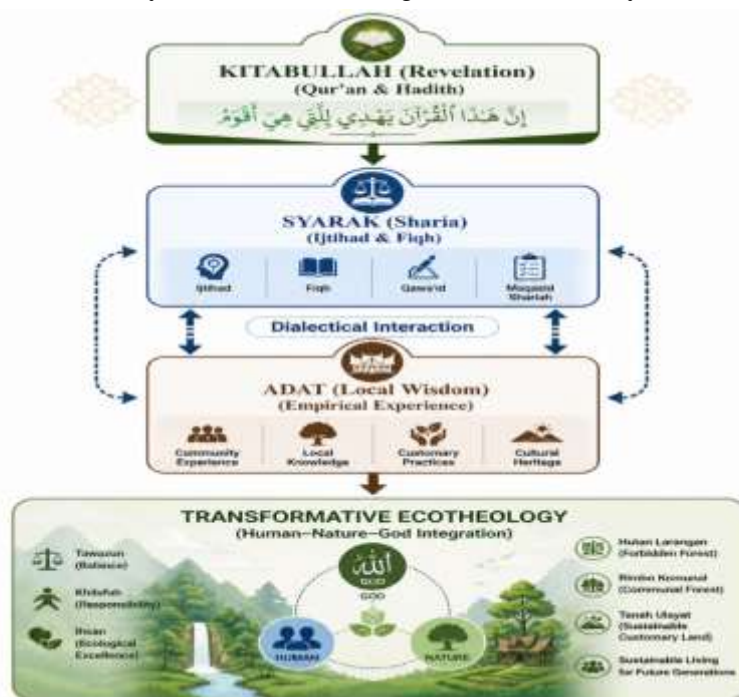


Figure 1. Transformative Ecotheology Model Based on the Integration of Revelation (Kitabullah), Sharia, and Local Wisdom within the ABS–SBK Trilogy

In the context of ecotheology, this genealogy is important because ABS–SBK provides a historical and philosophical foundation for a paradigm that views nature as an entity that must be defended through the principles of trust (responsibility), sustainability, and social systems (fraternity and social solidarity). This model blends transformative Islamic values and contextual customary norms, providing a framework for preserving an environment that is not only technical but also ethical and spiritual. This lineage inspired various environmental conservation programs in Minangkabau and other regions, which adopted the ABS–SBK principles as a guideline for sustainable living. In summary, the genealogy of the ABS–SBK Trilogy as a model of integration is a long historical process that combines customs and sharia in a single normative and practical unity, forming a philosophical foundation for a transformative ecotheological paradigm rooted in local wisdom and Islamic teachings that are deep, relevant, and relevant to this day—combining historical sources and scholarly studies to provide a complete picture of the origins and relevance of the ABS–SBK Model in integration social, cultural, religious, and ecological²⁰.

The Basandi Syarak Customary Trilogy, *Syarak Basandi Kitabullah* (ABS–SBK), represents a model of organic integration between three distinct but complementary value

¹⁹ Arif Rahim and Zuhri Saputra and Hutabarat, "Tracing the Traces of the History of Syarak – Jointed Customs, Kitabullah Joins in the Land of Jambi Nine Lurah," *Journal of Education and Teaching Review* 7, No. 3 (2024).

²⁰ Mina Holilah, "Ecological Wisdom of Local Culture of the Indigenous People of Cigugur as a Source of Social Studies," *Journal of Education and Social Sciences* 24, no. 2 (2025), <https://doi.org/https://doi.org/10.17509/jpis.v24i2.1453>.

systems: Minangkabau customs as local wisdom, Islamic sharia as a religious normative system, and *Kitabullah* (Al-Qur'an) as the highest source of reference

The structure of the trilogy is hierarchical and dialectical, with each element occupying a specific position and function yet still interacting with and influencing the others. Which is the cultural basis of the Minangkabau people must depend on Islamic law, while Islamic law itself must refer to the *Kitabullah* as an authentic source of religious teachings. This integration mechanism allows for the process of Islamization of customs as well as the contextualization of sharia in local socio-cultural realities, thus creating a unique and adaptive value system. In the epistemological dimension, the ABS-SBK trilogy acknowledges a diverse range of sources of knowledge and wisdom, including divine revelation, local traditions, and people's empirical experiences. Minangkabau customs, which have developed over the centuries, are a crystallization of the community's collective experience in interacting with its natural and social environment, which contains practical wisdom that has proven effective in maintaining social and ecological harmony.

