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THE PRINCIPLE OF LOCAL WISDOM AS A BASIC FRAMEWORK IN THE FORMATION OF COSMIC RELIGIOUS ENVIRONMENTAL LAW

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Abstract

This research analyzes local wisdom that has been normatively affirmed as a principle that underlies the formation of environmental legislation. Fundamentally, these local wisdom values can animate the formation of cosmic religious environmental law. The problem studied in this paper is how the urgency of the principle of local wisdom as a basic framework in the formation of Cosmic Religious Environmental Law. The approach method used to analyze the problem is normative juridical with analytical descriptive research nature. The approach used is a philosophical approach, namely the study of deconstruction, interpretation, internal coherence and heuristic methods and concept approaches. Data collection techniques are carried out through literature studies and interviews. The data analysis technique used is qualitative juridical analysis. From the results of the analysis conducted, it is known that the principle of local wisdom means local ideas that are wise, full of wisdom, good value that is embedded and followed by indigenous peoples. The values of local wisdom imply the principles of balance, harmony, respect, and wisdom, which are the basis for the formation of cosmic religious environmental law.

Keywords: Legal principles, Local wisdom, Environmental law, Cosmic religion.

I. INTRODUCTION

The protection and sustainable management of the environment is an important issue that has received great attention in recent years due to the rapid degradation of natural resources and the impact of human activities on the environment.¹ Environmental law has an important role in maintaining environmental sustainability. At the level of implementation, environmental law still leaves many problems so that the purpose of the existence of environmental law, namely regulation that is able to balance the interests of environmental protection and environmental utilization, is still far from expectations.² This is inseparable from public awareness and compliance with regulations that are still low, leaving problems with the effectiveness of environmental law enforcement. Also related to the approach in the formation of environmental law that is more oriented to the west. Where modern environmental law is more likely to be legal-formal and technocratic, thus ignoring the spiritual and cultural dimensions in the utilization and management of the environment and natural resources.³ Under

¹ Jan Hancock, *Environmental Human Rights: Power, Ethics, and Law* (Aldershot, UK: Ashgate, 2003).

² Linda Hajjar Leib, *Human Rights and the Environment: Philosophical, Theoretical and Legal Perspectives* (Leiden, Netherlands: Martinus Nijhoff Publishers, 2011).

³ M. Ridha Saleh, *Menghijaukan HAM* (Jakarta: Rayyana Komunikasindo, 2020).

these conditions, a new approach is needed in the formation of environmental law that is more holistic and upholds local, religious and cosmic values.⁴

Despite the recognition of the importance of environmental law, the current legal frameworks are often rigid, relying heavily on formal regulations that lack adaptability to local conditions. This legalistic approach, while effective in some instances, tends to overlook the social and cultural nuances that are integral to communities' relationships with their environments.⁵ The absence of such cultural sensitivity has often led to resistance, undermining the effectiveness of environmental regulations. Therefore, it is crucial to reimagine environmental law not merely as a tool of governance but as a dynamic framework that respects and integrates indigenous knowledge systems.⁶

Incorporating local wisdom into environmental law also addresses the broader issue of legitimacy. Legal frameworks that reflect the values and traditions of the communities they serve are far more likely to gain public support and compliance. By combining local practices with modern scientific approaches, a more inclusive and sustainable legal framework can be achieved.⁷ This integration is not just a matter of practical governance but also an ethical imperative to respect cultural diversity and ensure the long-term sustainability of environmental management.

Furthermore, the revitalization of local wisdom in environmental law is especially timely as the world faces the rapid onset of industrialization, technological advancement, and environmental degradation.⁸ These global challenges demand innovative solutions that transcend conventional legal mechanisms. Local wisdom, with its deep-rooted ethical and spiritual foundations, offers a pathway toward laws that are not only effective but also resilient in the face of evolving environmental and social pressures.⁹

One aspect that is increasingly recognized as an important component in the preservation of environmental functions is the incorporation of local wisdom values. Local wisdom refers to knowledge, practices and beliefs that have been passed down from generation to generation within a particular community or culture. These values are often rooted in the close relationship between people and their environment, making them a valuable source of information and inspiration for sustainable conservation efforts.¹⁰

The diversity of patterns of adaptation to the environment that exist in Indonesian society that is passed down from generation to generation becomes a guide in utilizing natural resources. Public awareness to preserve the environment can be grown effectively through a cultural approach. If this awareness can be increased, it will become a very large force in environmental management. In this cultural approach, strengthening social capital, such as socio-cultural institutions, local wisdom, and norms related to environmental conservation is important.¹¹

⁴ Patta Rapanna, and Herawati Syamsul, *Membumikan Kearifan Lokal Menuju Kemandirian Ekonomi* (Jakarta: CV Sah Media, 2016).

