

THE LOCAL WISDOM BASED ON RELIGIOUS VALUES A CASE OF INDIGENOUS PEOPLE IN INDONESIA

M. Rachmat Effendi^{1*}, Edi Setiadi², Malki Ahmad Nasir³

^{1*,3}Islamic Broadcasting Communication, Universitas Islam Bandung, Indonesia; ²Law Faculty, Universitas Islam Bandung, Indonesia.

Email: ^{1*}muhammadrahmateffendi@gmail.com, ²edi_std@yahoo.co.id, ³malki_tea@unisba.ac.id

Article History: Received on 13th January 2020, Revised on 6th July 2020, Published on 4th September 2020

Abstract

Purpose of the study: The aim is to obtain the original religious data based on local wisdom according to the character and reality of the life of the indigenous people of Dukuh Village. Data collected includes the data on social situations, religious patterns, and nature conservation.

Methodology: The approach used is a qualitative approach with interpretive and ecological methods. Data collection is done through participatory observation, in-depth interviews, library studies, as well as previous studies.

Main Findings: This study finds the reflection of local wisdom of indigenous people at Dukuh Village was built on the platform of "*Kasuaran Karuhun*", the Islamic religious values, which is collaborated with local cultural values (*adat*). Subjectively, the output of *karuhun* is recognised by them as the values of "Islamic custom", so that in managing their environment, their theological awareness should be described in the form of interrelation between God, humans, and nature.

Applications of this study: The relationship between God, humans, and nature refers to the purpose of human life to serve God's willingness at the same time to realise the function of human beings as caliphs on earth in order to build a just and equitable civilisation. Religious-based local wisdom can be an ideal answer to environmental issues by providing a conservation model that favours equality and social welfare and the harmony of an ecologically equitable environment.

Novelty/Originality of this study: Scientifically, this research can contribute to the development of various scientific disciplines, especially to *Fiqh al-Bi-ah* (Islamic jurisprudence on the environment).

Keywords: Local Wisdom, Islamic Values, Indigenous Community, Local Genius, Local Culture, Globalisation.

INTRODUCTION

Local wisdom, in general, emerges through internal process and passed for a long time as a result of the interaction between humans and their environment which will lead to the emergence of a value system that crystallised in the form of common law, belief, and local culture. Substantially, local wisdom is the norm practiced in a society which is faithfully believed and become a reference in their daily life (Vitasurya, 2016). Local wisdom, sometimes also called indigenous knowledge, refers to a well-established belief, thought, and way of life which is derived from the cultural values of a community (Ellen et al., 2005). In anthropological studies, local wisdom is known as a local genius, referring to the values customarily transmitted among generations in a community in a region. Local wisdom can also be a combination of cultural and religious values. The importance of local wisdom has been globally acknowledged in relation to the security enhancement of a nation (Saddhono & Pramestuti, 2018), natural hazard management (Setten & Lein, 2019), and ecological resources management (Liu & Chang, 2019). However, recently, there has been a general phenomenon where local wisdom is only embraced by the older generation, while the younger generation does not seem too familiar with it. Globalisation and modernisation bring about changes in the way the community sees cultural values. Western culture is getting increasingly dominant, and local wisdom is made to sound old-fashioned (Bhawuk, 2008; Sayem, 2018).

Indonesia is the top fourth nation in the world with severe environmental issues after Brazil. The source of the problems, among others, is the conversion of lands that leads to ecological imbalance (Bilal, 2017). In this respect, it is necessary to reactivate the concepts of local wisdom to enhance community resilience and adaptability to anticipate challenges in environmental damages (Schwann, 2018). Local wisdom is even suggested to be included in school curricula (Pornpimon et al., 2014).

This study examines how indigenous people realise Islamic values and assimilates them into cultural values in their local wisdom. We believe that religious-based local wisdom is a research-worthy topic in the midst of the advancement of science and technology that ironically leads to the damages in ecosystems and socio systems (Sumarmi, 2015). The indigenous people are selected as the research subject for judgmental consideration that Indonesia is a culturally rich country (Savira & Tasrin, 2018).

The community of Dukuh Village lives their life based on the principles of ancestral wisdom, which is a combination of Islamic values and cultural values. Their belief in ancestral wisdom raises social and ecological awareness. In

studying the indigenous people of Dukuh Village, we focus on the social situation, religious practices, and natural resources conservation.

