

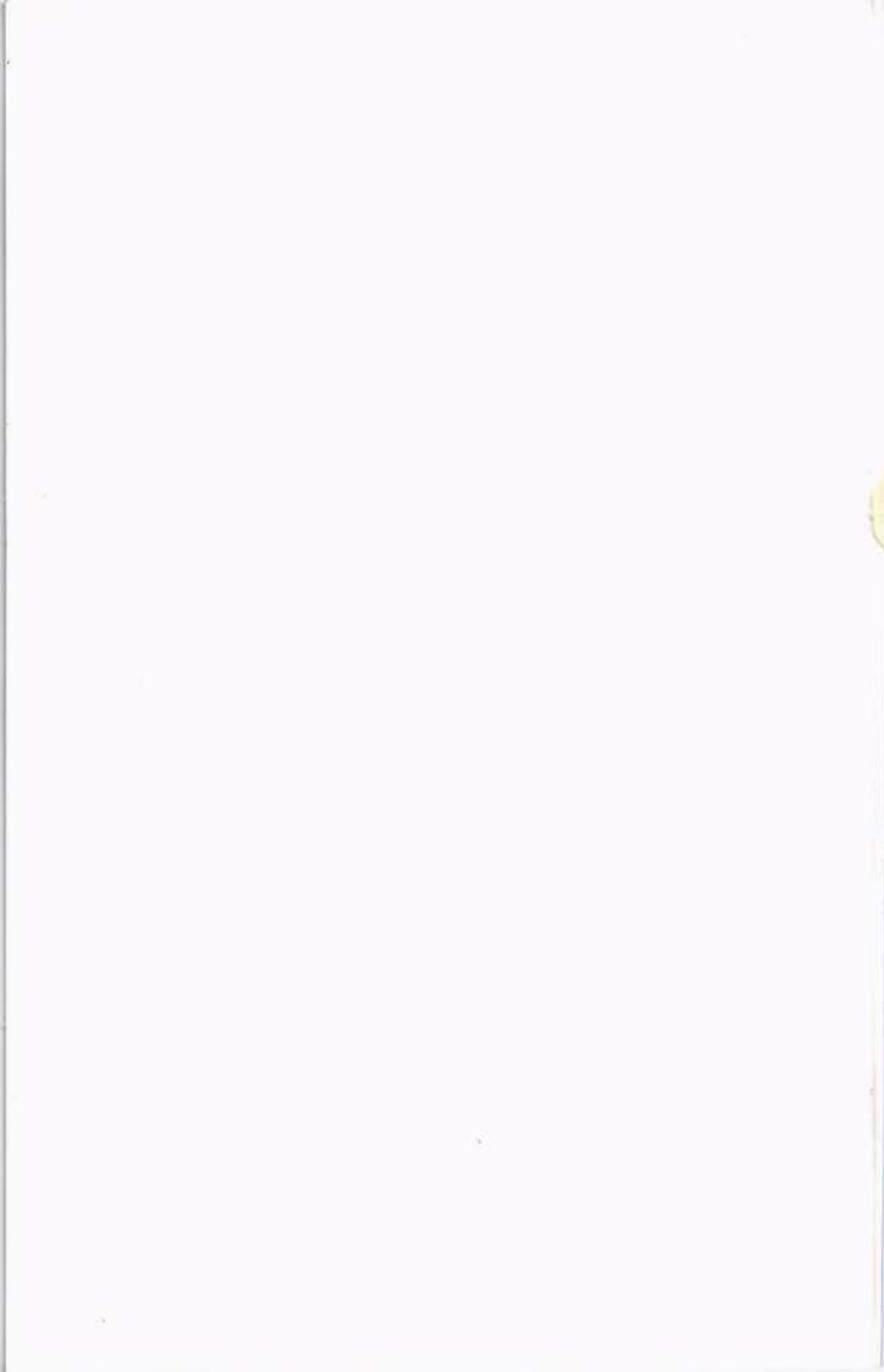
FINDING PEACE

IN A CONFLICTING WORLD

Authors:

- ▣ Sholihan ▣ Akhmad Arif Junaidi
- ▣ M. Mukhsin Jamil ▣ Sukendar ▣ Muslih ▣ Tolkah
- ▣ Muhammad Saifullah ▣ Imam Taufiq ▣ Musahadi
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Layout:

Helmi_AKFImedia

ISBN 978-979-15879-4-5

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Published by:

Walisongo Mediation Center (WMC)
Universitas Islam Negeri Walisongo Semarang
Jl. Walisongo No. 3-5 Semarang - Indonesia
Phone +62.24 7622080

Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)

Sholihan, *et al*

Finding Peace in a Conflicting World / Sholihan, *et al* – editor: Ahwan
Fanani, *et al* / cet. 1 – Semarang: Walisongo Mediation Center (WMC), 2015.

x + 282 hlm. ; 24 cm.

ISBN 978-979-15879-4-5

Preface:

CELEBRATING PEACEFUL SPIRIT IN A PLURAL SOCIETY

Peaceful issues are endless topics to be discussed among scholars, activists, and other people around the world. Peace is not a new entity in a religious tradition. It is an inherent teaching in every religion, especially Islam. In other word, without a peaceful spirit, a religion loses its essential principle. The attachment to peaceful teaching in Islam can be seen from the meaning of Islam itself; that is derived from the Arabic word *as-salam* means peace and safety.

Interestingly, peace has been playing major roles as a doctrine and a treasure at the same time. Wars and conflicts cannot be denied in every religion history, however, peace as a treasure cannot be also neglected from the human being history because it is impossible a good society to run well without peaceful spirit among them.

However, it is undeniable fact that peace has begun to disappear from human civilization. The most common case is that human beings tend to promotes hatred rather than peace. A group tends to suspect other groups as threats. There is a fact that a group of people do not want to live in the middle of plural society. Conflicts occur not only among heterogeneous groups but also homogeneous groups which may experience different views among their members. For heterogeneous groups experiencing conflicts, an effort to know each other is a starting effort to mediate the conflicts. In addition, homogeneous groups facing the conflicts need deep and serious efforts to mediate the conflicts. Appreciation and acknowledgement of other groups can be one of the initial efforts.

Regardless of the factors above, positively, conflicts can be seen as evidence that two groups or more involved in conflicts have a close relationship. Conflicts will not occur between two distant groups. Our tongues are often bitten by teeth because they are close. Conversely, our nose and feet are never bitten by teeth because other parts of body separate them.

In a quantitative calculation, actually, conflict cases are less compared to peace, however, people will not easily forget how they suffered a lot of pain during conflict and how big their material and non-material loss during conflict. For such reasons, a bad memory of conflict lasts for a long time. In our life, we need peace and it is not enough to say that peace occurs more times compared to conflict. The relationship between conflict and peace will be cyclical in human beings' life. Conflict and peace as a social reality exist in a human beings'

Preface

life both as an individual and as a part of society. According to Ritzer, conflict cannot be separated from consensus because conflict can contribute to peace; moreover conflict can trigger communication to create integration (Ritzer, 2005: 153).

It is a common belief that peace is a human basic need which gives them a safety and tranquility. In a peaceful condition people can improve their self without disturbance from others. Johan Galtung states that peace can be understood as initiatives and creative efforts of human beings to mediate any type of violence, direct or indirect, and both cultural and personal in a society (Galtung, 1969: 5). Therefore, we finally agree with what Immanuel Kant describes about peace. He refers peace as a cyclical process or 'perpetual peace'. A desire for peace exists in every individual. In this case, a relationship among human beings will create a new awareness of the importance of universal friendship and solidarity.

It is clear that peace is the need of human beings in a society; even though not all human beings deserve the peace. To obtain the peace, continuous and serious efforts are needed; moreover, if the conflicts have just happened. We need to learn from the history in that there will be unstoppable violence if a group avenges other group with violence. Indeed, solutions to conflicts need to be sought to give all people not only to live their life in a harmony but also live their life in the best condition with the pride.

The papers on this book are part of efforts to improve awareness in regard to relational works among human beings in order to create cooperation among human being in this heterogeneous society. Many issues related to peace and conflict studies discussed in this book are the evidence of writers' attention to the actual problems happening in the society. Using a peace perspective, these papers present unique and harmony point of views to solve conflicts in this plural world.