⁵ Muh. Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal* (Yogyakarta: UGM Press, 2019).

⁶ *Ibid.*,

⁷ *Ibid.*,

⁸ MIF Rahayu, "Aspek Hukum Peran Serta Masyarakat Adat dalam Pengelolaan Lingkungan Hidup," *ETHOS: Jurnal Penelitian dan Pengabdian kepada Masyarakat* 1, no. 1 (2003): 1-11.

⁹ *Ibid.*,

¹⁰ *Ibid.*,

¹¹ Suhartini, "Study of Local Community Wisdom in the Management of Natural Resources and the Environment", *Proceedings of the National Seminar on Research, Education and Application of Mathematics*

At present, there is a growing recognition of the importance of integrating local wisdom values into environmental management and protection strategies, including as the basis for the formation of cosmic religious environmental law. Revitalization of local wisdom values in the development of environmental law is important considering that we have entered the industrial era 4.0 where the existence of local wisdom values has begun to be cornered and eroded by the presence of modern law. This is in line with the increasing awareness of the importance of efforts to preserve environmental functions and the urgent need to protect the earth for the needs of future generations.¹²

If we examine it, the modern environmental law approach is more legalistic and mechanistic oriented so that it does not pay attention to social and cultural dynamics at the local level, thus experiencing resistance from the community. Legal approaches that are too oriented towards technical and administrative aspects, without paying attention to ethical and spiritual values, can experience a crisis of legitimacy in the community. In this context, local wisdom becomes an important element that can overcome and prevent resistance in the community. The existence of spiritual and ethical values contained in local wisdom, causes environmental law to be more acceptable to the community and internalized in people's daily lives. Thus, modern environmental law should be a law that is able to integrate local knowledge with modern scientific approaches. This integration not only provides practical solutions to environmental problems, but also respects cultural diversity and local uniqueness which is a source of strength in maintaining the ecosystem.

Local wisdom values, rooted in indigenous knowledge and practices, offer unique insights and solutions that can complement modern environmental laws and regulations. Many practices undertaken by governments, NGOs, and communities draw on local knowledge systems and traditional practices as a source of inspiration to address environmental problems. By utilizing local wisdom, policy makers can take more effective and culturally appropriate practical steps to address environmental problems. Indigenous cultures in particular have been at the forefront of incorporating indigenous values into environmental protection and management practices. These practices have enabled humans to live in harmony with their environment and maintain a balance between human needs and the preservation of environmental functions.

Furthermore, if we examine the function of local wisdom, first, as a marker of a community's identity. Second, as an adhesive element (cohesive aspect) across citizens, across religions and beliefs. Third, local wisdom gives the color of togetherness to a community. Fourth, it changes the mindset and mutual relationships of individuals and groups by placing them on a common ground/culture. Fifth, it encourages the building of togetherness, appreciation as well as a joint mechanism to ward off various possibilities that reduce, even damage, communal solidarity, which is believed to originate and grow on a shared consciousness, from an integrated community.¹³

and *Natural Sciences*, Faculty of Mathematics and Natural Sciences, State University of Yogyakarta, May 16, 2009, p.B.208.

¹² MIF Rahayu, "Sustainable Development in the Perspective of Sundanese Cultural Wisdom," *Journal of Engineering and Applied Sciences* 12, no. 18 (2017): 4657-4660.

¹³ Sumarmi and Amirudin, *Environmental Management Based on Local Wisdom*, Malang, Aditya Median Publishing, 2014. See further in Rohana Sufia, et al, "Local Wisdom in Preserving the Environment (Case Study of the Indigenous People of Kemiren Village, Glagah District, Banyuwangi Regency)", *Journal of Education*, Vol. 1 No. 4, April, 2016, pp. 726-731.

