



A STUDY OF HISTORICAL VALUES TOWARD ECOLOGICAL CONSERVATION IN MUSLIM COMMUNITIES

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ABSTRACT

This research is motivated by issues related to ecological problems such as natural disasters, climate change, ecology, pollution and global warming today are the most important studies in the academic environment, environmental activists and state institutions. Through a historical approach, this qualitative study aims to highlight local wisdom-based environmental conservation patterns in the Sanghiang Site area, Majalengka Regency, West Java Province. Data were collected through documentation techniques, and data were analyzed using this analysis. The results of the study concluded that historically, efforts to preserve the local wisdom-based environment in the Sanghiang Site area cannot be separated from historical value, sacredness, and conservation. This conclusion can be seen in various aspects, including the dissemination of historical values in several places in the area. Then, the embedding of sacred titles in places that have historical value, and the installation of writings about the prohibition of activities that damage forests and trees. This research contributes to the importance of historical, cultural and religious values in ecological conservation.

Keyword: History, Conservation, Sanghiang Site, Majalengka

A. Introduction

Various environmental issues today are widely discussed and become one of the most important studies, both in the academic environment, environmental activists, and state institutions. However, not many results of environmental studies are realized seriously and intensely, most of them only stop at discussions but without any sustainability.

The occurrence of disaster itself does not occur solely as a natural phenomenon. Disasters occur as a cycle of cause and effect. We can see how environmental issues and natural disasters are widely reported in the media, ranging from issues of climate change, ecology, pollution, global warming and environmental issues themselves. In the context of Indonesia, as many other countries also have the same concerns about the importance of environmental conservation (Andi Najemi, & Mohamad Ra, 2024).

Indonesia, as well as many other developing countries, is trying to make the case that the integrity of protected areas cannot be maintained without providing a source of livelihood for local people whose survival depends on natural resources. In this context, to monitor the needs of local people in their efforts to conserve nature, new approaches have been developed, such as Integrated Conservation and Development projects or Integrated Protected Areas. In this case, it is better to pay attention not only to the biophysical aspects, but also to the social, economic and cultural aspects of local communities, including the implementation of the preservation of sacred areas. Issues related to the preservation of sacred, sacred and or sacred areas in relation to nature conservation have received UNESCO's attention by appointing them as Biosphere Reserve areas (Suparmini et al., 2013).

The focus of this research is to identify the historical value analysis of local wisdom-based environmental conservation measures in the middle of the Muslim community in the Sanghiang Site Area of Majalengka Regency. This research is a type of qualitative research in the form of a literature review. This research approach uses a historical approach. Primary data is in the form of various scientific literature that discusses the development of environmental conservation in the Sanghiang Site area of Majalengka district. Meanwhile, secondary data uses various scientific literature that has a correlation with the focus of the discussion. Documentation techniques are used in extracting research data, and data analysis uses reduction, presentation, and conclusion drawing.

Previous research that is relevant to the focus of the research, including research conducted by Revi Ilahi who succeeded in revealing the moral values contained in the folklore of the Sangiang Site including aspects of the value of human relations with themselves. Then, human relations with other humans in the social sphere including their relationship with the natural environment. Furthermore, human relations with God (Illahi, 2023).

In contrast to the research above, the focus of this research is to conduct a historical analysis of environmental conservation measures in the middle of the Muslim community in the Sanghiang Site Area, Majalengka Regency. This research is urgent because efforts to protect and preserve forests have long been recognized by some indigenous peoples in Indonesia. In this context, theoretically and praxis, it is important to have literacy that supports the role of this culture as a form of local wisdom-based conservation.

B. The Urgency of Historical Approach in Islamic Studies

The historical approach is a method that has its own characteristics. He is a tool or tools to examine and or study Religion by parsing the historicity of the place, time, object, background and actors of an important event. This means that this historical approach can see what actually happened, where, what caused it, and who was involved in a historical event of Religion, even though it was in the past. The historical approach can explain from upstream to downstream, how an event that is happening now is related to events in the past. A historical approach is needed to understand religion, because religion itself descends in a situation and social conditions of society that are different and concretely linked between the two, social situations and conditions (Rokhzi, 2015).