Specifically, these papers are term-papers or final project of Walisongo Mediation Center (WMC) IAIN Walisongo Semarang members who participated in a Peace & Conflict Studies Program at European Peace University (EPU) Austria. The papers have been fully supervised by Professors at the university. In addition, the papers received satisfied grades from the Professors. At the university founded by Johan Galtung, a peace education activist and professor, the writers experienced peace atmosphere in the university which comprises of students with the different nations, ethnicity, languages, and religions. In a day-to-day activity in a little town, Stadtschlaining, the writers along with other students received valuable lessons about intercultural life in addition to enormous peace studies theories discussed in the classroom.

The writers of the papers in this book studied peace studies at one of the finest universities in the world. European Peace University (EPU) has been awarded UNESCO Prize for Peace Education in 1996. EPU is the only private university in Europe that offers Peace & Conflict Studies, European Peace & Security Studies and Peace Building. With the central activities in the main building Haus International, a building with modern facilities supported by Kastil Burg Schlaining from 13 century, peace activists from 44 countries experienced equal, moderate, creative atmospheres as a lesson learned to initiate peaceful activities in their own countries in order to create a peaceful world.

Hopefully this book can contribute to our society in an effort to reduce and solve conflicts and tensions to create peaceful situation in our society. Finally, I would like to recognize and thank to the writers, Professors at European Peace University (EPU), and other individuals involved in the publication of this book.

Semarang, May 2015

The Director

Dr. H. Imam Taufiq, M.Ag

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RELIGION, TRADITIONAL WISDOM AND DEFORESTATION IN INDONESIA: CASE STUDY ON ILLEGAL LOGGING IN WATES VILLAGE, SEMARANG, INDONESIA*

Musahadi

A. Deforestation in Post Suharto's Regime

Deforestation in Indonesia recently becomes a serious problem. The country with wide forest area of about 121 million hectare (ha) was observed in having widespread deforestation which causes a lot of disasters such as floods and landslides. Image satellite interpretation on vegetation covering the forest and land indicated that forest area of Indonesia in need of rehabilitation is about 60 million ha. The Ministry of Forestry reported that the swift degradation and deforestation was 1,6 million ha per year and four years after (2001-2004) it increased to become 3,8 million ha per year, caused by the growth of forest foray and illegal logging¹. It came up to be more uncontrollable exactly after the removing of Suharto Regime, called the Reformation Era.

Even the Guinness Book of World Records lists Indonesia as the country with the fastest rate of forest destruction on the planet. Indonesia is destroying an area of forest equivalent to 300 football fields every hour. Indonesia has already lost 72% of its large ancient forests and half of what remains is threatened. This unfortunate record featured in Guinness's 2008 record book, to be published in September this year. Of the 44 countries which collectively account for 90% of the world's forests, the country which pursues the world's highest annual rate of deforestation is Indonesia, with 1.8 million ha (4,447,896 acres) per year between 2000-2005 - a rate of 2 per cent annually or 51 square km (20 square miles) every day².

*This paper has been published in *Munazarah, Bilingual Journal on Language and Culture*.

¹Suswono, *Pemberantasan Illegal Logging*, in <http://suswono.multiply.com/journal/item/24>, accessed on March 22, 2009.

²Ahmad Pathoni, *Indonesia Deforestation Fastest in the world*- Greenpeace, in <http://www.planetark.org/dailynewsstory.cfm/newsid/41711/story.htm>, accessed in March 25,

Global Forest Watch also recorded that Indonesia is experiencing one of the highest rates of tropical forest loss in the world. Indonesia was still densely forested as recently as 1950. Forty percent of the forests existing in 1950 were cleared in the following 50 years. It is largely the result of a corrupt political and economic system that regarded natural resources, especially forests, as a source of revenue to be exploited for political ends and personal gain.

This Global Forest Watch also underlined that logging concessions covering more than half the country's total forest area were awarded by former President Suharto, many of them to his relatives and political cronies. Cronyism in the forestry sector left timber companies free to operate with little regard for long-term sustainability of production. Illegal logging according to Global Forest Watch has reached epidemic proportions as a result of Indonesia's chronic structural imbalance between legal wood supply and demand.³

Indeed, it is an irony. Indonesia has surpassed Brazil as the country with the fastest rate of forest destruction just after removing Suharto's regime and starting the reformation era. Of course, it was the impact of arbitrary, reckless and greedy exploitation of the forests without paying attention to forest conservation. As a consequence, environmental degradation, destruction of biodiversity, the outbreak of social conflict and loss of government income could not be avoided. It became a part of reformation costs in finding out the more efficient pattern in dealing with forestry management.

It will be very serious problem since it is connected to the issue of Indonesian sustainable development and the important effort to improve human security level in Indonesia. "Sustainability refers to a process of change in which the exploitation of resources, the directions of investment, the orientation of technological development and institutional change is in harmony and enhances both the current and the future potential to meet human needs and aspirations".⁴ Based on this definition, Sustainability requires a harmony and enhances both the current and the future potential to meet human needs in every development effort and practice

Of course, it will be useless if deforestation continues at such high rates and can't be restrained. As Kofi Annan, former General Secretary of UN stated: "all

2009. Also see <http://www.greenpeace.org/seasia/en/news/indonesia-makes-it-to-2008-gui>, accessed on March 1, 2009.

³See, "Indonesia's Forests in Brief" in <http://www.Globalforestwatch.org/english/indonesia/forests.htm>, accessed on February 23, 2009.

⁴Lourdes Arizpe and Fernanda Paz, "Culture and Sustainability" in Abdellatif Benachenhou, (Paris, Unesco, 1992), p. 93

our efforts to defeat poverty and pursue sustainable development will be in vain if environmental degradation and natural resource depletion continue unabated.⁵ It is related to not only economic and technical issues but also moral issues, since environmental degradation and natural resource depletion related to the human moral status, such as the ambition and the greedy Ethical questions can be proposed to examine our unjust conduct to the environment such as the forest. The change of perception and behavior towards the environment should be evaluated.⁶

For Indonesians who generally are religious, moral issues can be seen in its entirety through religion. Since religion has typical connection to culture and both influence people's perception, all of this could generate actual behavior towards the environment. Arizpe and Paz's study on Lacandon Rais Forest, for example, pointed out this connection.⁷ Hassarungsee, as quoted by Anthony Jack,⁸ also pointed out the connection between people behavior related to environment with religious doctrines based on Buddhist monks activities in Thailand.

The fundamental Buddhist doctrines upon which the monks base their therapeutic responses to the malaises were the four noble truths and *paticca samupadda*. The heart of these is, in simplicity, that all life suffers or is unsatisfactory, that all life is interconnected and contains no inherent individualist self, and that suffering arises from living in opposition to these laws. The doctrines may give spiritual guidelines in the way people treat environment. "Change consciousness, change the world" becomes the keyword to protect the environment. The commitment to this kind of religious doctrines will lead people to take care the harmony of life between human and nature

How religion, moral values such as traditional wisdom contributed to influence social perception and to lead to actual behavior towards deforestation and environmental conservation in Indonesia will be very interesting. Based on case study to the small village in Semarang, Central Java, this paper demonstrated that a big change has occurred in Indonesian peoples' behavior towards the environment. Deforestation has become a serious problem, while religious morality has not been referenced effectively and traditional wisdom has been

⁵See in Antony Jack, Thailand's Environmental Malaises: Thai Buddhist Responses Ontology and A Gateway To HOPE -Human Ontological Peace Education, (Stadtschlaining: MA Thesis on EPU, 2005) p.6.

⁶Abdellatif Benachenhou, *op.cit* p. 3.

⁷Lourdes Arizpe and Fernanda Paz, *op.cit*, p. 95-103.

⁸See Hassarungsee in Anthony Jack, p. 70.

crowded out. This paper shows that in contrast to what happened in Thailand, religion has not played an effective role in the issue of deforestation in Semarang Indonesia.