The internalization of local wisdom values in environmental law has the potential for significant positive impacts on the environment and people's lives. By utilizing local cultural knowledge and practices, environmental management and protection efforts can be tailored to the specific needs and conditions of a region, resulting in more effective and sustainable outcomes. The values of local wisdom also encourage a deeper connection between the community and its environment, fostering a sense of care and responsibility for the environment.¹⁴

The use of the principle of local wisdom as a basic framework in the formation of environmental law is very important because this principle recognizes customary and cultural rights, and strengthens religious values that unite spiritual, ecological and social aspects.

In the context of environmental law, the application of local wisdom values can be a comprehensive and humanist approach in dealing with the current global environmental crisis.¹⁵ The values of local wisdom in preserving environmental functions emphasize the harmony between humans, the environment, and the spiritual dimension. Therefore, this concept is important to be researched and analyzed as a basic framework in the formation of environmental laws that are more based on local wisdom values.

II. RESEARCH QUESTIONS

This paper will discuss the urgency of the principle of local wisdom as a basic framework in the formation of Cosmic Religious Environmental Law. The main questions are:

1. How can the integration of local wisdom and spiritual values contribute to the development of a more holistic and culturally rooted environmental law framework in Indonesia?
2. What are the challenges and opportunities in revitalizing local wisdom within modern environmental law to address current global environmental issues, particularly in the context of balancing sustainability with cultural diversity?

III. RESEARCH METHODS

The research method used in this research is normative legal research with the nature of the research is descriptive analytical which tries to describe the legal principles of local wisdom as a basic framework in the formation of Cosmic Religious Environmental Law. The approach used is the Philosophical approach, namely the study of deconstruction, interpretation, internal coherence and heuristic methods and the concept approach, namely the approach taken to support the philosophical approach. Data collection techniques are carried out through literature studies to obtain secondary data in the form of primary legal materials, secondary legal materials and tertiary legal materials. Interview techniques are carried out to clarify the secondary data that has been obtained. The data analysis technique used is qualitative juridical analysis.

IV. DISCUSSIONS

A. Unpacking the Significance of Local Wisdom in Environmental Stewardship

¹⁴ *Ibid.*,

¹⁵ MIF Rahayu, "Sustainable Development".

Etymologically, local wisdom consists of two words, namely wisdom and local. Other words for local wisdom are local wisdom, local knowledge and local genius. According to KBBI, local wisdom means something that is wise in local or local traditions.¹⁶ Furthermore, the word “arif” means wise, clever, understand, and understand or wisdom means wisdom, intelligence as something needed in interaction. The word local, which means a place or in a place or in a place where something grows, exists, lives that may be different from other places or exists in a place of value that may apply locally or may also apply universally.¹⁷

Local wisdom is a way of life found in the community in a particular region including the natural environment where they live. This view of life is a view of life that has been passed down and believed for decades or even hundreds of years which has become the belief of the people in the region so that the local wisdom that exists in an area becomes inseparable from the people who live in the region including when people interact with their environment.

Local wisdom has become a cultural heritage that can create a balance between humans and their environment. In many traditional societies, these principles are manifested in the form of customs, rituals, and social rules that aim to preserve the environment. According to Alfian¹⁸, local wisdom reflects ecological knowledge passed down from generation to generation and represents collective ethics in maintaining harmony between humans and nature. These values are important in shaping community behavior that is more sustainable and responsive to the current environmental damage.

The existence of local wisdom causes the social and environmental order to be preserved and maintained. On the other hand, local wisdom is also a manifestation of cultural wealth that will never fade with globalization or the entry of foreign cultures.¹⁹ Local wisdom always has high flexibility when foreign cultures enter, so that it can be accommodated properly without having to damage the pre-existing local wisdom.²⁰

Indonesia has a variety of local wisdom that contains very strong cultural values and is strongly believed by the local community.²¹ Local wisdom that has been embraced, believed and used as a guide for life for a long time by the community has ultimately influenced the community in their daily lives. This local wisdom for the community becomes a benchmark for certain attitudes, behaviors and actions in their lives. Local wisdom has become a tradition that should be done, because they are accustomed to the customs and culture in their region.