The author will not explain how the word history appears by climbing up and down as well as the origin of the word, etymology and terminology of history, but that history or in this case history as an approach method is a way of seeing or the academic world calls it a paradigm, a paradigm for seeing various kinds of events that occur in religion. That way the historical approach can be interpreted as the point of view of the object of study to be studied scientifically based on its history or history. Of course he also has his own urgency as a method and or paradigm. Urgency as well as functions that can be identified: Recreative which emphasizes efforts to foster a sense of pleasure to learn and write. Inspirational is a process of strengthening identity after studying history, quoting from C.P Hill in Mochammad Afroni's "Historical Approach in Islamic Studies", that by doing so one can foster curiosity about the struggles of predecessors. Instructive he can play a role in efforts to convey knowledge and skills to learning subjects. Finally, educative history can be used as a lesson in daily life (Afroni, 2019).

Furthermore, the historical approach is very relevant in examining sources that contain information about the past and are carried out systematically, so that it is an approach that in Islamic studies is a conscious and systematic effort to understand and discuss in depth about matters related to Islam, both in nature related to teachings, history, religious practices in everyday life. This approach has a vision of goals, one of which is to determine the core character of religion by examining classical sources before they are interfered with (Kartini et al., 2023).

Therefore, the information obtained is information that has a certain basis and foundation that is historically valid.

The validity of information on the value of religious values can be obtained if the method used is appropriate, such as the historical approach in Islamic studies or studies. Where according to Afiqu Adib in *Efforts to Dialogue Normative and Historical Approaches in Islamic Studies* that in principle, the historical approach shows that Islamic law or Islamic normative values can always be updated, because the understanding of Islamic law is a product of the thoughts of scholars that arise due to social construction. Islam in this historical level will always be dynamic and create new perspectives that can be used to live in all different universes (Adib, 2022). We can see that there are elements of time, place, and who lived at that time with the existing social context and hierarchy. This is where the historical approach works on objects.

C. The Islamic Ecological Paradigm

There is no doubt that many countries are facing the ecological crisis as a complex social issue (Acim & Suharti, 2023). In the Indonesian context, modern Islamic movements, such as Islamic organizations, also respond to various issues of ecological problems with the ecological paradigm they carry. Apart from this, humans are the most important actors in their development as creators of civilization and history on earth, in Islamic theology itself sees humans created and sent as leaders on earth.

However, in its development, human civilization does not always run neatly and friendly, historical records related to the environment note that there are several phases in its development, namely prehistoric times, early civilization, industrial revolution and modern era with various impacts produced at each time. These impacts are created by human activities. Climate change, pollution, resource conflicts and others. On the other hand, it is clearly believed and realized that Allah sent humans to the face of the Earth as none other than the Caliph on earth with the meaning as the executor of the continuity of civilization. The sustainability of civilization needs to be interpreted as the sustainability of life based on the value of preservation, sustainable nature, sustainable environment, and sustainable life itself. In this case fundamental changes related to relationships and ethics towards the environment are inevitable, the view of environmental cosmology must carry the spirit of preserving nature, preserving the environment and preserving life or caring, not an attitude that actually exploits nature which will actually damage the elements to the existence of the sustainability of human life (Rambe et al., 2021).

In response to environmental degradation, Muslims around the world have developed Islam and Eco-Theology (Wisjen, & Anshori, 2023). Islam itself has explicitly and clearly mentioned through Surah Al-Rum : 41 that "There is destruction on land and sea because of the deeds of men; Allah wills that they

should taste some of the consequences of their deeds, so that they may return (to the right path)". This verse is very clear when faced with the conditions that occur today, how then damage on land and in the sea has appeared as a result of human activity. Take for example the noisy pollution, air pollution due to the massive use of fossil fuels in vehicles, not only that, for example the smoke of industrial factories. Not a few industry players dispose of production waste in clean waterways. Likewise with damage in the sea, damage to marine ecosystems occurs because of human activities whose source is pollution, especially excessive exploitation.