Islamic Sharia introduces a normative-ethical dimension, giving spiritual and moral legitimacy to customary practices that are in harmony with Islamic values, while correcting those that are contrary to the principles of monotheism and justice. The *Kitabullah*, as the supreme source, serves as the main criterion of validity and reference for resolving problems that are not explicitly regulated in customs and sharia, thus allowing this trilogy to be very flexible and adaptable to the changing times. The internal dynamics of the ABS-SBK trilogy are reflected in the process of deliberation and consensus involving various elements of society, especially *ninik mamak* (traditional leaders), *alim ulama* (religious leaders), *cadiak pandai* (scholars), and *bundo kanduang* (women leaders). This participatory decision-making system ensures that any policy or practice adopted has gone through a verification process from various perspectives: the customary perspective (whether it is in accordance with the traditions and agreements of the ancestors), the sharia perspective (whether it is in accordance with the teachings of Islam), and the rational-empirical perspective (whether it is valuable and applicable in the local context).²¹

Ecological Manifestations of the ABS-SBK Trilogy in Traditional Minangkabau Practices

The forest management system in the Minangkabau community is a concrete manifestation of the integration of ABS-SBK values in ecological practices. The concept of "forbidden forest" or "forbidden forest" reflects a deep understanding of the importance of protected conservation areas from human exploitation to maintain ecosystem balance and the sustainability of forest resources. The determination of prohibited forests is carried out through customary deliberation involving ecological considerations (the function of forests as a source of water and habitat for wildlife), economic (resource reserves for future generations), and spiritual (sacred or sacred places that must be respected). The prohibition of taking forest products from certain areas is legitimized through Islamic sharia which refers to the order of environmental conservation and the prohibition of causing damage to the earth, so that violations of customary rules are also considered religious sins that will receive moral and spiritual sanctions.

²¹ Taufik Abdullah, "Customs and Islam: A Study of Conflict in Minangkabau."

"Rimbo," or communal forest systems, managed collectively by tribes or nagari (villages), demonstrate the application of the principles of distributive justice and shared responsibility in the management of natural resources. In contrast to individual ownership systems that tend to be exploitative, the rimbo system emphasizes communal access rights governed by ecological and sustainability needs. Every member of the community has the right to use forest products on a limited basis to meet their subsistence needs. However, overexploitation or commercialization that threatens the sustainability of forests is strictly prohibited and subject to prevalent sanctions. The Islamic sharia principles of the sharia maqasid (sharia goals), which include the preservation of religion, soul, intellect, lineage, and property, are integrated in the rules of rimbo management, where forest conservation is seen as an integral part of the preservation of life (hifz al – nafs) and property (hifz al – mal) of present and future generations²².

Integration with Islamic values is seen in the practice of praying and reciting the basmalah before clearing the soil, planting, and harvesting, which contains the theological meaning that man acknowledges his dependence on the will and blessings of Allah in every productive activity. The prohibition of clearing land in certain areas, such as riverbanks, steep slopes, and protected forests, is based on ecological considerations that are in line with the sharia principle of the prohibition of harming oneself and others (la dharar wa la dhirar), so that there is a convergence between ecological rationality and religious moral imperatives.

ABS-SBK as a Transformative Ecotheology Paradigm

The contemporary ecological crisis demands a theological response that is not only contemplative but transformative in the practical dimension. In this context, the concept of Nature, Culture, Spirituality, Life (ABS – SBK) offers an ecotheological paradigm that goes beyond traditional anthropocentric approaches to holistic cosmic consciousness. This paradigm not only changed the way humans viewed nature, but also changed the fundamental relationship between man, nature, and the divine into one interdependent organic whole²³. ABS – SBK demands an epistemological transformation from a dominant – exploitative knowledge paradigm to a participatory – contemplative paradigm. Dominant knowledge, rooted in the instrumentalist rationality of Bacon and Descartes, views nature as an object to be controlled through reductionist scientific methods. In contrast, participatory knowledge recognizes that a proper understanding of nature is possible only through empathic and contemplative engagement, in which the knowing subject experiences himself or herself as an integral part of the ecological community he or she is studying. Vandana Shiva, in her critique of the "monoculture of mind," emphasizes the importance of a pluralistic epistemology that respects local wisdom and traditional knowledge as an alternative source of more holistic ecological understanding.

The transformative character of the ABS – SBK trilogy as an ecotheology paradigm lies in its ability to integrate spiritual, ethical, and practical dimensions in one coherent framework that is able to respond to contemporary ecological challenges. The transformation in question is not just a technical or instrumental change in environmental management practices, but a fundamental transformation in the worldview and the value system that shapes the relationship between humans and nature²⁴. Theoretically, the

²² Fachruddin M. Mangunjaya, *Nature Conservation in Islam*.

²³ Abdul Mustaqim, "Religion and Ecology in Indonesia as the Most Global" (Yogyakarta: Postgraduate UIN Sunan Kalijaga Yogyakarta, 2022).