Local wisdom contains values and principles to maintain the balance of the natural and social environment in a community.²² In indigenous communities, local wisdom is reflected when people interact with nature and the environment. In this context, it is not only limited to customary norms, but also contains local wisdom values, where humans are positioned as part of the universe and have an equal position, not superior to nature and the environment.

¹⁶ Tjokorda Sukawati, *Establishing Local Wisdom Values to Develop Sustainable ...* (Bali: SSRN, 2017).

¹⁷ Rinitami Njatrijani, “Local Wisdom in the Cultural Perspective of Semarang City”, *Gema Keadilan*, Journal Edition (ISSN: 0852-011) Volume 5, Edition 1, September 2018, p.17.

¹⁸ Alfian, A, *Local Wisdom in Environmental Conservation: Case Studies in Southeast Asia*. Yogyakarta, Gadjah Mada University Press, 2022.

¹⁹ *Ibid.*,

²⁰ *Ibid.*,

²¹ Rinitami Njatrijani, “Local Wisdom”.

²² *Ibid.*,

There are two types of local wisdom: *tangible* local wisdom and *intangible* local wisdom.²³ *Tangible* local wisdom is local wisdom that we can see, touch and feel its form such as procedures, rules, or value systems, building forms such as various types of traditional houses in every region in Indonesia as well as cultural heritage such as statues, various traditional art tools, traditional weapons, textiles that are passed down from generation to generation, while *intangible* local wisdom is local wisdom that cannot be seen in real form, but can be heard because it is conveyed verbally from parents to children, and the next generation in the form of advice, songs, rhymes, or stories containing life lessons that have the aim of preventing the younger generation in the region from doing bad things that can harm themselves, the community, and the environment that is the source of their livelihood. One of the life lessons that continues to be passed down to the next generation is the belief that humans and the environment are part of the environment itself, therefore, the environment must be maintained properly and sustainably for the sustainability of life and life of humans and other living things.

The different manifestations of local wisdom, both tangible and intangible, offer a rich source of cultural and environmental knowledge that continues to shape the interaction between communities and their natural surroundings. However, the challenge lies in how these values can be effectively integrated into formal legal frameworks, particularly in the realm of environmental law. This is where the principles of local wisdom become essential, serving as a foundation for creating legal systems that are more in harmony with the social and cultural realities of local communities.

In every formation of legislation in the field of environmental law, of course, it must pay attention to certain principles which are basic methods. According to the Big Indonesian Dictionary (KBBI), a principle is a base, basis, guideline, such as a solid rock for the base of a house. A principle can also be interpreted as a truth that becomes the foundation or basis for thinking, arguing, and so on, while a legal principle is a principle or basic norm used in forming a legal provision that applies, including in the formation of regulations in the field of environmental law. In a legal provision there is always a principle behind it. Legal principles are not concrete legal regulations, but are basic thoughts that are general in nature or are the background of concrete regulations contained in and behind every legal system manifested in laws and judicial decisions which are positive law and can be found by looking for general characteristics in the concrete regulations. The function of legal science is to find this legal principle in positive law. So legal principles are not concrete rules but are the background of concrete regulations and are general or abstract. Legal principles are generally not stated in the form of concrete regulations or articles, but it is not uncommon for legal principles to be stated in concrete regulations.²⁴

Legal principles have two foundations, namely first, legal principles are rooted in the reality of society and secondly in the values chosen as guidelines by the common life.²⁵ The function of legal principles is first, the function in law where the principle in law bases its existence on the formulation by the legislators and judges and has a

²³ Maryati, Kun and Juju Suryawati, *Sociology Social Science Specialization Group for SMA/MA Class XII*, Jakarta, ESIS, 2017. See also articles related to this in Lilis Sumantri, "The Process of Internalizing Intangible Local Wisdom Through Informal Education to Strengthen National Character", *Journal of Education*, p-ISSN 2715-095X, e-ISSN 2686-5041 Volume 30, No.3, November 2021, p.423.

²⁴ Sudikno Mertokusumo, *Knowing the Law; An Introduction*, Liberty, Yogyakarta, pp. 35.