B. Indonesian Maldevelopmentalism

Developmentalism is a model that was implemented in several developing countries, including Indonesia, which probably caused a lot of problems. Developmentalism is based on "Growth Pole Theory" and "Trickle-Down Effect Theory". This paradigm teaches that the orientation of development is economic growth which is in fact generated the social and economic gap to be wider. The growth requires so many resources even unlimited resources, whereas the earth provides limited resources. That is why this kind of development is always marked by resources struggling, conflict, war and domination even the grind. The developmentalism paradigm is looked as misleading because it has the wrong characters and approaches. Firstly, it is reductionistic in which the human need is made moderate impressing only just material (one dimensional men). Secondly, it is static and absolute. The need of human on development is unilaterally and absolutely decided by some technocrats as the thinkers and leaders of development; and Thirdly, development is characterized as centralistic-corporatic, in which development is centralized and relied on the strong government and company.⁹

This developmentalism paradigm was implemented in Indonesia in New Order Era (Suharto's regime) which generated the bad side of development as was signed by UN¹⁰ including 1) jobless growth, because it did not yield employment. Unemployment numbers increase along the increasing of the giant corporate investment; 2) ruthless growth, because it just generates the gap between the haves and the pauper; 3) rootless growth, because it abstracts human being from its culture and weaken social cohesion in local level (community); 4) voiceless growth, because social aspiration can not be well accommodated by the planner of development; 5) futureless growth, because it progressively destroys the environmental resources and it does not leave over an opportunity and sources to the future generation. In spite of the fact that many countries increased significantly their Gross National Product (GNP), but the level of wealth of people, especially the rural society, did not change. They

⁹Rahmad Setiadi, *Pembangunanisme Vs. Humanisme (Sebuah Catatan Kuliah Prof. DR. Paulus Wirutomo)* Indonesian University, August 30, 2007 in <http://groups.yahoo.com/group/indomarxist/message/7650>, accessed on April 21, 2009.

¹⁰See the UN analysis on the result of development in the recent world in Rahmad Setiadi, *Ibid*.

still struggle and live in poverty. Developmentalism generated serious environmental problems as fast as the economic growth.

Both Government and people nowadays realized their improper decision. They evaluated and redefined the concept of development which should cover poverty elimination, income distribution improvement, jobless rate elimination and improvement of social participation in terms of economic development. The concept of development then was improved to "development and environment" such as was attempted by World Commission on Environment and Development¹¹. The heart of this concept mentioned that poverty and human underdevelopment are the root causes of environment degradation. Their impact will be reduced through development.

Walden Bello (1994) stated that most of the 15 third world countries with largest forest have significantly increased the exploitation of their forest since the end of 1970. This trend connected to poor people's struggle for life, related to those who have no land and the effort of state to cover their budget and to increase state income to pay their loan¹². Because of economical reasons, most countries implement the non permitted and disgraceful forestry program. Exploitation and deforestation have been the common choice although they pay an expensive cost: "degradation of the entire forest ecosystem involving wildlife species, gene-pools, climate and biomass stocks".

Referring to the deep impact of deforestation in Indonesia, the recognition of negative impact of developmentalism is absolutely important. People seriously need to improve sustainable development since the failure of former development concept threatens the human security. Development within environment conservation had to become the new orientation which should be patiently supported by all of the elements of state. The effort to conserve natural resources and environment for sustainable development refers to the long term effort in which people nowadays reduce consumption for the future benefits. It is in line with *World Commission on Environment and Development* (WCED) that defined sustainable development as the development toward covering the need of current generations without sacrificing the ability and

¹¹In the Report of the World Commission on Environment and Development published on 11 December 1987, General Assembly stated: "the critical objectives for environment and development policies which follow from the need for sustainable development must include preserving peace, reviving growth and changing its quality, remedying the problems of poverty and satisfying human needs, addressing the problems of population growth and of conserving and enhancing the resource base, reorienting technology and managing risk, and merging environment and economics in decision-making", see in <http://www.un.org/documents/ga/res/42/ares42-187.htm> accessed on May 12, 2009.

¹²*Wacana*, Edition 12, 2002, p. 68.

interest of the future generations in covering their owned needs. It means that violation on this principle can be considered a crime against humanity.

Moreover, it shall be admitted that largely traditional societies in Indonesia have become victims of development. This maldevelopment's process was highlighted critically by Abdon Nababan. According to him, beggary and backwardness suffered by society in Indonesia occurred currently just rooted from development paradigm, not because those people are lazy or irrational. Response to reduce poverty and backwardness of society is still really shallow and partial, which is only an extension of development concept that essentially is an effort to reconcile the conflict among economic growth with nature conservation. This new approach is assessed just to keep the perspective that nature (as ecosystem) is economic goods that can be assessed by money. This viewpoint is disputed by the holistic values and viewpoint that still live in traditional society, notably for those who relatively have not been distorted by materialism hegemony.¹³

Furthermore, Indonesian society has been involved in several horizontal conflicts among group of society in the last few of years that effected the loss of thousands lives. Those conflicts are directly or indirectly stemmed by injustices and structural impoverishments that were experienced by traditional society. Most people forget the root of structural problems which planted out seed and grewed enriches the horizontal conflicts, including injustice and human rights violations that consist of a lot of sectional laws that regulated natural resources management.¹⁴

Natural resource management that developed on capital's behalf contributed clearly to the natural damage and widespread ecological devastation. The first and the main victims of this ecological damage are those who live in and around the forest, those who live upon the types of mineral and mining material, and those who stay in coast and look for oceanic subsistence. This extractive policy (deplete quickly as much as possible, undersell eventually) gave no chance for traditional wisdom to manage natural resources sustainably as it has already been practiced up to hundreds or even thousands of years by their ancestors. Traditional knowledge and wisdom on natural resources also have not got any place in production sector, or even in formal education curriculum. However, maldevelopment caused by disoriented model of development has huge impact

¹³Abdon Nababan, *Pengelolaan Sumberdaya Alam Berbasis Masyarakat Adat, Tantangan dan Peluang*, in http://dtegn.apc.org/AMAN/publikasi/makalah_tg_psda_berb_ma_di_ppih_iph.html, accessed on March 8, 2009.

¹⁴In many development studies, it was concluded that there is a connection between environment, maldevelopment and violent conflict. See for example Gunther Baechler, *Violence through Environmental Discrimination* (London: Kluwer Academic Publisher, 1999) p. 55-83.

on environment damage and society culture structure that in turn have triggered various conflicts and human misery, particularly on traditional society.

C. Religion and Environmental Problem: Islamic Context

There are many factors causing the deforestation in Indonesia. The most influential factors are: Firstly, illegal logging. It is not only covering legal violation in logging but also covering those who have legal permit from local authority in term of misused of collusion, including the exploitative logging to gain local government revenue and political commodity in Indonesian decentralization era. Secondly, forest conversion. The need to increase the region's revenue encouraged the local government to convert forests into horticultural acreage such as timbered plantation, rubber and oil palm. This policy encouraged investors in this field. They were motivated to gain the benefit more in logging rather than in horticultural field. In this reason they increased the logging in which that deforestation is not restrained.

Moreover, forest fire can be identified as another factor. This made Indonesia as a country with highest forest fire rate. This forest fire could be caused by human or natural factors. In the name of enlarging horticultural farm, people purposely burned the forest because it was more economic, quick and practical. The losses caused by this forest fire are really serious not only in deforestation which generated forest function degradation but also in other indirect impact of it such as transportation trouble. The smoke caused by this forest fire apparently had disturbed not only Indonesian people but also surrounding countries such as Malaysia, Singapore and Brunei Darussalam.

By definition, illegal logging is not accurately documented. But in general, theft and illegal logging usually create an enormous deforestation. Economic benefits forced this horrible deforestation. Massive expansion in the plywood, pulp, and paper production sectors over the past two decades motivated an increased demand for wood fiber, which now exceeds legal supplies by 35-40 million cubic meters per year. On the other hand, after removal of Suharto regime, Indonesia was moving rapidly toward a new system of "regional autonomy," but the provincial and district governments that will benefit from decentralization are largely without the capacities or funds needed to govern effectively. Raising short-term revenue will be a main concern and, as a result, intensified exploitation of forest resources is already occurring in many regions.¹⁵

The question is, why people tend to pursue the economic benefit with paying no attention whether they will contribute to environment degradation

¹⁵See, Indonesia's Forests in Brief in <http://www.globalforestwatch.org/english/indonesia/forests.htm>, accessed on February 23, 2009.

or not? Why people of the country in which religion is still important in their life can do something bad which threatens human security and human life? In which ways they engage with religious values that teach them about the importance of the harmony between mankind and nature as creatures of God? Where they put traditional wisdom based on religion or also on traditional values which transmitted by their ancestors from generation to further generation as heritage?