LITERATURE REVIEW

Local wisdom

The existence of a civilisation certainly cannot be separated from the past generations who transmitted local wisdom to their succeeding generations. Local wisdom refers to a collection of knowledge, practices and beliefs that develop through adaptive processes and are culturally handed down from generation to generation. Local wisdom can be delivered in the form of stories, songs, cultural values, beliefs, rituals, customary laws, local languages, and the use of natural resources (Ellen et al., 2005; Pesurnay, 2018). For example, the local wisdom of indigenous people has been transmitted among generations for hundreds of years through the narratives of ancestral speech called "ancestral wisdom". In a more comprehensive way, local wisdom can be defined as: (a) knowledge derived from a set of experiences and developed by a local community; (b) knowledge obtained through mimicry, imitation, experimenting, daily practical knowledge gained from trial and error; (c) non-theoretical empirical knowledge; and (d) comprehensive and integrated knowledge in the fields of tradition and culture. Local wisdom is established upon various factors, such as cultural, climate, religious, and socio-economic (Dahlioni & Setijanti, 2015). Therefore, they encourage the community to learn to act in local contexts within the boundary of norms, etiquette, and laws that are bound to certain regions. Local wisdom can contribute to the present and future generations. Local wisdom, in the sense of sustainable environmental management, is a terminology that can be interpreted as custom ecological knowledge (Berkes, 1993).

Religion in a community

Religion is expressed by indigenous people in various expressions such as theological expressions, rituals, and consensus, which includes, among others, customs, religious ceremonies, buildings, places of worship, narratives, and beliefs. Religion has become an integral part of human culture that provides a framework to see all reality (Geertz, 1973). Religion is a philosophy and a way of life that provides a comprehensive picture and basic principles of life that serve as life guidelines for both individuals and society. Religion is the most important aspect of culture that penetrates every dimension of life and interacts with other cultural institutions. There are no other cultural aspects whose implications in human life are stronger than religion. Religion shapes and influence a culture (de Waal Malefijt, 1968; Pals, 1996). Religion serves as a guide for its followers to be successful in the world and the hereafter.

In relation to natural resources conservation, Islam positions humans as the ones responsible for maintaining the sustainability of natural resources (see Qur'an, 2:30, 21:105, & 33:72). Islam forbids humans to do harms on earth (see Qur'an, 2:11). Theoretically, in the view of Islam, the concept of local wisdom brings about the theory of eco-theology, which is a form of constructive theology that discusses the interrelation between religion and nature as the basic pillars of local wisdom. The theory of eco-theology encourages humans not to be greedy, to always reflect on nature, not to do environmental damages, to make the greatest out of the natural resources, and to raise love for the environment (Abdullah, 2010; Sayem, 2018). Religious-based local wisdom has powerful spiritual and moral powers, positions humans as caliphs on earth, and strengthens spiritual base (Nasr, 1994), besides indicating a strong relationship between God, humans, and nature (Dahlioni & Setijanti, 2015). Furthermore, religious-based local wisdom is an important instrument for Muslims to respond to the environmental crisis (Djalaluddin, 2015; Effendi, 2018).

Indigenous community

The terms "indigenous people/inhabitants" are used interchangeably and have the same meaning. The same view was expressed in summarising the concept of ethnic people and populations/indigenous people of the United Nations Department of Social Economic Affairs with reference to the ILO Convention, no. 107 (1957) and no. 169 (1989). Indonesia is known as the largest archipelagic country in the world with its main islands, including Kalimantan, Papua, Sumatra, Sulawesi, and Java. Indonesia has various customs, traditions, and cultures (Savira & Tasrin, 2018). Indigenous communities have been in Indonesia even before the Dutch occupation. However, since the Dutch East Indies occupation, they were very vulnerable and became the object of discrimination. The Dutch East Indies government isolated them in marginal land with natural resources. They were positioned as a savage community that must be separated from civilised communities because they are considered a threat to modern society.

In Indonesia, there have been hard efforts to defend human rights and freeing themselves from acts of coercion of values, conquests, colonisation and exploitation of indigenous people with the support of various parties, such as the Consortium for Supporting Community Forest Systems (KPSHK), Foundation for Legal Aid Institutions Indonesia (YLBHI), Institute for Community Study and Advocacy for Regional Autonomy Issues, Mining Networks, Institute for Research and Empowerment (IRE) and various indigenous people groups in the archipelago agree to ally in a struggle. For this reason, they held a Congress of the Indigenous People of the Archipelago which gave birth to a forum called the "Indigenous People's Alliance of the Archipelago", abbreviated AMAN.

According to AMAN (Indigenous People's Alliance of the Archipelago) by-laws, Indonesian indigenous people are referred as the groups of the community who live in a certain geographical area based on the value system and

sociocultural systems transmitted by their ancestors from generation to generation, are sovereign over their land and natural wealth, and regulate and manage their lives with customary laws and institutions (Thontowi et al., 2012). Since the Reform era, they have started to fight for their rights, which had been previously deprived and marginalised. In indigenous people, there is interdependence between religion and culture.

