



THE ENVIRONMENTAL PRACTICES OF DAYAK LOCAL TRADITION IN KAPUAS HULU DISTRICT

Bibi Suprianto

IAS Foundation Yogyakarta, Indonesia

bibisuprianto78@gmail.com

Zulfikarni Bakri

Center for Religious and Cross-Cultural Studies, Universitas Gadjah Mada, Indonesia

zulfikarni@gmail.com

ABSTRACT

This paper will describe the customary life practices of the Dayak indigenous community located in Kapuas Hulu Regency, West Kalimantan. This paper focuses on traditions carried out by the Dayak Tribe such as the Bapegela' ritual, and Mali Umay which has a relationship between ancestors and customary forests, as well as traditional activities carried out by the local community. This research uses qualitative research with a media and library research approach. The first research result is about the Bapegela ritual performed by the Kantuk Dayak tribe in asking Jubata for help in weighing a problem. The second is through the Mali Umay ritual which aims to preserve fields and plants in the customary forest in order to have a relationship with the ancestors of the Dayak Iban tribe. These indigenous practices create a relationship between Jubata in the preservation of their customary forests.

Keywords: Environmental Practices, Indigenous People, Bapegela' Ritual, Mali Umay, Customary Forest



ABSTRAK

Tulisan ini akan menguraikan tentang praktik kehidupan adat istiadat masyarakat adat Suku Dayak yang terletak di Kabupaten Kapuas Hulu, Kalimantan Barat. Tulisan ini berfokus pada tradisi yang dilakukan oleh Suku Dayak seperti ritual Bapegela', dan Mali Umay yang memiliki hubungan antara leluhur dengan hutan adat, serta kegiatan-kegiatan adat yang dilakukan oleh masyarakat setempat. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan media dan library research. Hasil penelitian pertama adalah mengenai ritual Bapegela yang dilakukan oleh suku Dayak Kantuk dalam meminta bantuan kepada Jubata untuk menimbang suatu masalah. Yang kedua melalui ritual Mali Umay yang bertujuan untuk melestarikan ladang dan tanaman di hutan adat agar memiliki hubungan dengan leluhur suku Dayak Iban. Praktik-praktik masyarakat adat tersebut membuat adanya hubungan antara Jubata dalam pelestarian hutan adat mereka.

Kata Kunci: *Praktik-Praktik Lingkungan, Masyarakat Adat, Ritual Bapegela', Mali Umay, Hutan Adat*

A. INTRODUCTION

Deforestation is an issue that is currently developing globally. This issue becomes problematic for the state in dealing with the natural environment. It is recorded that from 2002-2020, West Kalimantan lost 1.25 million hectares of moist primary forest, which is 36% of the total tree cover loss in the same period, from 2001 to 2020, West Kalimantan lost 3.58Mha of tree cover, equivalent to 26% reduction in tree cover since 2000, and 2.34Gt of CO₂ (Global Forest Watch) emissions. This illustrates that the problem of deforestation has occurred in West Kalimantan. In addition, deforestation is caused by forest fires and excessive development, resulting in flooding that occurs everywhere. In the dry season, West Kalimantan experiences prolonged smog. The smog is caused by forest fires in inland areas. This is not the first case in West Kalimantan. From September to November 2021 it was recorded that Pontianak in West Kalimantan experienced an oxygen crisis due to smog. The crisis resulted in the emergence of esophageal diseases in humans and death in animals, be it orangutans, birds, and other animals. In addition, in November 2021, West Kalimantan was struck by floods that hit various regencies such as Sintang, Melawi, Sekadau, Sanggau, and Kapuas Hulu. The floods resulted in an economic crisis and also a health crisis for the people of those regions. The government, especially President Jokowi, believed that the flooding that occurred in Sintang and its surroundings in West Kalimantan was due to environmental damage in the rain catchment area (CNNIndonesia.com). This case has become a public issue. West Kalimantan is an area famous for its vast forests. The process of flooding occurs when water overflows the earth's surface due to high rainfall. In addition, flooding occurs due to excessive deforestation so that there is no gradual forest preservation which results in the destruction of natural ecosystems in the forest. The high rate of deforestation every year will



cause a massive loss of forest land which hurts environmental sustainability and social life, which can have direct and negative effects on the future (Wahyuni & Suranto 2021, p.150). So, there is a need for forest management in the areas of West Kalimantan so that in the future the community will not experience flooding again due to forest damage.