²⁵ *Ibid*, p.6.

normative influence and binds the parties. The second function is a function in legal science where the principles in legal science are only regulatory and explanatory (explaining). Its purpose is to provide an overview, not normative in nature and does not include positive law.²⁶

The principle of local wisdom is important for the formation of environmental law because it is more in line with the social and cultural conditions of Indonesian society. On the other hand, local wisdom values also have great potential in providing a broader and deeper view of the environment.

The principle of local wisdom can provide a more holistic basis in the formation of cosmic religious environmental law, because the environmental law formed will pay attention to the values of local wisdom so that it is more likely to be applicable and in accordance with the norms that live in its society. Therefore, the importance of integrating the principles of local wisdom in environmental law can function as a means of preserving environmental functions, as well as an open means of active community involvement in environmental protection efforts.

In Law No. 32 of 2009 concerning Environmental Protection and Management (UUPPLH) there are many principles in it, one of which is the principle of local wisdom. The principles regulated by UUPPLH reflect the foundation and policy paradigm that must be considered in the formation and regulation of environmental management and protection. Article 1 paragraph 30 of Law No. 32/2009 on Environmental Protection and Management defines "Local wisdom is the noble values that apply in the community life system to, among others, protect and manage the environment sustainably". This principle of local wisdom means local ideas that are wise, full of wisdom, good value that are embedded and followed by indigenous peoples. The values of local wisdom, implying the principles of balance, harmony, respect and wisdom, are the foundation for the formation of cosmic religious environmental law.

The principle of balance emphasizes the importance of maintaining balance when humans interact with their environment, where the environment should not be exploited beyond the carrying capacity of the environment and environmental capacity. This principle of balance is contained in cosmic religious environmental law, among others, related to the utilization of natural resources. Furthermore, the principle of harmony emphasizes the understanding that humans are an integral part of the environment. Therefore, humans must live in harmony with their environment and respect the existence of their environment. This principle is reflected in cosmic religious environmental law related to human behavior that should not pollute and/or destroy the environment. The principle of respect, teaches that humans must respect their environment as God's creation. The environment is not only seen as a natural resource that can be utilized, but the environment also has spiritual and religious values. Religious values, related to issues of tawhid, love, and responsibility, are the moral foundation for humans in interacting with their environment. These values encourage humans to preserve nature and not destroy it. This principle is reflected in cosmic religious environmental law related to the meaning of rituals and traditions related to the environment. Furthermore, the principle of wisdom emphasizes the need to use reason and knowledge when humans interact with their environment. Humans need to be wise in utilizing natural resources by paying attention to environmental harmony and balance. This principle of wisdom is reflected in cosmic religious environmental law related to traditional values and practices in the management

²⁶ Ibid, p. 36.

and protection of natural resources framed in customary values, including respect for ancestors, natural balance, and wisdom in utilizing natural resources. All of these principles can serve as a guide when humans interact with their environment.

The integration of the principle of local wisdom as a basic framework in the formation of environmental law is relevant and needs to be considered. The principle of local wisdom recognizes customary and cultural rights and strengthens religious values that holistically unite spiritual, ecological and social aspects.

B. Beyond Exploitation: Cosmic Religious Environmental Law for a Sustainable Future

In the interaction between environmental elements, humans play a dominant role. This dominance arises from the advantages humans have compared to other living creatures, such as intellect, curiosity, and needs and desires that differ from those of other organisms on Earth.²⁷ In fulfilling their needs and desires, humans continuously explore and exploit their environment. If the exploitation of natural resources were conducted solely to meet needs, the environment would not degrade. Problems arise, however, when the environment is exploited in line with human desires, which are often limitless.²⁸

There is an exploitative relationship pattern where humans are driven by the desire to conquer their environment to fulfill their own wants, without considering the environment's carrying capacity, resilience, and its overall balance and harmony. Such a relationship inevitably leads to negative impacts on both the environment and human life itself. The environment degrades rapidly, leading to the depletion of natural resources.²⁹ The dangers of following unchecked desires are evident in the destruction of the Earth. This can manifest in the form of excessive exploitation without regard for the environment's capacity, wastefulness, the depletion of unnecessary resources, inefficiency, and lavish consumption and lifestyles. Due to this dominance of desire, human resources are often treated merely as production assets, relentlessly pursuing activities without regard for ethics, morality, or responsibility towards fellow humans and the environment.³⁰