METHODOLOGY

This study was conducted using an interpretive qualitative and ecological approach (Creswell, 1998; Wendel & McLeroy, 2012). The purpose is to comprehensively describe religious phenomena which are reflected in the local wisdom of the indigenous community in Indonesia. Dukuh Village, an area of 10 hectares, is divided into three areas: Inner, where the indigenous people reside; Outer, inhabited by the general community; and sacred area of the tomb of Sheikh Abdul Djalil, the first preacher of Islam and the ancestor of this indigenous community. We studied this community, whose population was then only 177 members, through observations. We stayed and got along with them for six months to study their social and religious situations. In terms of social situation, we attempted to understand certain phenomena related to their way of life, beliefs, ideas, and thoughts (Creswell, 1998; Eddles-Hirsch, 2015). We conducted a door-to-door visit, went to the mosque, madrasa, tomb of Sheikh Abdul Djalil, attended rituals, workplaces and plantation. We also observe custom and religious rituals such as forty-shower bathing, recital of Dukuh Village mythology, and recital of Sheikh Abdul Djalil's biography.

Research data were also collected through in-depth interviews. The interview procedures began with selecting informants using a three-step snowball sampling technique (Bogdan & Taylor, 1995; Napoli et al., 1990). Firstly, initial informants were selected using the following criteria: (1) willing to participate in the research, (2) community leaders and prominent figures, and (3) not having professional or kinship ties with the researchers to avoid conflict of interests and bias interpretation. Secondly, additional informants were selected to be interviewed. The selection of these additional informants were based on the information given by initial informants. Thirdly, data collection through interviews stopped once the information is saturated; i.e., when no new information was discovered (Spradley, 1979). Table 1 presents the profile of key informants.

Table 1: Profile of research informants

No.	Sex	Age	Social Position
1.	Male	52	Village head
2.	Male	60	Neighbourhood leader, the second-lowest administrative division in a village = key informant (RW)
3.	Male	54	The lowest administrative division in a village (RT)
4.	Male	63	Indigenous people head = key informant
5.	Male	58	The teachers of madrasa
6.	Male	67	Indigenous people figure
7.	Male	57	Indigenous people figure
8.	Female	72	Indigenous people figure
9.	Female	57	Indigenous people figure
10.	Female	58	Indigenous birth attendant
11.	Male	63	Indigenous medical practitioner
12.	Male	49	Pilgrim from Garut district
13.	Male	55	Pilgrim from Majalengka district
14.	Male	48	Pilgrim from Bandung regency
15.	Male	54	Pilgrim from Purwakarta district
16.	Male	44	Pilgrim from Bekasi district

RESULTS/FINDINGS

Through the participant observation and in-depth interview approaches, this study obtained the following results/findings:

The geographical location

In the demographic data, Informant 1 (2018) shows The Dukuh Village as located at the Ciroyom Village, the Cikelet sub-district, Garut district, in West Java, Indonesia. It is about 121 km from the office of the regional government of Garut district. It is flanked by two rivers, where a water continues to flow throughout the year. Its altitude is 390m above sea level with an average temperature of 26°C. The map is shown in Figure 1.

The area of Dukuh Village, which covers around 10 (ten) hectares, is divided into three parts: (1) *Dukuh Dalam* (Inner) is for the 177 members of the *adat* community, (2) *Dukuh Luar* (Outer) is inhabited by the general community, and (3) The sacred land is a special area for their ancestors and prominent figures. The two divisions are shown in Figure 2.



Figure 1: Map of Dukuh Village



Figure 2: Inner Dukuh and Outer Dukuh

The Informants 2 has explained that "the picture on the left in Figure 2 shows the region of Inner Dukuh (the upper part) and Outer Dukuh (the lower part), where the piles of stones, the bamboo fences, and the plants indicate the boundary between them, while this explanation is a simple delimitation, it means about tolerance and inclusivity".

The social situation of indigenous people

Informant 4 (someone who has the authority to give this information) said that:

"The indigenous people is a religious community. The social situation related to it is governed by a customary law that comes from the social values. They adhere to the ancestral wisdom that refers to the Islamic teachings as well as the local cultural values. They always maintain harmony among the neighbour, being honesty, protecting the rights of every people, fostering the attitude of independence, increasing the spirits, respecting the guests, and being friendly to the natural environment".

The inculcated pattern of lifestyle is much simpler, as the informant told: "One form of a simple lifestyle can be described in the shape and tools of their house, reflecting how simple it is, just by using local materials to build. See the picture in Figure 3:



Figure 3: Custom housing

Informant 9 said that "the custom houses have a simple design, the yard stretched like a path. This is to preserve life as simply and harmoniously as it could, while the amount is limited and cannot be more than 42 houses". Then, Informant 4 said, "modernisation of their houses would only lead to a competition among neighbours. They consider it as a threat to their harmonious life, and this architecture is earthquake-resistant".