All religions have a set of values about how humans behave and treat nature and the environment. Ethical values of religions give strong basis to develop world view on the relationship between human and nature, the human function on nature and the risk that should be accepted if they destroy the principle of balance and harmony among human and nature.

Islam as the religion of majority of people of Indonesia, normatively teaches a lot of principles of ethic to look after the harmony and to preserve environment. The principles of ethic are recorded well in Qur'an as the main source of Islamic doctrines, *hadith* (prophetic tradition) and also in the ethical teachings by *ulama'* (authoritative Islamic clerics). The heart of Islamic doctrine toward environment can be rooted from harmony and balance of the nature as creature that should be conserved. Qur'an said that God created the creatures in amazing harmony and balance through the principle law of *sunnatullah*. In the verses of al-Mulk: 3-4 Allah said: *"He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (God) Most Gracious. So turn thy vision again: seest thou any flaw? Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out"*.¹⁶

In Qur'an verse al-Dukhan: 38, God also really emphasized about His seriousness in create this nature. He created the nature for the intention and specific-purpose. It is not a meaningless act *"We created not the heavens, the earth, and all between them, merely in (idle) sport"*.¹⁷

Among so many of His creatures, man was given an idiosyncrasy as the most perfect of creatures (Q. al-Tin:4) and is glorified, as it were decreed by God in Qur'an verse al-Isra: 70: *"We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation"*.¹⁸

Moreover, God created all which be at earth and also all in the sky for mankind as it was said: *"It is He Who hath created for you all things that are on*

¹⁶Qur'an, 67: 3-4.

¹⁷Qur'an, 44: 38.

¹⁸Qur'an, 17: 70.

earth; Then He turned to the heaven and made them into seven firmaments; and of all things He hath perfect knowledge".¹⁹ He also said: "And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect".²⁰ In addition, God also subdued sea for human. In Qur'an verse al-Jatsiyah: 12, God decree: "It is God Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His Bounty, and that ye may be grateful."²¹

Those sentences all could be understood that all of the creatures of God are made ready to service human requirement. Humanity was given the chance to utilize wealth, those on and in the earth. But then humans shall use all of grant above mostly as the mode to thank to the creator. The expression of gratitude could be with utilizing environment as best as possible and protecting environment in order to keep it in line with the realization of the purpose of creation. These sentences point out that human was entitled to utilize all natural resources whether from earths and also from the sky to meet life needs and to fulfill the state of human as the most perfect of all of the creatures of God.

Even all of these natural resources were destined to mankind, but not even few rights for doing damage, irresponsibly exploiting natural resources and other behavior which was destroyed the principle of balance. God decreed: "*To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship God; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith"*"²².

In day-to-day life, human brought up several development ideologies that offer welfare to society. But, in the name of development people oftentimes become involved in the environmental damage that is a really gigantic and sinister threat to the next generation's sustainable life. That model of development is clearly reproved in Quran verses al-Baqarah 11 - 12: "*When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!" Of a surety, they are the ones who make mischief, but they realise (it) not"*"²³. According to Islam, the human being's duty is to be representatives of

¹⁹Qur'an, 2: 29.

²⁰Qur'an, 45:13.

²¹Qur'an, 45:12.

²²Qur'an, 7: 85.

²³Qur'an, 2:11-12.

God and protect and nurture the earth, to make life on earth abound and flourish. It because the position of human being according to Islam is as the infinite representative in earths with special task to start up and abound the earth, as His say: "*Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? -whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."*"²⁴

Qur'an reminds, even human being is the representative of The Infinite in the earths, but human also has unmatched potency to destruction and also to damage on earth. Qur'an confirmed that damage happened on this earth was effected by human hand. God decreed: "*Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from Evil)*"²⁵. The last statement of this verse give a lesson learn to us that impairment to environment effected by human being, most verily mean defacement and disaster for humanity.

Whether it is realized or not, the balance and our sustainable environment often destroyed by the greed of man. Inharmonious relationship between human and nature will ensure human misery, since humans need natural resources to keep their life existence. Humans need water, air, flora and fauna, farm and also space for living.

One of the most important lessons from Qur'an regarding how human should behave to the environment is that Qur'an advices human being to learn from the bee. The life of bee was told by God in Quran verses An nahl: 68 - 69: "*And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought"*²⁶.

The life of bee is really interesting and inspiring. It does not eat anything except from good foodstuff (*thayyib*). It produces good thing (honey) that really generates a lot of benefits for human. When it perches on the tree, it does not harm the stick and bough. Learning from this bee way of life, human being shall try to utilize nature in good manners without wrecking it.

All of the doctrines above indeed reflected the basis of ethics towards environment protection and natural resources management. The commitment

²⁴Qur'an, 2: 30.

²⁵Qur'an, 30: 41.

²⁶Qur'an, 16: 68-69.

of religious community from that kind of religious doctrines, of course will impact positively on their behavior towards the nature. Unhappily, religious society oftentimes has faced the structural instruments that make it difficult to choose to implement religious values and morality in practical life. It has caused religious ethics that cannot effectively contribute to environment problem solving, since these values are marginalized by pragmatism and more real structural force. Many deforestation cases threatening sustainable life of society in Indonesian completely proved it.

D. From "Amek Kayu" to "Mblandong": Understanding Logging in Wates Village

In order to see in more detail how deforestation has happened, this paper will focus on one little case in a small village in Central Java, Indonesia. It is meant to grasp about cultural, social, and economical background of the community around the forest, the changes of orientation that were happened and network behind the deforestation.

More or less 78% of Indonesian population resides at rural area, and part of that rural region is villages that were placed around the forest. Those villages on average, constitute indigent society that mostly depends for their life on available forest resources. The *mblandong* (logging) tradition, *amek rencéh* (looking for timbered stick) are some of the ways done by the villagers in order to meet the need of life.

These kinds of traditional societies around the forest, not only caused impact such as the damage of the forest environment, but also were involved in various social problems even social conflict. They participated in the conflict over forestry economic resources²⁷. The expression of this social conflict around the forest arises in social riot form that cause the lost of material and life and also evokes continuous psychological trauma²⁸. Conflict or dispute over land in the forest area is one form of natural resource conflicts found easily in several regions in Indonesia. In general, the actors involved in the concerned conflicts are forest village communities, loggers, the holders of forest

²⁷See Mujahirin Thahir, "Kerusuhan Sosial Harjosari dan Karangmalang Kabupaten Tegal," Research Report, (Semarang: UNDIP, 2000) and also see Agus Maladi, "Penjarahan Kayu Jati di Hutan Randu Blatung, Blora", Research Report (Semarang: UNDIP, 1998).

²⁸A study by Gunther Baechler on the violent transformation of society-nature relationship has shown that a correlation does exist between environmental degradation and violent conflicts. Environmental conflicts manifest themselves as political, social, economic, ethnic, religious or territorial conflicts, or conflicts over resources or national interests, or any other types of conflict. Gunther Baechler, *op.cit.*, p. 85.

management rights and also local officials who have authority in this area. Normally, forest conflicts arise because people's access to forest resources has been expelled, resulting in inequality of land ownership.

Wates village is one of the villages at Ngaliyan's district, Semarang City that have strategic mean for environment conservation at Semarang city. This village has two hamlets that are geographically drawn around the forest area. Thus, forest at Wates has uniqueness because its position that lies in the central of village. Therefore, most of Wates villagers, as many other villagers around the forest rely for their life on forest economic sources.

The illegal logging and the forest economic source scramble potentially generate environmental and also social problem at Wates village. As the region of rain diffusion, the forest at village has strategic function especially in preventing floods at low regions of Semarang city. The forest's water conservation function protects the housing area in Mijen and also Ngaliyan district. As a result, new ecological problems in Semarang City such as flood also oceanic tide effect have arisen. That function change of forest also has placed the forest at Wates Village as part of last area for uptake area at Semarang City.