In the case of ecology, nature is a place where the damage is very visible. Indonesia is a country that has natural damage caused by irresponsible humans, while the rulers of wealth expand the damage only to improve industry and politics. Scholars struggle with the fear of political uncertainty, sentimental, existential no longer represents a problem environment on a management scale, but rather at an extraordinary crisis” (Gade, 2019, p.2). Such as forest fires, killing orangutans as well as illegal logging, and the development of oil palm plantations that destroy natural ecosystems. This has been researched by Ford director of Greenpeace, 2014 in a video entitled “Years of Living Dangerously”. (25:32) saying that within 50 years the forest has been exploited commercially. Why does this happen? In Indonesia, there are two possibilities: politics and business. Of course, this case has become the biggest problem for nature and has fatal consequences for the future of living things in the world. Then why do political rulers want to play a role for their interests without looking at nature and the surrounding environment? Nasr (2014, p.19) describes being driven by the elusive dream of economic progress, perceived as an end in itself. In the end, it will harm the natural surroundings. Indigenous peoples have customary forests that function to protect nature and also grow ecosystems of natural resources that are indispensable for humans and the earth. The practice of indigenous peoples in the local traditions of the Dayak tribe, Kapuas Hulu Regency, West Kalimantan is a theme that should be in the spotlight for the Republic of Indonesia. West Kalimantan in general as an archipelago region of Borneo has local wisdom and natural wealth around it. Customary traditions are one of the local wisdoms possessed by indigenous peoples to maintain their beliefs in life. In addition, the life of indigenous peoples makes a local religious view of how they accept and believe in the community's practice of Bapegela' as a nature protection ritual and the Mali Umay ritual as a ritual to ask for fertility in plants. In the life system of indigenous peoples in the local area of West Kalimantan, first, they do not recognize, but have and maintain the customs of the local area. These customs have the concept of life in the community to comply with and carry out activities under the concept of life approved by indigenous peoples. Second, the indigenous people of West Kalimantan have customary territories such as local culture and also customary law which becomes local regional regulations. Third, the practice of indigenous peoples' life has not been studied in depth by experts.

These three facts encourage the author to conduct research that aims to introduce the practical life of indigenous people which is becoming a public issue for the preservation of customary forests and protecting nature in West Kalimantan, Kapuas Hulu Regency. This research takes issues that develop from local communities to the global scale. Among the issues that developed, there was customary land concerning the Dayak community carried out by the people of Kapuas Hulu Regency, which became a problem solver in overcoming a denuded forest through preservation and relations with customary forests and indigenous peoples in the West Kalimantan area. This paper describes three of

the issues that become the concept of the life of the indigenous people in Kapuas Hulu Regency, West Kalimantan. In particular, this paper describes the life of the Kantuk Dayak and Iban Dayak people in the local community who are residents. The first is the Bapegela tradition which should be a serious study for the general public. The Bapegela' tradition has ancestral values that can be symbolic of indigenous peoples believing in the existence of life outside of this world and other realms. The practice of ancestral societies has a relationship between nature and humans. In practice the ritual is always done by reading prayers and offering food to nature. Furthermore, the issues of the practice of Mali Umay lead to an analysis of state policies in recognizing the culture and views of indigenous peoples in conserving customary fields and forests. The Bapegela' and Mali Umay traditions can also be understood as an ancestral ritual that has become hereditary for the Dayak community. Second, the issues of customary forest that are developing in Kapuas Hulu Regency, West Kalimantan include the impact of forest destruction. These issues become a polemic for the community and the state to solve regional problems. In addition, customary forests are local community forests that cannot be linked to government regulations. This forest is the lifeblood of the people of Kapuas Hulu Regency, West Kalimantan, in addition to finding their source of life and preventing floods and other natural disasters. These issues become a report for the Indonesian state to protect against natural problems such as climate change and global warming in the area. These issues are central issues for the state so that the government can provide a revitalization of natural life and reforestation of damaged forests due to deforestation.