On the other hand, the development paradigm is often too focused on an anthropocentric perspective, where development activities are directed solely for human benefit, neglecting the preservation of environmental functions. Even the values and ethics of how humans relate to the environment are often disregarded. In this paradigm, humans are positioned above the environment. Humans are viewed as subjects, while the environment is seen as an object to be exploited according to human needs and desires.³¹ The value of the environment is reduced to its utility for humans, perceived merely as an economic commodity to satisfy human interests.

With this anthropocentric paradigm, the world becomes increasingly burdened,

²⁷ Tjokorda Sukawati, "Establishing Local Wisdom".

²⁸ Suwandi Sumartias, et.al., "The Importance of Local Wisdom in Building National Character in the Industrial Age 4.0," in Proceedings of the 3rd International Conference on Learning Innovation and Quality Education (ICLIQE 2019) (December 2019), <https://doi.org/10.2991/assehr.k.200129.159>.

²⁹ Dahliani Dahliani, "Local Wisdom Inbuilt Environment in Globalization Era," *Environmental Science, Sociology* (2010).

³⁰ *Ibid.*,

³¹ MIF Rahayu, "Aspek Hukum Peran Serta Masyarakat Adat".

leading to further environmental degradation and the disruption of its natural functions. This results in phenomena such as biodiversity loss, climate change, global warming, acid rain, and ozone depletion.³² These environmental issues inevitably impact both the environment and human life. Environmental problems such as floods, droughts, landslides, melting polar ice in Antarctica, deforestation, and the extinction of wildlife and plant species, due to habitat destruction caused by humans, continue to emerge.³³ The destruction of habitats alters the balance and harmony between humans and the environment.

The responsibility humans bear towards the environment is indeed heavy, as humans must preserve environmental functions and foster its prosperity. Therefore, in managing and utilizing the environment, humans must avoid causing destruction and pollution.³⁴ In essence, within the relationship between humans and their environment, it is humans who depend more on the environment, while the environment needs humans only to maintain balance and harmony. From the environment, humans find a place to live, procreate, and meet their needs.³⁵

In the context of the human-environment relationship, humans and the environment should be viewed as having equal and balanced positions. Humans should not be placed above the environment. Therefore, in utilizing and managing the environment, humans must consider the sustainability of its functions.³⁶ Humans need to build good and harmonious relationships not only with each other but also with the environment, through principles of compassion, preservation, and justice. Humans must befriend their environment, so that in return, the environment can provide its bounty in the form of productivity to meet human needs. In utilizing the environment, humans must refrain from exploitation, ensuring the environment remains sustainable and human life is protected.³⁷

If we examine the relationship between humans and the environment through the lens of local wisdom, the relationship that is built is one of harmony, balance, and ethical behavior in maintaining environmental equilibrium and sustainability. In this context, humans use the environment in a manner that meets their needs without engaging in excessive exploitation or domination.³⁸ There is an inherent awareness that damaging the environment is, in essence, damaging life itself. This awareness stems from the understanding that humans are not only social beings but also biological and ecological beings, existing in harmonious interaction with nature. The relationship formed within the framework of local wisdom is characterized by simplicity, friendship with nature, and respect for the environment.³⁹

³² Mangunjaya, Fachruddin M. 2019. *Konservasi Alam Dalam Islam*. Jakarta: Yayasan Pustaka Obor Indonesia, hlm. 25.

³³ MIF Rahayu, "Sustainable Development in the Perspective".

³⁴ Rahayu, Mella Ismelina Farma dkk. Oktober 2017. "Gerakan Sosial Pemberdayaan Hukum Dalam Pelestarian Fungsi Lingkungan Hidup Melalui Metode Patanjala." *Jurnal Bina Hukum Lingkungan* Volume 2, Nomor 1: 48.

³⁵ Erwin, Muhamad. 2019. *Hukum Lingkungan, Sistem Kebijakan Lingkungan Hidup*. Bandung: Refika, hlm. 3.