Historically, forest at Wates village has existed a long time before Indonesian independence. People do not know who planted teakwood that became the main plant at that forest. Those who stayed there on those early days have no active involvement in that forest management because all its management was done by Dutch Colonial Governance on that term. Even there is a fear to come in to forest region. People don't know forest spaciousness on preceding early days, but generally they perceive that forest at Wates village is decreasing now in spaciousness significantly. They generally interpose a reason that settlement area is extending now until reach the border of forest region.

After Indonesian independence, forest management was done by government. Many security functions were established. Forest police for instance, has placed at forests postal post for the purpose of forest custody and Forestry unit who was responsible to manage forest plant in forest territory.

For Wates's villagers, the forest has become one of important living sources. As acreage that has strategic meaning for local society life, the forest in Wates also has been connected to the myth of the village founder. There is water source in one of forest acreage at Wates Village boundary which is called "Source *Sirendeng*". This place is believed as a sacred place because in this place the ancestors performed asceticism meditation at the past. This place is linked with village founder figures namely Mbah Kromo and Mbah Sabinah, those believed as having supernatural power because his ability to speak directly to

"the owner of forest". People were not brave enough to do inequitable conduct in the forest because of this.

By this story, it can be understood that there is collective knowledge belonging to Wates villagers about "*kang mbau rekso alas*" (the owner of forest). But in local society knowledge, the owner of forest is not person or institution as it is in modern forestry institute concept, but the trusted imaginary figure that has supernatural power. There is a reciprocity relationship (mutually give and take relationship) between local societies with "the forest keeper". That reciprocity relationship is shown by local society in the best conduct to the forest and especially to the sacred places around the forest.

They do not treat the forest rampantly. They deserve to take from forest resource benefit, wood, water, leaf, grasses even for the farm. But they exploit it "*sak madyo*" (really fair and at sufficiently just). This kind of traditional wisdom is really significant in looking after the balance among human and nature in harmony, reciprocating take and give and look after. They develop six ways related to the utilizing of forest resources which are: *mbahon*, *ngramban*, *basang godong*, *golek entung*, *ngrencek*, and *mblandong*.

Mbahon means utilizing forest farm to get cultivation. It usually is done by local society especially in rainy season. This generates rain tank agricultural tradition done along rainy season. *Mbahon* farm, according to local society is not gotten freely. People who want to get it have to lease from forest administration. Currently to get *mbahon* farm, people has to pay 1 million rupiahs per hectare averagely. Forest farm becomes an alternative by villagers to get cultivation because based on many experiences it is relatively lush than their own farm which is already distorted by chemical fertilizers. Farm surrounding the forest becomes lush because forest plant leaf that fall down will produce natural fertilizers and positively impact farm fecundity.

Where *ngramban* means taking grass around forest for breeding stationary, *basang godong* means taking teak leaf which will be sold in the market as additional income for villagers. With this teak leaf, people also can do *golek entung*, looking for teak caterpillar that in metamorphosis can be sold and or can be consumed. The other one is *ngrencek*, looking for treed stick which was already dry for firewood, and the last one is *mblandong*, logging the teak in the forest illegally.

These six have been done by villages since a long time ago, and seemingly do not generate many problems on forestry. Even *Mblandong*, according to local society did not evoke oversized ecological impact at the past time. It was because *mblandong* was still done traditionally using a simple clipper. The result of *mblandong* was very difficult to be sold. It was just for covering their

needs. The *Kyai* in Wates village even confessed that *mblandong* used to be some Wates villagers job, but the impacts of *mblandong* on the environment are not as acute as what happen at the present. The access of villagers in forest exploit can be briefed on the following table:

Table 1.
The Accesses of Villages in Forest Exploit

No.	Access	Activity
1.	<i>Mbahon</i>	Get cultivation upon forest farm
2.	<i>Ngramban</i>	Looking for breeding weft at forest
3.	<i>Basang Godong</i>	Looking for teak's leaf at forest on sale
4.	<i>Golek Entung</i>	Looking for teak's caterpillar that was be metamorphosis on sale and consumed
5.	<i>Ngrencek</i>	Looking for firewood at forest
6.	<i>Mblandong</i>	Hewing wood at forest illegally

These traditional practices in the light of what we now know about ecology and how the annual production of nature can be used by people as long as the level of use does not exceed what nature produces annually. It is when people take more from nature than nature produces that the ecosystems are degraded - for example, each year the forest grows. If people cut more timber than grows every year the forest will get smaller. It is using less than nature produces that is at the heart of sustainability - and which of course, is directly against development which seeks quick profits. Many traditional practices ensured that use of a natural resource did not deplete that resource.

On the past time, although the villagers had wider accesses on the forest exploit as it was described before, those who used this accesses were very limited, and it should be noted that they still paid attention to conserve environment and avoided the damage of forest exploitation. *Mblandong* as one of the work of part of Wates villagers actually had along of historical roots on the work of hewing wood in Java in the period of Dutch colonial government. What they did was completely the same as what their ancestors did, which they called *amek kayu*²⁹ tradition. This tradition is based on their perception that

²⁹*Amek Kayu* is logging done by villages in term of covering their own needs only. This will only be sustainable if they log less than is grown each year - there are examples where traditional

hewing teak as part of forest exploit is normal thing and even legal for indigenous people who live around the forest.

In Wates, *Amek kayu* tradition has been changed to become exploitative and destructive activity since in 1970's, although it sometimes still occurs in lower level of destruction. The change especially occurred when the government introduced the new program which converts the function of traditional forest to productive forest. That program had a big impact on the villagers. They lost their rights as indigenous people in having accesses to exploit the forest such as *amek kayu*.

It was totally changed around the year 1999-2000 while this country entered the historical phase called " reformation era ", after Suharto's regime had been removed. In this period, deforestation and reckless forest exploitation really had been out of control. In term of Wates village, the change of tradition from *amek kayu* to *mblandong* (illegal logging that is really destructive) occurred since *amek kayu* have involved a number of external actors outside of Wates villagers, those who have interest on forests' economic value. They could be security agencies, wood collectors and also wood and furniture entrepreneurs. Most of them are not Wates villagers. The involvement of villages in deforestation (*mblandong*) exists in various levels. It can be direct hewer, business man, timbered processing entrepreneur, compiler, and middleman. But the majority one is that they engaged as direct hewer. This work usually been done by juveniles.

Some of Wates Villages assumed that their involvement in *mblandong* activity constituted on the reason that they just utilized their own property. Their expression as "*niku gadhahane negoro, nggih negoro!*", ("It is public property, just fell!"). In this case, there is lingual game among people to justify their action. In that expression, there are two words "*negoro*"; the first word in Javanese language refers to "state" and the second word refer to " fell !". That expression usually used in order to ask people understanding that what they do in term of deforestation as something normal and not wrong.

The other expression that is used as justification on that deforestation action e.g. "*negor kayu samene ora ono apa-apane dibandhingke wong gedhean sing korupsi*" (hewing just a number woods doesn't mean anything as compared to corruption done by "elite " persons). This expression mentioned the protest dimension to the massive corruption by elites that was untouchable by the law.

peoples have over logged their forest even though they were logging just for their own use - it is the level of logging compared to what grows each year - not the intention, which determines sustainability.

[Right, the critical issue is whether more wood is logged than is produced each year – this can be done at many different levels of exploitation].

In the First step, illegal logging was generally done in the nighttime, but step by step, they did it bluntly and shamelessly in daytime. In that hewing, they usually band together in groups of 20- 30 persons. This open-ended deforestation was enabled by the collaboration between the hewers, forest officer and security guard. In this case, the forest officer pretended that they are the owners of the woods and people can hew the wood by paying them with particular prices. That practice is enabled by forest security that didn't give any prohibitions whatsoever to that deforestation practice. Even according to villagers, the forest security should be the most responsible on the massive deforestation action.

The speed of deforestation in Wates became highly increased since it was supported by many factors. Besides caused by forestry apparatus support, it was also supported by modern machines on timbered hewing and transportations. Its result, forest damage at Wates, reached an enormous level.