If we know nature, religion, and science are interrelated things, we will know the relationship and reciprocity between nature and humans. Central to organic theory is the identification of nature, especially the earth, with its nurturing mother as a benevolent woman who provides for the needs of mankind in an ordered and the planned universe (Merchant, 1983,p.2). Nature is the best facility for humans created by the God of the Universe. So, humans need to understand how religion, environment, and science are interconnected with one another. There are three important issues related to local customary forests such as the conservative area of Kapuas Hulu Regency, West Kalimantan and has always been the study of scholars globally. In addition, the solution for indigenous peoples is an effort to conserve forests. Customary forests are a guideline for indigenous peoples in social life and looking for necessities of life. The author wants to raise an article title, namely the "Practice of Indigenous Peoples in Local Traditions of the Dayak Tribe in the Relationship of Preserving Customary Forests in Kapuas Hulu Regency, West Kalimantan." The purpose of writing this article is to provide a solution for the Indonesian people or nation to understand the relationship between indigenous peoples and the rituals they have as a cosmology to protect nature and the local environment. This research uses qualitative research with a media and library research approach. The Bapegela' ritual and Mali Umay are a ritual that has a positive impact on the natural environment. This article aims to provide the idea that the practice of indigenous people's lives in the local traditions of the Dayak tribe concern the preservation of customary forests.



B. INDIGENOUS RELIGION PEOPLES OF DAYAK

Indigenous peoples of Dayak have religious beliefs in ancestral spirits. Religion and belief in ancestors were born from among indigenous peoples who have a relationship between humans and the unseen world. This is in line with the explanation of Maarif (2019, p.110) who said when human (culture) relates to God (the supernatural) who is essentially more powerful, the kind of relationship is “worship”. They are objects as opposed to subjects, the capacity of human beings. The kind of relationship between human and natural beings is preservation or exploitation for humans' interests. The relationship between humans and nature is a cosmology of life that influences each other between humans and the environment or the supernatural. For example, the Bapegela' ritual was carried out by the Dayak tribe to maintain ancestral traditions and even protect customary forests with tribal rituals by asking Jubata (the liaison between God's people) through life practices. The paradigm was born when they recognized that religion is a symbolic belief that not only has a relationship to God but also has a relationship between humans and the unseen world. Maarif (2019) said that occult religion is the domain of spirits or invisible beings which are mostly polished with the supernatural, including gods or God. This is in line with what Masuzawa (2005, p.39) said which is that change has always been a characteristic of living religions because religion is not an abstraction, rather it has vital meaning because it is deeply rooted in moving processes in people's lives. One of the religious lives in the local area of Kapuas Hulu Regency is about traditional practices and life that contact ancestral spirits as religious rituals.

Religion is best taught academically and interpreted publicly by developing empathy techniques that enable students to gain an in-depth understanding of the concrete experiences of members of society whose shared cultural values and symbols differ from their own (Cotter & Robertson, 2016). When looking at religion, the basic science that must be considered is the social scope of religion. In anthropology, as well as social anthropology, what practitioners do is ethnography, and in understanding what ethnography is, a start can be made to understand what anthropological analysis is as a form of knowledge (Geertz, 1973, p.6). The religious paradigm provides a branch of science in the anthropology of life such as the development and understanding of religion that has various disciplines in religious traditions. The view of religion and belief in ancestors provides an understanding of the beliefs held by everyone.

The phenomena that occur in indigenous peoples such as religious rituals related to local ancestors make each religion unique. This is what we call the Indigenous religion paradigm which is related to the relationship between humans and the supernatural. Religious views are one form where we have to look at the human environment that has religion and has a local culture that they continue to maintain in their religious and social life. Religion cannot reasonably be considered a valid analytical category because it does not select the typical cross-cultural aspects of human life (Fitzgerald, 2003, p.3). Religion and culture have a relationship that affects each other's life in society. Fitzgerald's (2003, p.6) states that what a person has is a very complex matter of contextual hermeneutics. When a person can only understand religion in a contextual way, then he can only claim the life of society with an animistic

understanding without in-depth interpretation of religious theories. This will harm religious scholarship itself so that many people will experience arrogance in understanding religion. On the one hand, contextual hermeneutics is needed by a scientist, but hermeneutics also has an understanding capacity that must have a strong foundation and basis for understanding religion. Paradigm in religion in the world is one of the branches of science that must have scientific qualities that are indispensable for the public.