The religious practices by indigenous people

The indigenous people tend to make a "religion" as "the ultimate concern". Informants 8-12 confessed that "in the context of religion, we carry out daily activities based on Islamic teachings that is taught by Sheikh Abdul Djalil (the first preacher). In terms of worship, we follow the Sunni school of law, and in social aspects we follow the Sufi teachings of the Shafi'i school. Thus, the Islamic teachings are practiced through a variety of custom activities. They called it as "a missionary strategy."

The adat rituals that are performed by them should be according to Kuncen's explanation as follows:

"*Ngahaturan Tuang*, is a tradition of serving guests or visitors to Dukuh Village. *Tilu Waktos* refers to a special ceremony performed by the *kuncén* in which he prays for the late ancestors and family members and brings the foods into the *Bumi Alit* (the small house). *Manuja* is a ritual ceremony in which the *kuncén* asks for God to bless the agricultural products. *Perayaan Moros* is a ceremony where the adat community gives away the agricultural products to the government as a token of appreciation. *Cebor Opat Puluh* is a ceremony where the adat community purify their bodies and souls by taking a forty-shower bath while reciting the *istighfar*. *Zaroh* is a routine visit every Saturday to the tomb of Sheikh Abdul Djalil and the other prominent figures. *Shalawatan* refers to a ritual activity where the indigenous people recite the salawat 4444 times."

The visit to the tomb of Sheikh Abdul Djalil is the most important ritual activities at Dukuh Village. The whole *adat* community, not only from inside but also from outside should visit to this place. Informants 12-17 said that "there is only one level of education, namely *madrassa diniya* (which is an equivalent to elementary school). Figure 4 shows the building of the school.



Figure 4: Madrasa building

Informant 7 explained that "the Madrasa building is a two-story building around 12 meters x 6 meters, height 6 meters, made from a woven bamboo wall, there are bamboo slats that has a function as the air ventilation (it is related to the forbidden from using the glass windows)". Therefore, the indigenous people are involved every day at various informal education activities, as listed in Table 2.

Table 2: The informal education at Dukuh Village

No.	Activities	Material	Speaker	Schedule/Venue
1.	Lessons	Rituals	Indigenous people head	Routine/ ceremonial hall
2.	Sermons	Hadiths	Young heacher	Before Friday prayer/mosque
3.	Friday prayer	Not specified	Indigenous people head	During Friday prayer/mosque
4.	Early childhood Islamic education	Quran and character building	Teacher	After prayer
5.	Religious education for young widows	Quran and character building	Teacher	After prayer

The nature conservation

The religious awareness has encouraged people to be friendly towards nature conservation for hundreds of years. Informant 12 said that "the nature itself reflects the Majesty of Allah, as it is a gift from Allah, and the nature tends to the world's beauty. Therefore, we must be always grateful to Allah by protecting the nature as what our ancestors already done". They conserve the nature with their own way; such as by combining the theological aspects with the ancestral advice. The informant added:

"The forest management has many divisions and is divided into five areas: (1) forest conservation, which is to maintain the water resource, and to conserve it by banning the tree logging in this forest. (2) forest protection, which is to protect

the special forest by mandating that the forest belongs to their ancestors. (3) forest reservation, which is to reserve the forest for the future generations and also to make the forest as a reserve in case of disaster or food shortage period. (4) forbidding the forest, which is to reserve the forest as having the area for funerals, and (5) forest cultivation, which is to make the forest as agricultural land".

The natural environment is exemplified in Figure 5.



Figure 5: Pictures of natural environments at Dukuh Village

The houses are situated between the thick forests that a part belongs to a state-owned company, Indonesian Forest General Corporation, and the other is rubber plantations that belongs to private companies.

DISCUSSION / ANALYSIS

This research focuses more on the religious reality of the indigenous people, which is expressed in local wisdom. The discussion is focused on the social situation, religious practices, and the natural resources conservation. These three variables have an interdependence relationship (mutual influence and interdependence), so that the form is a specific traditional and subjective religious social structure they recognise as "Islamic Customs". In the religious studies, the total obedience to this teaching is referred as religiosity. Religion strengthens a person or group of community in relation to God, with the fellow man as well as the universe. Religiosity can be manifested as an individual activities or behaviours ([Glock & Stark, 1968](#)).

The indigenous people have very strong background of natural atmosphere and religious culture. They live culturally as governed by the customary laws originated from the original social norms. The kinship system is influenced by Islam, even the people in West Java has made Islam as a source of value for the formation of cultural ideals in the West Java community. These cultural ideals appear in ideas, which then form the Islamic social patterns.