The distinctions of deforestation process in the past and the present can be easily described in the table below:

Table 2.
The Difference of Forest Defacement in Wates

No	Element	Before	Now
1.	Actors	Individual	Group upon 10 persons
2.	Tool	Traditional (axe)	Modern (cutting machine)
3.	Transportation instrument	Shouldered	Truck
4.	Time needed	Long	For a while
5.	Purpose	Just as meets the need	Commercial
6.	The law risk	Can be arrested and prisoned	Can be arrested but with little possibility to be prisoner since "untouchable backup"
7.	People attitude	Fear to prison	Not afraid to prison
8.	Scale	Little (narrow)	Massive (large ranging)

9.	Network	Inhabitant	Many organized parties
10	Equilibrium	Villagers used less wood than the forest produced	Loggers are taking more than nature produces

Business and economic interests have sacrificed the forest's continuity through illegal logging. They have formed an operating network in Indonesian. The report of Natural Resources Management (PSDA) Watch found that *illegal logging* produces in 67 million m³ wood per year. Another Study stated that *illegal logging* have begat material loss as big as at least Rp. 30 trillion per year. Even *Greenpeace* report in 2003 mentioned that about 88 percents of incoming wood to woods Industries in Indonesia (sawmill, chip mill, Pulp mill, and Ply mill) was illegal³⁰. Obviously, this activity impacted the serious forest damage even in Java, where the destruction was really acute. Forest in Wates is little part of that huge stream of current outgrowing deforestation in Indonesia as the impact of the greedy of that organized network.

Singapore and Malaysia mostly got illegal wood remittance from Indonesia, especially from Papuan, Aceh, North Sumatra, Kalimantan, and West Irian Jaya. Hereafter, that illegal wood "was washed" as legal wood. Then "the legal wood" that was originally illegal was commercialized. Tropical timbered buyers from Japan, RRC, Europe, and even USA 'do not feel anything' when they bought the wood from Singapore and Malaysia. They were not aware that some of the woods which they bought were maybe the result of illegal logging practice in Wates forest.

E. The Impact of Deforestation

It is clear that deforestation has its most obvious effects on the environment. It destroys the ecosystem and damages biodiversity. However, deforestation's devastation of indigenous cultures may present an even more intractable problem. Most dreadfully, deforestation has accelerated the extinction of some indigenous peoples. It brings heretofore isolated natives into contact with westerners, exposing them to diseases they have never encountered before. The results have been deadly. It not only deprives indigenous people, it also badly affects the rest of the world. Declining indigenous cultures cause a loss of cultural diversity, a loss of sustainable environmental practices, and the loss of native medicinal practices. People currently are aware; how rapid the world's

³⁰ Suswono, *loc.cit*

tropical rain forests are being obliterated. Scientific and public attention has focused on aspects of environmental devastation including species exterminations, soil degradation, declining biological diversity, and changes in regional and global climates³¹.

In many countries, deforestation has produced an unbelievable impact and spread hopelessness. The study on social perceptions of deforestation in the Lacandona Rain Forest in Mexico for instance, pointed out the large of social desperate caused by deforestation. People expressed more pessimism than optimism towards the facts of deforestation. Almost half of those surveyed think that the forest will disappear, ending up "like the sahara". What will happen depends on: 1) government prevention, 2) providing alternatives for the farmers, 3) raising people's consciousness, 4) population, 5) curbing the expansion of cattle ranching, 6) behavior of wood industry businesses³². These complicated factors will decide the future of the forest whether it will be better or even worse.

The same situation can be looked in the case of deforestation in Wates. Wates Community leaders and religious leaders who were interviewed through snowball technique revealed their opinion that deforestation in this village has generated large and serious impact. It was not only related to the physical damage of forest environment, but also non physical environment, such as social, economic and also cultural impacts. The ecological impact of forest defacements in Wates can be pointed out at least by two things.

Firstly, ecosystem imbalance marked by the wane of traditional water source, the river and a well. Those two main watering sources of Wates village now was having a lot of change in term of water availability and also of physical conditions effected by floods in rainy season. Another ecological impact is the flood that was experienced by the areas which geographically lie under Wates Village such as Tugu and Mangkang. The dwindling of water diffusion area in villages around Wates have made that two villages become the main victims in term of annual flooding which was generated the loss of a lot of assets significantly. Wates village itself has experienced by three flash floods, in 1972, 1980 and 1990. Moreover it also has experienced annually ordinary floods.

Socially, the tradition of *mblandong* in Wates Village generated social segregation. It appears in the polarization among those who involve as the

³¹Lauren Mitten, "The Human Cost of Deforestation" (*Peace Review: A Transnational Quarterly*, Volume 9 Number 4, December 1997, USA:Carfax Publishing Ltd,1997) p. 49-52.

³²*Ibid*, p. 89-90.

actor of *mblandong* and other society who don't involve in *mblandong* practice. The interview to these two parties points out psychological distances among them. Moreover, economically, forest defacement has begat a loss of traditional work that all this time belonged to local villages such as *golek entung* (looking for caterpillars experiencing metamorphosis process to sale) and a loss of traditional medicine plantations (*empon- empon*). The other impact is the change of culture and the shift of values such as the dwindling of commitment to religion and upstart life style in the village. Some people are ambushed in carouse lifestyle since they perceive that they can get money in easy way. An easy way to get money via *mblandong* makes them easy to utilize it for non productive activities even for carouse. The table below figures some impacts were generated by deforestation practice in Wates.

Table 3.
Deforestation Impact in Wates

No.	Impact	Damage
1.	Ecological	Ecosystem imbalance
		Flash flood (3 times) since year 1970 and also annual flood
2.	Social	Social segregation among agent of <i>mblandong</i> and another society
3.	Economical	A loss of traditional occupation; looking for <i>entung</i> and <i>empon empon</i> 's instilling
4.	Cultural	Changing of value system; offish to religious doctrines, and upstart life style.

F. Religious Community and *Mblandong* Network

The work of *mblandong* which was already figured above could be rooted historically on the policy of forestry management in Java on Dutch colonization term. Although the forest exploitation has happened before the Dutch colonial era, the Forestry Management Service (*Dienst van het Boschwezen*) was just established on Deandels's governance term on year 1808³³. This Service was given an authority to control timberland and to exploit teakwood (*tectona*

³³Alharis Muslim, *Pengusahaan Hutan Zaman Orde Baru dan Reformasi Sampai Sekarang*, in http://bpk-aeknauli.org/index2.php?option=com_content&do_pdf=1&id=42, accessed on March 17, 2009.

grandis) forest, including forestry workers, in ensuring the right for monopoly on teakwood forest in Java. The System has been implemented to enforce the people to work in the forest at that time named *blandongdiensten*. This word is rooted in *blandong* that means lumberman. The lumberjacks were freed from liabilities to pay personal and land taxes. Deandels pointed *boschgangers* or forestry subdistrict's head to keep the activities of forestry management and to manage forestry employs (lumberjack) who lived in the villages around the forest.

In 1865, *blandongdiensten* was abolished, pretending to protect the employs who worked forcibly on forestry activities. But on the same year, the Dutch Government issued forestry law for Javanese that constituted the plan and technical regulations for forest management. Besides teakwood forest, any other non teakwood forests also mentioned herein as the forest were controlled by the state. The colonial government decided the state forest could not be labored by the indigenous people around the forest. They were not allowed to manage timberland to be farmlands and to gather forest products from state land. People that needed to get woods from the forest were required to pay the government.

Moreover, The Dutch Government also issued regulation about the punishment of timber thieves and the delinquents of forestry regulation. All woods picked from the forest without a permit from colonial government constituted a crime and deserved punishment. In this way colonial government tried to draw resident to enter to the line state forest area. This policy, of course was heavily felt by people around forest whose lives rely on cultivation and forest resources.

What could be clearly understood from that story is the change or the conversion of forest function to the new concept, namely productive forest, which already forced people around the forest to forfeit their traditional customs. *Mblandong* in this case seems to be "short cut" for people around the forest to continue utilizing forest around them. The Dutch Colonial policies which marginalized people around forest and limited "their rights" in traditionally utilizing forest has been still applied until independence term and continually until New Order term.³⁴

³⁴Muhammad AS, Pencabutan Perda PSDHBM Wonosobo adalah cermin ketidaksiapan negara melepaskan kekuasaan di daerah, Forum Komunikasi Kehutanan Masyarakat, Warta, Edition June 2005, in <http://www.fdkm.org/Warta/index2.php?terbitan=noe&action=detail&page=6>, accessed on March 18, 2009.