As a caliph on earth, in Islam there are things that need to be a compass and direction to preserve the environment, namely science. As a creature created-accompanied by cognitive abilities by God in the form of reason, it must be able to provide the creation of a high and noble culture by means of science. The source of science itself is none other than Allah as the source of all sources, the almighty of all almighty. Therefore, as a Caliph, humans are responsible for the sustainability of civilization in the sense of maintaining and caring for the environment on the basis of science and knowledge. Furthermore, the balance and sustainability of the human environment is the key to prosperity. Life stability requires balance and sustainability in all areas of material nature and those related to, for example, the human soul, mind, emotions, passions and feelings. Islam itself in the literature of the Qur'an and hadith verses demands balance in terms of the balance of all aspects of human life that intersect directly with the environment.

Balance can be created if we can focus on actualizing the values or signs and or moral ethics of Religion in life. These ethical signs and morals can be a reference in formulating a set of policies related to preserving and managing the environment. The signs and moral ethics include: the universe and its contents belong to God, the creation of nature is nothing but for the welfare of mankind, the universe as a mandate from God, no waste is allowed, the management of nature is accounted for by humans as caliphs on earth. All of these signs are the basic and fundamental principles of Islam in managing the environment, academic terminology calls it tawhid or God is seen as the owner and maintainer of the universe (Rambe et al., 2021). As the green Islamic movement as an environmental conservation movement (Jannah, 2024). In this context, the ideal relationship between humans, God and the environment is expected to save and protect the natural environment (Febriani et al., 2023).

D. The Role of Historical Values as the Basis of Ecological Conservation Paradigm in the Sanghiang Site Area

The ecological crisis can be seen as one of the crucial problems in the life of modern society (Lohlker, 2024). Therefore, awareness of the importance of preserving the environment is a collective task (Fatoni, 2024). This necessitates

the importance of environmental ethics as a moral framework to address ecological challenges in a sustainable manner (Basri dkk., 2024). If the problem of natural destruction is correlated with religious values as a basic basis for conservation, it also requires other approach components (Umar Faruq et al., 2023). In this context, Islamic theology requires the importance of a philosophical basis for environmental conservation. In addition, the importance of a set of Islamic laws as an instruction of the obligation to be active in the implementation of the praxis of protecting the environment for the realization of the benefits of a broad life for mankind (Latif et al., 2023).

The existence of the Sanghiang Site, which is the object of this study, is located in Sangiang Village, Banjaran sub-district, Majalengka district, West Java Province, apart from being a protected area under the Mount Ciremai National Park, it is also a tourist attraction area. The area of Sanghiang Site is 14 hectares of lake and 105 hectares of dense forest. In this area we can find trees and plants with hundreds of years old and rare. The sustainability of this area is well maintained. The green trees and dense forests and the blue water of the Sanghiang Site lake make visitors seem to be constantly spoiled by nature, the beauty of nature and the cool air make visitors want to linger in the Sanghiang Site area and are reluctant to go home. This area by the Directorate General of Conservation of Natural Resources and Ecosystems. The Ministry of Environment is designated as a tropical rainforest area that holds a lot of natural resource potential.

Apart from its natural beauty and coolness, this site by the local population is sacred or sacralized because it has historical value. In fact, not only the Sanghiang Site in the form of a lake is sacred, but several places that are still included in the Sanghiang Site area, such as a tomb that has become a legendary story, because under the tomb has been buried a Sunan known as Sunan Parung. Sunan Parung himself was said to be the King during the Talaga Manggung Kingdom. There is a legendary story about an event that caused the death of Prabu Talaga Manggung and the disappearance of the Talaga Manggung Kingdom.

In the 10th century, there was a Talaga kingdom with its first king, Sudayasa, who later died and was replaced by his son Raden Suryadewata, known as Prabu Talaga Manggung. Prabu Talaga Manggung had two sons, one male and the other female. Raden Pangluruh and Ratu Dewi Simbar Kencana. Because Raden Pangluruh was interested in mysticism, he finally got permission to go to meditate on a mountain.