The human sociality can be understood as an organism. The right perspective to consider a life and interpret a social reality is to determine the direction and orientation for humanity. This kind of lifestyle is instilled in the indigenous community as a simple lifestyle, and its simplicity is reflected in the construction as well as the architecture of their residence. Their traditional houses generally reflect their expression of appreciation for life ([Wahyudi et al., 2018](#)). Therefore, there are many questions on how long the indigenous people can preserve the architectural design of their house, because in time, the population may increase and causing the changes to their development ([Sartini, 2004](#); [Bhawuk, 2008](#)).

On daily activities, the indigenous people is led by a traditional leader called Mama Uluk. He was born on 1958, and he is the 14th generation of traditional leader from Sheikh Abdul Djalil's descendants. The traditional leader position for the indigenous people in term of leadership system is as a hereditary mandate based on the kinship unit system (custom system). The chair of the indigenous people has the duty to lead the religion practices (like being imam for prayers and giving sermon on Friday prayer), lead the traditional rituals (the pilgrimage to the tomb of Sheikh Abdul Djalil), preserve the forest, as well as to lead the community activities.

From the modern leadership styles' point of view, the key of leadership for the indigenous people tends to be the "Transformational Leadership style" as what [Bernard M. Bass \(1990\)](#) says, namely charismatic leadership that has the energy and vision on how they are going forward. Meanwhile, the thoughts on continuity in the future and its existence in the wider community has to understand the importance of nature preservation for the livelihood of people and the future generations. It is also to develop the status of traditional institutions as legal entity of foundations especially the Traditional Foundation.

The existence of indigenous people with their local wisdom, like in Dukuh Village, may help to conserve the tropical forests and biodiversity and to slow down the effect of gas emissions and the climate change ([Rindarjono et al., 2018](#)). The local wisdom as part of the cultural knowledge should be embedded in the indigenous people including how to manage the natural resources and their relationship with the nature as well. The local wisdom is an answer to many questions regarding the environmental problems and crises. The indigenous people, for example, have been living in harmony with their environments for years based on the local wisdom they embrace. In conserving the nature, they are using the theological and cultural approaches. Their theological awareness tell that their natural environment should

always be protected in order to get blessing from God (field data analysis results of [Muhammad Rahmat Effendi, 2018](#)). The basis on the nature conservation and the eco-theological can be derived from their religion as well ([Abdullah, 2010](#)). In addition, they also have been practicing the wisdom from what their ancestral had done, such as the plantation of trees on the mountains, the plantation of bamboos on the slopes, the conservation of water resources, the plantation of crops on the excess lands, the plantation of hardwood trees on the hills, the plantation of rice on the plain lands, the protection of the lakes, keeping the neighbourhood in tidy and clean, and to make sure that the water flows into the valley.

They are not only carrying out the conservation and the preservation of natural resources, but they also develop the human resources, the culture and science, and increase the understanding of beliefs and restrictions. The religious traditions are reflected in the form of love for the environment for sake of future generations that have been put into practice for hundreds of years. The religion and culture are unified in shaping and influencing their culture. Therefore, they tend to unite the character in generating solidarity and growing awareness as they are manifested in the form of local wisdom. Informant 4 said that, "We have to take lessons from the nature, because the nature have given many valuable lessons to humans, the nature preservation is endless, the water will not run out even though it continues to be drained".

They realise that the source of balance, which is the strengths including the natural resources (earth, water, air), the source of life (all God's creatures on earth), the educational resources (religious rules) are made into the philosophy of their lives which must be preserved and nurtured in the earnest and sustainable manner.

The theological awareness that has been embedded in the indigenous community raised at least three theoretical propositions: (1) the Eco-Theology, which is form of constructive theology that there is an interrelation between religion and nature as a mandate from God. In this case, Tawhid is the basis for the actions of every human being both in the name of goodness, openness, or submission to God (Allah), and the nature and humans have a very close relationship in which there are a relationship between God as the Creator and His creation. Allah as the centre of the universe has the representative on earth that is mankind (khalifah). As the khalifah, mankind must take care of how to maintain and utilise the nature based on oneness of God, not on the will of individuals or groups, (2) the Eco-Islamic jurisprudence, this model is a consideration in an effort to explore the concept of Islamic law on the forest conservation; and (3) The Eco-Sufi sees that among God, the cosmos, and the man have strong relationships. This relationship is realised by maintaining each other in order that has been outlined by Allah the Lord of the universe, as well as the love and friendship with the nature. The theological awareness in the nature preservation carried out by the indigenous communities foster the harmonisation on how the relation on God, humans and the nature are very important as illustrated in Figure 6 below:

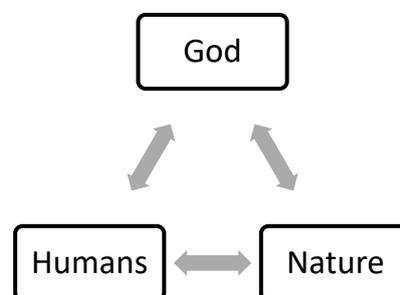


Figure 6: The Relationship between God, humans, and nature

Figure 6 shows that the relationship between God, humans and the nature can be said to be a monotheistic relationship that must be used as a foundation in the local wisdom. In his illustration, Allah is at the top as the creator of humans and the nature (Qur'an, 2:30 & 51:56). The armonious relationship between God, man, and the cosmos are the key to build the civilisation. They believe that the nature can provide many valuable lessons to man. For hundreds of years they still have experienced how the disaster caused by the natural damage but they feel comfortable living in this earth. This reciprocal relationship between man and other creatures (animals and plants, including all abiotic organisms of the natural world) should be based on the concept of justice and kindness/compassion, and not on material and economic interest ([Sayem, 2018](#)). Thus, the local wisdom on the environmental management should refer to a collection of knowledge, practices and beliefs that will develop through the adaptive processes that are handed down from generation to generation through their cultural aspects. The relationship between living things and the surrounding environment is very significant on this case ([Berkes, 1993](#)). This tradition later influences their attitudes and their culture, which is particularly manifested at the forest conservation.

The indigenous people express their culture through their ability to survive in their unique ways of interacting with the natural environment with referring to the ability adapting to the natural environment ([Raciti & Saija, 2018](#)). Meanwhile, the research found that the local wisdom embedded in the indigenous communities are able to respond to global issues in related to the environmental degradation. The local wisdom, which is based on religion and their culture have been managed for years to promote their social solidarity, ecological justice, and environmental awareness as well.



CONCLUSION

This research is focused on the study of the religious reality of the indigenous community in Dukuh Village, West Java, Indonesia, particularly on the local wisdom. Through the observations and the in-depth interviews, this study finds that the local wisdom of indigenous communities was established upon the principles of ancestral wisdom, which means the combination of cultural and Islamic values and the environmental management embedded at the level of the theological awareness. The indigenous communities positioned themselves as a caliph (authority) on earth that govern and manage the natural resources to build the so-called civilisation.

Generally, the indigenous people has been managed to respond to the environmental issues with their religiosity that is based on the local wisdom. They believe in the Islamic values and the cultural values that are brought together into a principle called as ancestral wisdom. The principle has been for hundreds of years on how to manage promoting the social solidarity and the environmental awareness. The religiosity phenomena has embedded in the indigenous people as the complex things but the knowledge enriched to research this subject that can contribute to the various disciplines, especially at the view of Islamic jurisprudence on the environmental issues. In order to enrich the religious knowledge, especially to the one in related to the nature conservation, it is necessary to carry out the collaborative and the interdisciplinary research, where the comprehensive conclusion can be drawn. This study on the local wisdom requires the interdisciplinary approaches on how to figure out the cultural values, such as at the myths, legends, traditions, rituals, architectures, hospitality, and so on. The religious aspect that is based on the local wisdom can be an ideal answer to the environmental issues through providing the conservation model that favours the equality and the social welfare, also to cover the issue of how to harmonise the implementation of an ecologically equitable environment.

LIMITATION AND STUDY FORWARD

What is meant by religion in this study is about the "objective state/event, it means the event that arises the religion is expressed by its adherents at the various expressions, either the theological expressions, the rituals, or the consensus which include among others, the customs, the religious ceremonies, the building of worship, the stories, the beliefs, and the principles that are adhered by the indigenous people". Considering the phenomenon of society that tends to be dynamic, the religious research should involve the other cultural aspects. It is because that, the religion is the most important in cultural aspect. There is no variables in cultural aspect other than the religion, that has very strong implications at the human life. Thus, the religion shapes and the culture.

The right perspective to consider life and to interpret the social reality is very important in how to determine the direction and the orientation for humanity, then, this study sees how to increase the awareness of religious values in their local wisdom to the indigenous people in Indonesia. The phenomenon of religion that is embedded in the indigenous people is a quite complex subject research, but to enrich the knowledge that can contribute to any kinds of various disciplines, especially for the view of Islamic jurisprudence on the environmental issues, it becomes quite interesting.