³⁶ FR, Mella Ismelina. 2020. *Moralitas Alam dan Corona*, Kompas.com, <http://kmp.im/AFzoH3>, Maret 30.

³⁷ Sibarani, Apriani M. 2020. "Berteologi Dalam Konteks Pandemi Covid-19: Upaya Mengembangkan Etika Teologis Dalam Relasi Keadilan Dan Keharmonisan Dengan Alam." *Majalah Ilmiah Methoda*, Volume 10, Nomor 2, Mei-Agustus, : 61-67; ISSN;2088-9534, <http://ojs.lppmmethodistmedan.net/>:62.

³⁸ Bahagia. 2013. *Manusia, Lingkungan Alam, dan Pembangunan, Makna Agama Untuk Menyelamatkan Alam*. Yogyakarta: Suka Press, hlm. 39.

³⁹ Rosowulan, Titis. 2019. "Konsep Manusia dan Alam serta Relasi Keduanya dalam Perspektif Al-Quran, Cakrawala." *Jurnal Studi Islam* Vol. 14 No. 1, hlm. 26.

Furthermore, within the paradigm of local wisdom, the structure of the relationship between humans and the environment shares the same spatial and temporal dimensions, differing only in their actualization. Just as humans have body parts like the head, torso, hands, and feet, the environment is also seen as having a similar structure. Similarly, there are designated areas within the environment, akin to forbidden or sensitive areas within the human body.⁴⁰ In this spatial context, humans and the environment influence each other. The degree of this mutual influence is largely determined by humans' mastery of knowledge and technology. Based on this level of mastery, some humans remain highly dependent on the environment, while others have learned to adapt or manage and utilize it for their own well-being.⁴¹

A cosmic religious approach in the formation of environmental law creates harmony between humans and nature, creates behaviors and attitudes that are not overexploitative, and ensures sustainability for future generations. The cosmic religious environmental law approach sees humans as an integral part of the universe and can provide a more holistic foundation. The concept of cosmic religious environmental law places humans in the unity of the cosmos, where law and morality must be in harmony with the natural order and spiritual values lived by the community. For example, the local wisdom of the Baduy indigenous people in Indonesia who practice environmental prohibitions is based on spiritual beliefs to maintain the balance of the ecosystem.⁴²

The concept of cosmic religious environmental law draws on a variety of sources, including religious teachings, philosophical traditions and indigenous beliefs. Religions and spiritual traditions have emphasized the importance of living in harmony with the environment and mutual respect between the elements of the environment. This paradigm has shaped ethical principles and practices in an effort to protect and preserve the environment.

Through the application of cosmic religious principles, it is expected to be able to build a legal framework that is responsive to environmental issues that occur today. The internalization of local wisdom values into cosmic religious environmental law can have a significant impact on the perspective and attitude of humans when relating to their environment. The values of local wisdom offer a more comprehensive perspective on the sustainability of environmental utilization, human welfare and spiritual relationships with nature.

Based on local knowledge and wisdom, policymakers can make laws that are more culturally appropriate and in line with the needs and values of their communities. This approach offers an approach that is not only legalistic, but also based on ethics and morality that live in society and spirituality.

Thus, the formation of cosmic religious environmental law based on local wisdom values is able to create synergy between environmental utilization and preservation of environmental functions. On the other hand, it can also provide a more humane and contextual dimension, strengthen the foundation of morality in law, be more responsive to the needs and perceptions of the community in everyday life. In addition, local wisdom-based environmental law opens up community participation in efforts

⁴⁰ Sumaatmadja, H. Nursid. 2012. *Manusia Dalam Konteks Sosial, Budaya dan Lingkungan Hidup*. Bandung: Alfabeta, hlm. 72.

⁴¹ *Ibid.*,

⁴² Nurhayati, S, *Local Wisdom and Environmental Law: Integrating Customary Law in Modern Legal Systems*. Jakarta, Gramedia, 2020.

to preserve environmental functions.

The integration of local wisdom values in the formation of environmental law is a strategic step that is certainly culturally relevant, as well as a solution in facing global environmental challenges. Local wisdom in society has flexibility and adaptability where environmental law can function in various contexts and situations, including in dealing with situations of climate change and natural disasters.