At one time there came a gallant and mighty young man of Palembang (Srivijaya) descent, named Palembanggunung who was traveling to face and serve the sunan of Talaga Manggung. In his servitude to sunan Talaga Manggung he showed his intelligence and high virtue, even very respectful. Gradually, he was made Patih by the King. Finally, because the King was interested in his actions and behavior, he was appointed as a son-in-law married to his daughter, Ratu Mas

Simbar Kencana. Subsequently, because he was now the King's son-in-law, the King handed over power to him and the sunan was told to build a palace in Walangsui in order to be free to rule and cultivate and settle down in a household. This was also because Sunan Talaga Manggung felt that he was no longer able to manage the country due to his old age. After being trusted by his father-in-law, Patih Palembanggunung was also obeyed by his people, the thought arose to kill his father-in-law, sunan Talaga Manggung. His intention was to gain full control of the kingdom (Alfaridi, R. R, 2017).

After thinking carefully about the intention to kill sunan Talaga Manggung, he finally carried out his intention but did not kill with his own hands, but through the minister of the palace jero, Centang Barang, which had previously been planned and the minister of the palace jero was lured with a promotion, not thinking long the minister of the jero shouted and was willing to do it. One morning when sunan Talaga Manggung just woke up from sleep and he then walked towards the latrine, from a dark place he was stalked out by Centang Berang who then launched his action by stabbing the heirloom kris on the left waist which resulted in helplessness and death. Immediately after the action, Centang Berang ran away and was hunted down by the guards. After receiving the news, Palembanggunung went to see him, but when he arrived there the palace was lost with all its contents transformed into a situ which is now called Situ Sanghiang Talaga after the palace was lost. Patih Palembanggunung was appointed king. But as smartly as the trunk is covered, the smell is also smelled. Finally, the incident was known and revealed by his own wife, Ratu Mas Dewi Simbar Kencana, that her father's death was the result of her husband's actions. After the revelation, Ratu Mas Dewi Simbar Kencana made up his mind to avenge his father's death to his husband. Suatu ketika saat Patih Palembanggunung tidur digoroklah lehernya dengan menggunakan tusuk konde Ratu Mas Dewi Simbar Kencana dan mati saat itu juga. Setelah meninggalnya Palembanggunung suaminya, Ratu Dewi Simbar Kencana menikah lagi dengan Raden Kusumalaya keturunan Galuh dan memiliki anak Sunan Parung, yang dikemudian hari menjadi diserahi untuk memimpin Kerajaan (Alfaridi, R. R, 2017).

Upon the death of Patih Palembanggunung, the kingdom was immediately taken over and Raden Pangluruh was appointed, who had just returned from asceticism. Raden Pangluruh was shocked by the news of his father's death after being told by Ratu Mas Dewi Simbar. Then what happened next was Raden Pangluruh asked his brother Ratu Mas Dewi Simbar to continue the government and he Raden Pangluruh would follow his father by asking some of his bodyguards to go to the Sanghiang site and after arriving there he went down to the Sanghiang site and disappeared along with his bodyguards. Then it is believed by the local community in the Sanghiang Site area, that the various kinds of fresh fish in the

Sanghiang Site Lake are the incarnation of royal soldiers who are sacred and sacred, not to be fished. It needs to be maintained and preserved.

Worship buildings that have sacred values are determined from religious values, cultural backgrounds, symbolization and spiritual goals, because buildings that have sacred values will be emitted in places that are built to produce meaning from symbols and ritual accommodation in the belief system adopted by the local community (Marwoto, 2014). In this regard, this study wants to discuss one of the places or sites that are visited by the wider community and sacred and how to protect the environment, especially preserving trees or forests based on local wisdom at the Sanghiang Majalengka Site. A little bit in Javanese society, usually the easiest thing is to attach mystical spices to cultivated places, such as large and rare trees. In fact, sometimes the safest way to protect trees and forests in Javanese society is to plant trees in cemeteries or graveyards. Nature conservation packaged with cultural elements or local wisdom is one of the many effective ways to maintain and preserve nature, because local wisdom is seen as a value system and has its own benefits for the community. Local wisdom can be interpreted as a view of life and knowledge and life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs, including all elements of life; religion, science and technology, social organization, language and communication, and art (Suparmini et al., 2013).