West Kalimantan has indigenous peoples of the Dayak and Malay tribes who live in local areas such as Kapuas Hulu Regency. In addition, the indigenous people of the Kapuas Hulu district are people who believe in local traditional rituals and have a religious label as an identity. For example, the Kantuk Dayak tribe in Kedamin, Kapuas Hulu Regency is a Christian community by identity. Prosojo, (2017, p. 427) said that there are many Dayak tribes who are still affiliated with the religion of their ancestors as well as with Christianity and Islam. It is widely known that although the Dayak people in West Kalimantan have adhered to religions originating from outside, such as Christianity (Catholicism and Protestantism) and Islam, they still practice and preserve local culture or ancestral religion and customs as their way of life (Tanggok & Rifqi, 2021, p. 13). This means that religion cannot change a tribe that has been symbolized in a cultural and community environment. In addition, the indigenous people in Kedamin, Kapuas Hulu Regency also have traditional rituals that they always believe in their relationship with nature. The Dayak tribe of Kapuas Hulu Regency is one of the tribes in West Kalimantan that still maintains a ritual that connects itself to the unseen world. This event is usually carried out by indigenous peoples who have customs in their environment. The flow of belief in indigenous peoples is a symbol for them to get closer to God Almighty. Religion cannot reasonably be considered a valid analytical category because it does not select the typical cross-cultural aspects of human life (Fitzgerald, 2003, p.3). Religion and culture have a relationship that affects each other's life in society. This means that the life of indigenous peoples has a concept for the belief that they believe in as a ritual of life closer to God and the Universe.

C. THE TRADITION OF BAPEGELA' IN KANTUK DAYAK TRIBE

Bapagela' is one of the indigenous people's rituals that is still carried out by the Kantuk Dayak tribe. The purpose of the Bapagela' ritual is to weigh a problem (Suprianto, 2021). This ritual is usually carried out when indigenous peoples have problems regarding customary disputed lands, so that this ritual becomes hereditary for the local community. In addition, this ritual has meaning that they understand as a cosmological life between humans and the unseen world. The meaning in the tradition of the Kantuk Dayak (especially) and Dayak (generally) is before they open the forest and the fields, they say their gratitude for the harvest, and if they feel threatened by something usually a Bapagela' ritual is held.

The purpose of the Bapagela' Ritual is to ask that unwanted things happen to resolve land disputes in disputed locations (fights and murders), to be protected from harm, and to ask permission from Petara (Jubata), the spirit



of the parents who own and are the first to cultivate the forest in that location, to guide and accompany them to be safe and live a long life (Suprianto, 2021). The relationship between the Dayak tribe and their ancestors has a connection that can connect prayer and protection to nature to protect their customary land. In line with theory of Northcott, (2020, p.1) that these lands are assigned to indigenous peoples whose ancestral religion, and land rights, are not recognized in Indonesian law. This ritual has become part of the life of indigenous peoples who have religion and believe in ancestral spirits which is a social approach to establish a good relationship between humans, the environment, and the unseen world.

D. THE RITUAL OF MALI UMay IN PRESERVING INDIGENOUS FOREST

The Mali Umay ritual is an indigenous practice in preserving customary forests in Kapuas Hulu Regency. Customary forests are conservative forests owned by indigenous peoples. Ahmad Nasir, the former regent of Kapuas Hulu district, acknowledged the existence of forests through regional regulation no 13 of 2018 which states in article 5 regarding customary forest rights that indigenous peoples have the right to: 1) Collect customary forest products to their daily needs; 2) Perform customary forest management based on applicable customary law and do not conflict with statutory regulations; 3) Get empowerment to improve welfare; 4) Obtain compensation due to loss of access to the surrounding customary forest as employment opportunities to meet their daily needs; and 5) Obtaining the compensation as referred to in no 4 by considering aspects of feasibility, propriety, fairness and not contradicting the laws and regulations (Perda no 13 of 2018). Meanwhile, in the regulation of the Minister of the Environment and Forestry concerning customary forests and private forests, it is explained in chapter 1 article 1 that: 1) Forest is an ecosystem unit in the form of a stretch of land containing biological natural resources which is dominated by trees in their natural environment, which cannot be separated from one another; 2) Forest area is a certain area determined by the government to maintain its existence as permanent forest; 3) State forest is forest located on land that is not encumbered with on land; 4) Customary forest is forest located within the territory of customary law communities; 5) Private forest is forest located on land that is encumbered with land rights; 6) Forest utilization is an activity to utilize forest area, utilize timber and non-timber forest products optimally and fairly for the welfare of the community while maintaining its sustainability; 7) Community Customary Law, hereinafter abbreviated as MHA, is a group people who have lived in certain geographic areas for generations because of ties to ancestral origins, a strong relationship with the environment, as well as a value system that determines economic, political, social and legal institutions, 8) Customary territory is customary land in the form of land, water, and/or waters along with the natural resources that exist above them with certain limits, are owned and utilized and preserved from generation to generation and in a sustainable manner to meet the needs of people's lives obtained through inheritance from their ancestors or

ownership claims in the form of ulayat land or customary forest (Permen LKH, 2020).