ACKNOWLEDGEMENT

This research was made possible by the supports of Ministry of Research, Technology and Higher Education of the Republic of Indonesia and Universitas Islam Bandung. I would like to thank Mrs. Dr. Siti Suriani Binti Othman, Senior Lecturer at the program of Communication, The Faculty of Leadership and Management, USIM, for her beneficial comment to this article.

AUTHORS CONTRIBUTION

The authors of this paper have made significant contributions. The first author is the expert in the field of religious studies, has contributed to the religious and social studies. The second author is the expert in the field of legal studies that has contributed to the ecological crime, social and ecological justice, while the third author is the expert in the field of Islamic thought that has contributed to the study of Islam and Sufism.

REFERENCES

1. Abdullah, Mudhofir. (2010). *Al-Quran & konservasi lingkungan: Argumen konservasi lingkungan sebagai tujuan tertinggi syari'ah*. Dian Rakyat.
2. Bass, Bernard M. (1990). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, 18(3), 19-31. [https://doi.org/10.1016/0090-2616\(90\)90061-S](https://doi.org/10.1016/0090-2616(90)90061-S)
3. Berkes, F. (1993). Traditional ecological knowledge in perspective. In J. T. Inglis (Ed.), *Traditional ecological knowledge: Concepts and cases* (pp. 1-10). International Program on Traditional Ecological Knowledge & International Development Centre. <http://library.umac.mo/ebooks/b10756577a.pdf>
4. Bhawuk, D. P. S. (2008). Globalization and indigenous cultures: Homogenization or differentiation?. *International Journal of Intercultural Relations*, 32(4), 305-317. <https://doi.org/10.1016/j.ijintrel.2008.06.002>
5. Bicker, A., Ellen, R., & Parkes, P. (2003). *Indigenous environmental knowledge and its transformations:*

- Critical anthropological perspectives*. Routledge. <https://doi.org/10.4324/9780203479568>
6. Bilal, Malik Gazi. (2017, April 11). *Islamic ecotheology: A religious call to protect ecosystem*. Khaleafa. <http://www.khaleafa.com/khaleafacom/islamic-ecotheology-a-religious-call-to-protect-ecosystem>
 7. Bogdan, R. & Taylor, S. J. (1995). *Introduction to qualitative research methods: a phenomenological approach to the social sciences*. John Willey & Sons, Inc.
 8. Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Sage Publications, Inc.
 9. Dahliani, Ispurwono Soemarno, & Setijanti, Purwanita (2015). Local wisdom in built environment in globalization era. *International Journal of Education and Research*, 3(6), 157-166. <https://www.semanticscholar.org/paper/LOCAL-WISDOM-INBUILT-ENVIRONMENT-IN-GLOBALIZATION-Dahliani/e6fb3fe1cf743e483909d570b3dee4af6b06c419>
 10. de Waal Malefijt, A. (1968). *Religion and culture: An introduction to anthropology of religion*. The Macmillan Company.
 11. Djalaluddin, Muhammad Mawardi. (2015). Pemikiran Abu Ishaq Al-Syatibi dalam Kitab Al-Muwafaqat. *Journal Ad-dakwah*, 4(2), 289-300.
 12. Eddles-Hirsch, K. (2015). Phenomenology and educational research. *International Journal of Advanced Research*, 3(8), 251-260. <http://www.journalijar.com/article/5631/phenomenology-and-educational-research/>
 13. Effendi, Muhammad Rahmat. (2018). The model of forest conservation based on religious values: A case study of indigenous community of Kampung Dukuh. [E-Proceeding]. *Seminar Serantau Pendidikan Tinggi Islam Ke-5 (SeIPTI 2018) Merintis Kampus Barakah: Menuju Ke Arah Kecemerlangan Global Institusi Pendidikan Tinggi Islam Serantau*. 104-117.
 14. Effendi, Muhammad Rahmat, Setiadi, Edi, & HMZ, Nandang. (2018). Religiusitas masyarakat adat Kampung Dukuh Kabupaten Garut Jawa Barat. *Journal INJECT (Interdisciplinary Journal of Communication)*, 3(1), 125. <https://doi.org/10.18326/inject.v3i1.125-146>
 15. Ellen, R., Parkes, P., & Bicker, A. (2005). *Indigeneous (Environmental knowledge and its transformations)*. Harwood Academic Publisher.
 16. Geertz, C. (1973). *The interpretation of cultures*. Basic.
 17. Glock, C. Y. & Stark, R. (1968). *American piety: The nature of religious commitment*. University of California Press.
 18. Liu, Tuz Ming & Chang, Shui Kai. (2019). Changes in local knowledge and its impacts on ecological resources management: The case of flyingfish culture of the Tao in Taiwan. *Marine Policy*, 103, 74-83. <https://doi.org/10.1016/j.marpol.2019.02.031>
 19. Napoli, C., Lemieux, C., & Jorgensen, R. (1990). Induction of a chimeric chalcone synthase gene into petunia results in reversible co-suppression of homologous genes in trans. *Plant Cell*, 2, 279-289. <https://doi.org/10.2307/3869076>
 20. Nasr, S. H. (1994). The nature of man. In W. Chittick (Ed.), *The essential Seyyed Hossien Nasr* (pp. 65-71). World Wisdom.
 21. Pals, D. L. (1996). *Seven theories of religion*. Oxford University Press.
 22. Pesurnay, A. J. (2018). Local wisdom in a new paradigm: Applying system theory to the study of local culture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012037>
 23. Pornpimon, Chusorn, Wallapha, Ariratana, & Prayuth, Chusorn. (2014). Strategy challenges the local wisdom applications sustainability in schools. *Procedia - Social and Behavioral Sciences*, 112, 626-34. <https://doi.org/10.1016/j.sbspro.2014.01.1210>
 24. Raciti, A. & Saija, L. (2018). From ecosystem services to ecological devices: The CoPED Summer school experience in the Simeto River Valley, Italy. *Journal of Urban Management*, 7(3), 161-171. <https://doi.org/10.1016/j.jum.2018.04.005>
 25. Rindarjono, M. G., Ajar, S. B., & Purwanto, W. (2018). Local wisdom in environmental conservation. *IOP Conference Series: Earth and Environmental Science*, 145(1). <https://doi.org/10.1088/1755-1315/145/1/012100>
 26. Saddhono, Kundharu & Pramestuti, Dewi. (2018). Sekar macapat pocung: Study of Religious values based on the local wisdom of javanese culture. *Jurnal El Harakah (Terakreditasi)*, 20(1), 15. <https://doi.org/10.18860/el.v20i1.4724>
 27. Sartini. (2004). Abstract: Kata kunci. *Jurnal Filsafat*, 37(2), 111-120.
 28. Savira, Evi & Tasrin, Krismiyati. (2018). Involvement of local wisdom as a value and an instrument for internalization of public service innovation. *Bisnis & Birokrasi Journal*, 24. <https://doi.org/10.20476/jbb.v24i1.9464>
 29. Sayem, Abu (2018). Islamic teaching and practice of environmental ethics in Bangladesh: A case study. *QUEST: Studies on Religion & Culture in Asia*, 3, 27-28. <https://www.theology.cuhk.edu.hk/quest/index.php/quest/article/view/53>
 30. Schwann, A. (2018). Ecological wisdom: Reclaiming the cultural landscape of the Okanagan Valley. *Journal of Urban Management*, 7(3), 172-80. <https://doi.org/10.1016/j.jum.2018.05.004>