When The New Order oppressive regime was removed, people seemingly found new freedom to express everything. There was an outbreak in permissive behavioral pattern. The growth of *mblandong* practice just on the reformation era can be understood since, at one side state institution as agency of securities and Forestry Management Service (Dinas Kehutanan) have not yet worked effectively because of the transition toward the democracy system, and on the other side the political euphoria caused by the removal of Suharto regime was expressed through inauspicious behavior: "allowing whatever that couldn't be done at Suharto's era". Ironically, this momentum was misused by some parties to look for economic gain as big as possible, as "*memancing di air keruh*" ("fishing in feculent water"). Deforestation finally becomes common phenomenon and forest becomes the object of exploitation conducted by organized network who utilized situation by use of the hand of people around forest as the front line agents.

In general, illegal logging in Indonesian really constituted highly complex problem since it involved a lot of actors with various interests and networks, such as Department of Forestry, local government, police force, and also Indonesian military. Illegal logging has also involved International ordering network. This illegal timbered smuggling abroad passed through border of states.

Modus operandi that has been long utilized by the organized arsonist is collaboration with the capital owners (*cukong*). They carried on their organization in cell system that involved the members of society to do the wild hewing. This organizational network consisting of officer / forestry official, tax officer, police force military, porting officer, local government, attorney and court, and politician. A variety of efforts on tackling illegal logging and forest security apparently did not succeed yet.³⁵

What happened in Wates forest is surely not far in contrast to this common pattern. *Mblandong* is presently becoming a new phenomenon that was involving not only Wates people, but also external actors, such as entrepreneurs, state officer and security agencies Who are the actors which are involving in the *mblandong* activities in Wates currently and how are the network looking like can be seen clearly on table as following:

³⁵Suripto, Pelajaran dari Adelin Lis, in [http://opini.bebas.epajak.org /search/daya+dukung+lingkungan/ page /6/](http://opini.bebas.epajak.org/search/daya+dukung+lingkungan/page/6/) accessed on March 10, 2009

Table 4.
The Actors of Illegal Logging in Wates Village

No.	Subject	Function in illegal logging
1	Worker <i>mblandong</i>	Hewing wood at forest
2	Ranger	Giving permit even information which wood that can be hewn
3	Timbered middleman	Buying and keeping wood from <i>mblandong</i> worker
4	Wood cut service entrepreneur (Saw)	Giving timbered cut services according to the order
5	Security agency	Giving security back up
6	Timbered firm	Buying Timbered from middleman

In the view of some people of Wates, the work of *mblandong* was really bewitched. Those who are involved in wild hewing network have rapidly pointed out the significant changes in term of the economic state. It encouraged people to take part in deforestation's spread. It can be figured in here that someone who "has nothing" before his involving in the network of *mblandong*, suddenly becomes upstart ("*OKB or Orang Kaya Baru*") after he is involved in that network. He can quickly have new several houses, farm and also expensive vehicle. This was great willingness for Wates villagers to become involved in illegal logging network although according to their religious doctrine and traditional wisdom the activity should be repudiated.

The extent of timbered trade network raised a pessimistic view that people will not settle that problem. Those who involved in the *mblandong* network perform as the ordinary people in the daily life in Wates, they even have been considered to be more generous than in other societies. While the mosque or other religious institution in Wates's region needed a fund support, they are involved and donated their asset. Thus, it was hard to formulate society empowerment action to settle deforestation problem via conventional religious approach.

The religious leader in this case seems to be hard-pressed to find ways to emphasize destructiveness of *mblandong* action or bring back villagers to religious teachings. Actually, Wates people have a checks and balances mechanism in criticizing their daily behavior through the forum of *pengajian* (religious advice regular meeting). This forum is utilized by religious leaders to

give religious advices how to be a better human being and Muslim, and show how people avoid behaviors and actions that deviated from Islamic law and also state regulation. But in terms of *mblandong* action, this forum is not working well to remind them not to be involved in the *mblandong* network. There is a reluctance by the religious leader to talk about that timbered theft problem in the *pengajian* forums.

The following expression of the informant probably can make us understand how people actually feel the contradictive phenomenon: "*Wong Pak Dodi*³⁶ *meniko santri saking Pesantren An-Nur*³⁷ *nggih mesthine ngertos halal-harom. Lah kok malah nglampahi pakaryan ngaten meniko pripun. Wong bodho mawon ngertos nek mblandhong niko sami kalian maling*". ("let say Pak Dodi, he is the alumni of *Pesantren*³⁸ *An-Nur*. He should understand what is allowed and what is prohibited by religion. But ironically he does that work [*mblandong*]. Even the foolish understands that *mblandong* is similar to stealing").

The other interesting thing is that those who are involved in illegal logging are generally involved in day to day religious activities actively. Some of them are active in *musholla* (small mosque) around them, for instant *azan* (calling for pray) during the time for prayer. The expression above concludes that people who are involved in deforestation practice and wood commerce actually have good religious knowledge. In almost every hamlet around the villages there are actors engage in illegal logging network that are also active in religion. Thus, people faced a tremendous obstacle to deal with the timbered theft in Wates forest. What they usually do is only to converse stealthily among those who are not involved.

The religion teaches that illegal timber hewing is a theft that is prohibited. In this context, the tackling and handling of the timbered theft in the forest normatively will be so effective if done through religious approach, by changing the system of idea and the system of knowledge. This alternative of religious approach was needed especially when the other institutions such as jurisdictional and political institution did not work effectively to reduce the speed of forest damage. It could be understood because religion has a critical and also constructive function on moral and cultural reality in social life. The revitalization of critical and constructive function of religion is so relevant to prevent illegal logging practice and environmental impairment and also relevant to the effort of social development and the empowerment of people

³⁶Not the real name.

³⁷Not the real institution.

³⁸*Pesantren* is traditional Islamic education institution which mainly teach religious doctrines and ethics.

around the forest. Moreover, is very important to do the revitalization of traditional wisdom through reawakening the traditional values towards environmental conservation. The religion and traditional values which were already wrecked by pragmatism and capitalism should be taught again to the children since early ages.

It is essential to contemplate what have been done by religious activists in Thailand in this effort. Obviously, for Indonesian context, or even for Wates village, it is needed to search and dig up the proper methods of transforming religious values in the effort of environmental conservation. The process of correction of deforestation is also an ethical response related to the way to promote the systems of knowledge that can be a basis of environment conservation. Environmental practices such as cooperative evolutionary learning have been characterized by grass roots eco-movements in Thailand which are tied to traditional cosmological systems. Thai Buddhist monks supported this kind of effort via their tree ordination ceremonies (*buat ton mai*). These ecology monks (*phra nak anuraksa*) believe that their religion indeed is critical for providing moral guidelines for ecological conservation. The tree ordination ceremony employed Buddhist symbols stressing the spiritual basis of conservation.³⁹

Unfortunately, this way cannot be found in the religious community in Wates. The role of religious leaders in the real effort to prevent the arbitrariness to nature and forest cannot be seen so far. The *pengajian* forum in Wates actually contains the big potency for developmental role in arousing social consciousness for caring for the environment. Thus, use of religious approach to handle problem of deforestation is difficult. Religion can be integrated into socio-economical life. The gap between religious teachings and illegal *mblandong* action is due to absence of socio-economical life. It also should become the challenging object of study and evaluation by religious scientists and religious leaders towards the revitalization of critical and constructive function of religion.

G. The Way Forward

Deforestation, as it was explained above, severely constitutes the complicated problem concerning not only structural problem but cultural as well. To prevent

³⁹From July 1991, ecology monks initiated tree ordination ceremonies which promoted "economic alternatives to growing maize as a cash crop and the establishment of protected community forests". This ceremony combined modified forms of traditional Buddhist rituals including the giving of forests robes (*thaut phaa paa*), offering of Buddha images, and offering and planting of tree seedlings by villagers. See Arthur Saniotis, "Ambiguous Futures: Global Warming and The Third World" *Journal of Futures Studies: Epistemology, Methods, Applied and Alternative Futures*, Volume 11, Number 2, November 2006, p. 27-28.

more complicated deforestation, several orderly and extended efforts are needed at two levels, namely structural therapy and cultural therapy.