Environmental law based on local wisdom can create synergies between customary norms, spiritual values, and sustainability principles. On the other hand, the formation of cosmic religious environmental law needs to involve the active participation of the community, so that the resulting regulations truly reflect the needs and aspirations of the community. Environmental law based on local wisdom has proven to be more effective in encouraging community participation in environmental conservation efforts, although at the implementation level there are many challenges in integrating local wisdom values into formal environmental law, including differences in perspective and conflicts of interest between indigenous peoples and the government or business world. Another challenge is related to the consistency of flexibility and adaptability of local wisdom in formal legal provisions.

A legal pluralism approach that recognizes the diversity of norms and practices of indigenous peoples is needed as an appropriate framework to accommodate local wisdom within the formal legal framework. Based on this approach, environmental law is expected to be more inclusive, responsive and sustainable.

The integration of local wisdom in cosmic religious environmental law is a strategic step to answer current environmental problems. This is because an approach based on local wisdom values is more acceptable to the community because it is in accordance with the norms and traditions of the community in their daily lives. In addition, it can also bridge the gap between formal law and customary law, which has often been contradicted.

Based on the above description, local wisdom plays an important role in the formation of cosmic religious environmental law. The integration of local wisdom values not only supports environmental sustainability, but also reflects that the applied environmental law truly reflects the needs and aspirations of the community.

Legal approaches that ignore local and spiritual values are likely to be ineffective and may experience resistance in the community. This suggests that environmental laws that only focus on formal and procedural aspects will be weak in their implementation in communities.

It seems that a more effective environmental law is one that integrates local wisdom values that are full of spiritual aspects and customary norms. These customary rules do not only function as social norms, but as legal mechanisms that are recognized and respected by the community. The integration of local wisdom values certainly provides a practical solution in overcoming environmental problems, and forms a law that is more acceptable to the community. Thus, cosmic religious environmental law based on local wisdom can be a relevant and effective model in answering ecological challenges in the future.

The integration of local wisdom into cosmic religious environmental law establishes a practical framework that aligns legal regulations with the everyday realities of communities. This approach emphasizes the importance of cultural context, ensuring that laws are not just imposed from above but resonate with

the values and traditions of local populations. By recognizing and incorporating indigenous practices, policymakers can create more effective and culturally relevant environmental laws that enhance community buy-in and compliance.

Moreover, local wisdom offers proven strategies for sustainable resource management that have been developed over generations. These strategies often include specific practices that protect ecosystems and promote biodiversity. By embedding these local practices within formal environmental laws, the legal system becomes more flexible and responsive to the actual conditions faced by communities. This alignment can significantly improve the implementation of environmental laws and foster a sense of shared responsibility among community members toward environmental conservation.

In summary, the incorporation of local wisdom into cosmic religious environmental law not only strengthens the legal framework but also ensures that it is practical, inclusive, and effective in addressing current and future environmental challenges. By doing so, it empowers communities to play an active role in safeguarding their natural resources while honoring their cultural heritage.

V. CONCLUSIONS

This research concludes that the principle of local wisdom plays an important role in the formation of cosmic religious environmental law. Cosmic religious environmental law, is a law that refers to religious values, morals, and local wisdom based on the principles of balance, harmony, respect, and wisdom, where this law can be used as an effective regulatory basis in overcoming environmental problems because this law not only regulates human relations with the environment but also builds harmonious relationships between humans, nature, and God. Therefore, it is urgent that the principle of local wisdom be used as a basic framework in the formation of Cosmic Religious Environmental Law because it contains local wisdom values, religious beliefs that are in accordance with the character, culture and values of the Indonesian nation that are adaptive and sustainable. The urgency of the principle of local wisdom as the basis for the formation of cosmic religious environmental law is also based on global dynamics in climate change and massive environmental degradation. The integration of local wisdom values and cosmic religious principles is expected to be able to build a responsive legal framework to handle environmental problems that are currently occurring. The integration of local wisdom and spiritual values in the framework of cosmic religious environmental law not only ensures that environmental policies are widely accepted, but also strengthens the mechanism for preserving environmental functions through human rights, legal pluralism and cultural approaches.

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