²⁴ Tucker, *Ecology and Religion*.

above synthesis strengthens the position of ABS – SBK as a transformative ecotheological paradigm, where the spiritual dimensions (monotheism and the concept of caliph fil ardh), ethical (balance and justice), and practical (institution of rimbo, parak, lubuak prohibition) are integrated in one framework. What is interesting from the empirical evidence is that religious legitimacy works not as a ceremonial addition, but as a normative foundation for the enforcement of customary prohibitions to gain legitimacy in the Islamic ethical system, and that this system continues to adapt, negotiate, and maintain its relevance in the midst of ecological crises, social and cultural structures, not just theological discourse. Thus, this paradigm is not a static system, but a system that is open to continuous evaluation.²⁵

The transformative ecotheology based on the ABS – SBK trilogy offers an alternative to the anthropocentric – utilitarian paradigm that dominates the discourse of modern development, by proposing a theocentric – ecocentric paradigm that places God at the center and recognizes the intrinsic value of all creation. In this paradigm, environmental preservation is not only a pragmatic strategy to conserve resources for the benefit of humanity, but also a spiritual and moral obligation inherent in religious and cultural identity. The transformative dimension is also reflected in the mechanism of internalizing values and developing ecological awareness through traditional and religious education. Traditional Minangkabau sayings, such as "alam takambang jadi guru" (nature develops into a teacher), contains an ecological epistemology that places nature as a source of learning and wisdom. At the same time, Islamic teachings on tafakkur (contemplation) of kaunyah verses strengthen the spiritual dimension in interaction with nature²⁶.

The process of socializing ecological values through traditional ceremonies, religious lectures, and daily practices forms an ecological habitus that is an integral part of the social identity and religious diversity of the community. When ecological awareness has been internalized in the mental and emotional structure of society, the practice of environmental conservation is no longer seen as an external burden or constraint, but rather as an authentic expression of cultural and religious identity that provides spiritual meaning and satisfaction. Another transformative aspect is the ABS – SBK trilogy's ability to engage with modernity without losing its basic values. In the context of economic development, the ABS – SBK ecotheology paradigm offers an alternative development model that does not depend on unlimited economic growth, but on the concept of balanced and sustainable development (al – tanmiyah al – mustadamah).

Conclusion

The *Basandi Syarak* Traditional Trilogy, *Syarak Basandi Kitabullah* (ABS – SBK), is not only a local philosophy, but also a concrete representation of a constructive dialogue between Divine revelation, cultural traditions, and socio – ecological realities. This model of integration shows that Islam, as a universal religion, can adapt to the local context without losing its essence while enriching religious practices with local wisdom values. The integration of Islamic science and local wisdom in the ABS – SBK Trilogy results in a more

²⁵ Kasmuri and Syamsul Bahri Arifki Budia Warman, Rizal, Yasrizal, "From Myth to MaṣTheḥah: Customary Prohibitions, Islamic Legal Principles, and Ecological Sustainability in Minangkabau," *Samarah: Journal of Family Law and Islamic Law* 10, no. 1 (2026), <https://doi.org/10.22373/sjhl.v10.i1.31920>.

²⁶ Nasbahry Couto et al, "Alam Takambang Becomes a Teacher" Philosophy in the Wisdom of the Ornament of the Minang Malay Language," *Asian Journal of Environmental-Behavioral Studies* 9, no. 29 (2024), <https://doi.org/https://doi.org/10.21834/aje-bs.v9i29.455>.

comprehensive theological understanding of the relationship between God, man, and nature. The concept of caliph fil ardh in Islam is operationalized through customary land management and the nagari system, both of which emphasize collective responsibility for the environment.

Methodologically, this study shows that a cross—disciplinary conceptual literature review, which combines the historiography of Minangkabau customs, the study of Islamic ecotheology, and the literature on natural resource management based on local wisdom. In practical terms, these findings have implications for natural resource management policies in West Sumatra and *other customary areas, the revitalization of institutions such as rimbo larangan, lubuak larangan*, and customary land do not need to be contradicted by Islamic law, but can be strengthened through the same theological legitimacy that underpins ABS—SBK. This research has limitations that need to be acknowledged. As a literature review, this study does not involve field verification of the customary ecological practices discussed, the scope of the research is also limited to the Minangkabau context.

The ecotheology paradigm built from this integration is transformative because it not only changes the way of view, but also encourages behavioral and policy change. Transformation occurs at three levels: individual (ecological awareness), community (community—based conservation practices), and structural (equitable and sustainable natural resource management policies). The ABS—SBK trilogy shows that solutions to contemporary problems do not always come from the outside, but can be found within the rich local traditions and culture. When universal Islamic values meet local Minangkabau wisdom, a stronger synthesis is created than the two separately. This research invites us to look back at the intellectual and spiritual heritage inherited by our ancestors. In an era where greed eats away at sustainability, when progress is measured only through economic growth, and when nature is seen solely as a resource to be exploited without limits, local wisdom, illuminated by the light of revelation, offers hope for the creation of a more just, sustainable, and meaningful civilization.

Further studies are also needed by including field ethnographic studies to examine the extent to which the ABS—SBK ecotheological framework actually shapes the daily environmental management practices in the nagari. Acknowledg in these limitations, this study confirms that the intellectual and spiritual heritage of the Minangkabau remains relevant as a normative resource for sustainable development, while opening up space for more empirical follow—up studies.

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