1. Structural Therapy

This structural therapy can be done in two important steps. Firstly is the reorientation of state development policy, and Secondly is law enforcement. Based on the experience, we can see that development policy during the time was misleading and generated many environment problems threatening sustainable living. Then the questions are, will the government perpetuate the centralistic state based development management, which is purely oriented to the economic growth? Will the rest of Indonesian tropical forest area be left to be completely degraded? If the answer is no, here are no other choices. The government should, as fast as possible, reevaluate and change the government-based forest management to community-based forest management.

On the other hand, the government should also make a serious effort to realize good governance and also to implement the principles of democracy and human rights. The orientation of the government-based development policy which marginalized the roles of the people around the forest in forestry management may not be recently relevant. It could not be denied that the effort to improve social participation became a very important thing especially in order to prevent deforestation and to preserve environment. The social participation in forestry resources development will positively impact not only in term of constraining deforestation level and protecting natural resources, but also will improve their welfare and solve the poverty problem, since some aspects mentioned just now such as democratization, human rights, poverty and deforestation indeed conflicted with forestry resources development.⁴⁰ It indicates that forestry resources development and deforestation prevention cannot be separated from the concept of poverty management, democratization and human rights. The government should assist the traditional society around the forest to conserve and protect the environment and the productive capacity of lands or territories and resources of forest.⁴¹

⁴⁰ The connection between poverty, human rights and deforestation can be understood from Bernard den Ouden research. His study in Guatemala, Bangladesh, India and Nepal shows this connection. The human rights are the essential underpinnings of maintaining a sound and sustainable environment. The balance of nature and the rational and just ordering of human activity may be one in separable reality. See Bernard den Ouden, "Poverty, Human Rights and Deforestation" *Peace Review A transnational Quarterly*, Volume 6 Number 3 Fall, San Francisco, Lynne Reeuner Publishers, 1994, p. 322-324.

⁴¹ This is inline with Article 29 (1) of United Nations Declaration on the Rights of Indigenous Peoples adopted by General Assembly Resolution 61/295 on 13 September 2007

The philosophy of community based forestry management concept refers to some following principles. Firstly, the main actors are simple forest villagers who often have limited knowledge on the forestry problems and limited financial resources to start the business. Secondly, their main purposes are not to get profit as much as possible from the forest, but to gain the benefit in which it can be shared to as much as possible with people, such as to provide jobs for people, which is in line with fulfilling to the ecological and socio-cultural functions of the forest. Thirdly, the success of two points above can be achieved and improved if all of the main actors involved in the forestry resources management from the planning, actuating, monitoring, cropping and marketing of forest production result, and also sustainable forestry rehabilitation. In the Wates context, it will be very useful and significant to the effort of social empowerment toward sustainable living and sustainable village.

Another important thing is the law enforcement. There is a public knowledge that the widespread incidence of illegal logging in Indonesia is mainly caused by the weakness of law enforcement, beside of the high level of demand for wood in the region's sawmills and wood (carpentry) shops⁴². In the deforestation in Wates Village case, it was clearly demonstrated that law enforcement was not working at all.

That is why the government should reevaluate and restructure the choice of law instrument which oversees and implements the forestry resources management policies. It is time to change the repressive law to responsive law. It means all the regulations that were in contradictory with the effort of forest protection and marginalized the role of forest society should be reevaluated and revised. The actors of illegal logging and deforestation should be handled seriously and given heavy punishment to evoke intimidation effect. That law instrument restructure ranges at least: 1) reformulating the norm (jurisdictional formula) of criminal law that is tighter and makes the process of probing easier; 2) increasing the reprieves threat to evoke intimidated effects; 3) establishing the new institution (Criminal Acts on Forestry Eradication Body); and 4) treating the specialty sentence to hand down (formal law) such as abridgement of exploratory time, investigation, prosecution and probe.

stating that indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.

⁴²Soeryo Adiwibowo, *Dongi-dongi - Culmination of a Multi-dimensional Ecological Crisis: A Political Ecology Perspective*, Inaugural (Dissertation, Kassel University, 2005) p. 157-158, in http://deposit.ddb.de/cgi-bin/dokserv?idn=980982006&dok_var=d1&dok_ext=pdf&filename=980982006.pdf accessed on March 18, 2009

2. Cultural Therapy

The problem of deforestation was not only related to the state policies and regulations, but also concerning to the worldview (*weltanschauung*) and the culture of society. It was related not only to the material world such as material objects and resources, but also social world (personal relationships and social or political organization) as well. Moreover it was related to symbolic world (stories, myths, histories, foundation texts, and icon images), since human beings are symbol-using beings. That is why the effort to prevent the more damaged deforestation and to preserve environment should include the cultural therapy at least in two ways, i.e.: revamping society viewpoint on forest through environment ethic education and also through religion and traditional wisdom revitalization.

People realized that forest wrecked because of human ill-treatment. Human action is led by mental structure. Daniel D. Chiras (1985)⁴³ noted that the frontier mentality is the root cause of the nature damage, a loss of synergy in society, the infesting of corruption and nepotism. This mentality can be marked with three main perceptions: Firstly, earth is unlimited natural resources that can be utilized by human. Secondly, the assumption that human is not part of nature, and Thirdly, that nature should be controlled.

This mentality can no longer be kept. It should be stopped by undertaking resuscitation process, that natural resources are limited, human is part of nature and human is under obligation to keep up nature. It can be gained through the teaching of environmental ethic education to society, how to make them really aware that natural resources which stockpiled proprietary by the earth planet are limited. Human is part of nature and human isn't superior to nature.

The second effort is religious function and traditional wisdom revitalization. The slowness of religion in playing role to prevent the destructive behavior on forest in Wates Village could be a valuable learning experience for religious leaders. In most cases there is a kind of split of personality in religious society. There are many unbridgeable situations among personal righteous as it was pointed out in ritual religious activities in one side and social righteous as it should be pointed out in the way they treated to environment on the other side.

The frontier mentality as it was mentioned, in some cases is underpinned by religious interpretation that is insufficiently environmentally sound. Verse: "It is

⁴³See Benni Setiawan, "Selamatkan Hutan Indonesia", in http://www.surya.co.id/web/Opini/Selamatkan_Hutan_Indonesia.html, accessed on March 22, 2009.

*He Who hath created for you all things that are on earth;*⁴⁴ for instance, was just interpreted by some clerics in ways counterproductive to the effort of environmental conservation. That verse is frequently used as religious normative foot on natural exploitation, since all of the nature is created by God for human being and it means human absolutely has the right to behave however with the nature. How to transform the religious values which is just as personal ethic to become a public ethic is the current crucial question. Obviously, we needed more functional interpretation approaches to improve social mentality and behavior that is environmentally sound. Religious society shall develop the model of religious interpretation that is environmentally-friendly.

The next stage is to appreciate the traditional wisdom. What happened during last time was just local wisdom dilution in line with the process of marginalization of most of local society from their home and tradition. Forest then occupied by those who come to the forest strictly for one aim, which is to utilize the forest in order to take advantages as much as possible. Eventually, most indigent societies really depend on forest biodiversity resources. They utilize such kind of resources just to meet their daily needs, such as for building materials, dress, local wild animals and the need to provide traditional botanical medicine.

Wates village citizens utterly realized the important of forest function for Semarang and vicinity city such as to avoid flood danger, and to manage temperature. But they perceived that they have nothing to face the strong force of network of the organized wood business. People see that teak wood forest around Wates village should be managed by government and they go along to protect it. Forest reinstalling shall be endeavored. But people note that security party shall have super ordinate consciousness in order to not become the facilitator or even supporter in processes of teakwood theft. Forest rehabilitation movement is not sufficient if they still keep on their exploitative mentality and repudiate the environmentally-friendly mentality. In some previous years they did forest rehabilitation. But then, before it was growing, those woods were hewn back by people and sold, since teakwood deficit at the timbered market made it highly saleable even at its still age young.

Therefore, it was very important to revitalize the traditional wisdom such as through folkore's wisdom to villagers through generation and reviving custom ceremonies that enable their consciousness-raising on the importance of forest

⁴⁴Qur'an, 2: 29.

conservation as one of prerequisites for a sustainable village. Those cultural efforts shall work to coincide with structural efforts to be able to mutually underpin each other. It can be done by strengthening the synergy of forestry conservation programs. Government (executive and lawmaking) need to strengthen the cooperative works with NGO's, mass media, entrepreneur circle and also other civil societies.[]