The Mali Umay ritual is always performed by the Iban Dayak indigenous people in Embaloh Hulu, Kapuas Hulu Regency, West Kalimantan. The goal is to get rid of pests and diseases that exist in the fields and make the pests that come run to empty land so that they can enjoy the rice harvest they have preserved. This case is similar to the theory in 1962 Rachel Carson's book entitled *Malaria and Silent Spring*. This book became controversial for Americans because at that time the Malaria epidemic attacked America and insects became a problem that created diseases and damaged farmers' crops. So, Americans use pesticides to kill harmful insect chains. In the 44:48 minute video "Rachel Carson (Silent Spring) (Mermaid, 2018) Documentary" she argues that "chemicals are the sinister and little-recognized partner of radiation in changing the very nature". Of course, these pesticides harm nature and society. Rachel Carson said that chemicals sprayed on croplands or forests or gardens lie long in the soil, entering into living organisms, passing from one to another in the chain of the poisoning and death (Carson, 1960). This means that the impact is not only on deadly insects but also humans and the nature around them. In the Mali Umay ritual, we find that indigenous people do not use pesticides to kill pests in the fields but use ritual practices that protect plants in nature. These practices can be revitalized in the lives of local people to increase natural resources and protect the environment naturally.

The practices of indigenous peoples in the Mali Umay tradition of the Dayak Iban tribe begin with the steps to find wood in the customary forest as depicted in the film "Mali Umai-a Dayak Iban ritual" (2019). It explained that this ritual starts with one of the elders of the longhouse, deep in the jungle searching for the majestic call of the White-rumped shama or locally known as the Murai Batu. This tradition is called "Baburung", and only after they have finished Baburung, can they start "Mali Umai", an Iban ceremony that is done so that Iban crops are freed from pests.

The Iban People of Sungai Utik will then carve sculptures that are made to resemble humans. A pair of husband and wife is called the "Induk", but they also make the children of the Induk which are called the "Anak" that are based on the number of fields that will be planted in the current planting season. The night after the Agum is finished it is given to the person that will plant it in their field. Then it will be dressed in clothes and fed a mixture of an Iban dish in preparation for the day after where it will be planted by the very same person that has dressed it.

The morning after the Agum is dressed, the whole village comes together to bless the Agum using the "Kayu Burung" that they collected after hearing the call of the Murai Batu during Baburung. Afterward, they use the Kayu Burung along with a chicken that has been beheaded to sweep their field during which they also collect all the pests that are in the area such as grasshoppers and many other types of the pest as they sweep. Then they put in a bamboo and burn it while they "Besampi", the Iban equivalent of praying, and only after that is done can they finally plant the Agum in the field next to the previous years Agum in hopes that it will protect their field from any dangers, may it be from flooding, pest, forest fire, or anything that may harm the crops.



In the Mali Umay ritual, they gather in the forest to read prayers and perform the rituals they have prepared in the tradition of the Iban Dayak tribe. One of the prayers they asked was to free the land from all-natural disasters, meaning that the relationship of indigenous peoples in preserving customary forests is very important for the life and future of nature so that there is a connection between humans, nature, and God to protect the environment from damage. On the other hand, the wilderness has become a place of a new harmony between human habitation and wild species (Northcott, 2015, p.113). Humans can provide harmony in life for nature and the environment through simple rituals that connect humans and nature.

E. RELATIONSHIP BETWEEN RELIGION AND ECOLOGY

Religion and ecology are interrelated devices of life. Merchant (1817, p.4) says the center of organic theory is the identification of nature, especially the earth. Ecology generates a new sense of right and wrong in earth communities, which Leopold calls the 'soil ethic': "something is right" according to him "when it tends to preserve the integrity, stability, and beauty of the biotic community (Northcott, 2015, p. 71)." The relationship between religion and ecology has a relationship in life. Local traditions in the Kantuk and Iban Dayak tribes are one of the rituals that have aspects of religious values through prayers, rituals, and practices of indigenous peoples to protect nature. Religion is the key to all aspects of the rituals carried out to convey messages and prayers to the Creator.