31. Setten, G. & Lein, H. (2019). "We draw on what we know anyway": The meaning and role of local knowledge in natural hazard management. *International Journal of Disaster Risk Reduction*, 38, 101184. <https://doi.org/10.1016/j.ijdrr.2019.101184>
32. Spradley, J. P. (1979). *The ethnographic interview*. Harcourt Brace Jovanovich College Publishers.
33. Sumarmi, Sumarmi. (2015). Local wisdom of Osing community in conserving water resources. *Komunitas: International Journal of Indonesian Society and Culture*, 7(1), 43. <https://doi.org/10.15294/komunitas.v7i1.3429>
34. Thontowi, Jawahir, Nur Rachman, Irfan, Mardiya, Nuzul Qur'aini, & Anindyajati, Titis. (2012). Aktualisasi masyarakat hukum adat (MHA): Perspektif hukum dan keadilan terkait dengan status MHA dan hak-hak konstitusionalnya. *Pusat Penelitian dan Pengkajian Perkara, Pengelolaan Teknologi Informasi dan Komunikasi Mahkamah Konstitusi Republik Indonesia*. 1–165. <https://mkri.id/public/content/infoumum/penelitian/pdf/2-Penelitian%20MHA-upload.pdf>
35. Vitasurya, V. R. (2016). Local wisdom for sustainable development of rural tourism, case on Kalibiru and Lopati Village, province of Daerah Istimewa Yogyakarta. *Procedia - Social and Behavioral Sciences*, 216, 97-108. <https://doi.org/10.1016/j.sbspro.2015.12.014>
36. Wahyudi, Johan, Wikantiyoso, Respati, & Junianto, Junianto. (2018). Architecture of Soko Wolu Adat House in Dusun Cemorsewu - Magetan. *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 10(1). <https://doi.org/10.26905/lw.v10i1.2660>
37. Wendel, M. L. & McLeroy, K. R. (2012). *Ecological approaches*. Oxford Bibliographies. <https://doi.org/10.1093/obo/9780199756797-0037>