There are six principles in natural resource management according to traditional ways, which include: First, a sense of respect that encourages harmonious human relations with the surrounding nature. Second, a sense of belonging to a community group over an area and or certain types of natural resources as common property. Third, the knowledge system of the local community that gives the community the ability to overcome the problems they face in the utilization of natural resources. Fourth, adaptability in the use of simple technology that is appropriate and energy efficient according to natural conditions. Fifth, a system of allocation and enforcement of customary rules that can protect natural resources from overuse, both by the community itself and by outsiders or migrants. Sixth, a mechanism for equitable distribution of harvests or common property resources that can prevent inequality within traditional communities (Suparmini et al., 2013).

Efforts in order to pay attention to and protect the environment can be by limiting human behavior in every activity in accordance with the contents of the Environmental Law, so that between humans and nature can be stretched out a balance that is always maintained and preserved (Ariwidodo, 2024). The alarming level of environmental degradation is due to limited public understanding of the benefits of conservation (Karim, 2022). Duara's thesis was counterattacked by scientists and religionists who stated that religion has the spirit and teachings of concern for the environment (Ahmad, 2019).

Some scientists say that humans have become a major global force in their history on earth. Some scientists have even expressed concern that humans have been too successful in threatening the balance of ecosystems and threatening the survival of humans as a species. According to BBC News Online's "Planet Under Pressure" series, six areas of humanitarian crises are developing and about to occur, starting with food, water, energy, biodiversity, pollution and topping the list is climate change.

Climate change is the biggest challenge today for the world and mankind, because in our daily lives we cannot avoid the use of motorized vehicles and cars which all produce emission gases that cannot be recycled by trees optimally, coupled with burning forests, not to forget also the industrial activities of many factories that produce the same emission gases. The non-optimal recycling of emission gases by trees is due to the disproportionate number of trees or forests that are decreasing due to illegal logging with emission gases produced from human activities. Due to the nature of emission gases that have the potential to damage the ozone layer, the most likely outcome is the destruction of the ozone layer in the atmosphere and this is the cause of rapid and unpredictable climate change (Talhah, 2008).

The sacredness of several places in the Sanghiang Site area is a sacredness determined by the cultural background of the legendary stories of the Sanghiang Site. In addition, the symbolization game also comes into play because some of the buildings built in the Sanghiang Site area have sacred values which then make symbolic meanings and ritual accommodations in the belief system adopted by the local community.

In addition to the type of fresh fish in the Sanghiang Site lake which is sacred because it is believed to be the incarnation of royal soldiers, there is another example of the Nunuk Tree which is believed to be the gate of the Talaga Manggung Kingdom. The sacred is something that is honored, glorified, and cannot be desecrated or destroyed (Ramadhana & Dharoko, 2018). In this case, the sacredness embedded in several places in the Situ Sanghiang area is in the nature of objects, objects and ideas that are considered sacred. Some taboos also apply, both for visitors and the local community, such as for example it is forbidden to litter, make campfires, fish in the lake of Sanghiang Site, damage nature and go to other places without the permission of the kuncen. These taboos are nothing but an effort to preserve the environment in the Sanghiang Site area.

Efforts to preserve the Sanghiang Site area, especially in trees and dense forests, do not stop by pinning sacred titles, but by writing at several points of large trees "it is strictly forbidden to take tree bark" because if the tree bark is continuously taken the impact that will occur and certainly will be attacked by disease and slowly killed. If the bark is taken on a large scale, then it is similar to cutting down wild trees, only in a different way.

E. Conclusion

Based on the main discussion of this research, it can be concluded that historically, efforts to protect the environment based on local wisdom in the Sanghiang Site area cannot be separated from historical value, sacredness, and conservation. First, the existence of historical values embedded in several places in the area. Second, the embedding of sacred titles in places that have historical value. Third, the installation of writings on the prohibition of activities that damage forests and trees.

This research confirms that historical, cultural and religious values play an important role in efforts to protect the environment. However, this research has not examined the obstacles and challenges in ecological conservation in the Sanghiang Site Area. Therefore, further research is needed.

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