In the rituals of Bapegela' and Mali Umay, religion is something that cannot be measured or compared. The term is called Religion as *sui generis*. In line with this, Eliade (1957, p. 22) reveals that for profane experience, on the other hand, space is homogeneous and neutral; there are no gaps that qualitatively distinguish the various parts of the mass. Religion and ecology occur when people who understand religious teachings then practice these rituals in the natural environment. Eliade reveals the phenomenology of life in a world that has ritual orientations and construction of sacred spaces. In this case, religion is a symbol that makes humans always obey their God who has no size or limit. Like what Max Weber said, which more specifically specified a religious approach, it could be done through experience or social life (Weber, 1992, p. 1). When humans get closer to God, of course, there will be activities in humans who are obedient to the Creator and relationships with humans and nature. In this aspect, Eliade's theory provides an assessment in the phenomenological aspects of human life that the manifestation of the sacred ontologically founds the world (Eliade, 1957, p.21) Religion has become a symbol in life.

If we look at every religion, the majority of religious communities have a strong social role in religion. On the one hand, it is cognate with "human" reminding us (as does the relationship of the Hebrew Adamah, earth, to Adam, man) of humanity's "natural nature," of what humanity has in common with all living things (Rappaport, 1999, p. 406). For example, the relationship between humans and the natural environment such as the activities of indigenous peoples who are affiliated with the Catholic religion in their traditional practices to protect their customary forests. Rituals such as Bapegela' and Mali Umay have a relationship between religion and natural ecology. The relationship

between religion and ecology includes various phenomenology of natural destruction. The role of religion is one of the rituals of life that can provide social solutions such as denuded forests, forest fires, erosion, floods, and landslides that cause climate change and global warming to occur. This is because the relationship between religion and ecology has a much-needed role in the problems of global issues.

F. CONCLUSION

When bare land becomes a public problem, Indigenous people of the Dayak tribe of Kapuas Hulu Regency have ancestral rituals that can help nature balance life. The practice of Indigenous peoples in local traditions of the Dayak Tribe is one of the life practices that have a ritual of life with the preservation of customary forests in Kapuas Hulu Regency, West Kalimantan. The practice has symbols in the form of prayers and celebrations of indigenous peoples in their relationship with ancestors and the unseen world. This is one of the theories of cosmology that has a relationship between humans and the supernatural.

The oxygen crisis and forests can harm the natural environment such as crop failure and also damage to planting land which results in reduced economy and human resources. The three Dayak life practices can help the environmental crisis. First, the Bapegela' tradition has rituals to convey messages to God and the ancestral spirits who always live side by side with them. This tradition is carried out to consider a problem that occurs in the Dayak tribe such as the customary land dispute. Second, the Mali Umay ritual of the Iban Dayak tribe aims to pray to God so that their customary lands and lands are protected from evil pests that make their crops fail and damage their plants. This practice is carried out by the Iban Dayak indigenous people in the customary forest. Meanwhile, the third ritual of Minta' Ari' also has the same practice and purpose. The Minta' Ari' ritual was carried out to ask God for protection and it was a hot day because the condition of the Kapuas Hulu Regency at that time was flooded and the land they owned was difficult to harvest.

These three traditions provide a relationship between religious rituals and ecology in customary forests that can have a positive impact on nature and also provide social value to the community so that they always protect nature that has been damaged by human hands. This ritual is based on the agreement of indigenous peoples in carrying out traditions that have been practiced by their ancestors. They believe that on the side of their life there is an ancestral spirit that coexists with them, so that makes them have to perform this ritual and also carry it out according to the provisions and standards of the ritual. If these indigenous peoples do not carry out existing practices, in their view the natural environment will be disturbed, and evil spirits may threaten their lives and also their economy. This concept illustrates that humans and nature must have a strong relationship to achieve a peaceful life. Because in essence, religion has a belief to give each other the relationship between humans and nature. In this tradition, it has become an illustration for us to provide solutions to overcome denuded forests and also to preserve customary forests as the lungs of the earth. This culture must be maintained so that future generations can have a sense of love for the nature and culture that they already have and use it



according to the needs and balances of nature and human life. This tradition illustrates the revolution of life that is cultured and based on local wisdom can help and protect the environment.

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