

ENVIRONMENTAL CONSERVATION OF MULTI-CULTURAL VILLAGES FROM THE PERSPECTIVE OF THE QURAN

Study of Living Quran in Reco Village, Wonosobo.

KONSERVASI LINGKUNGAN DALAM DESA MULTIKULTURAL PERSPEKTIF AL-QUR'AN

Studi Living Qur'an di Desa Reco, Wonosobo.

المحافظة على البيئة في القرى المتعددة الثقافات من منظور القرآن الكريم
دراسة تطبيقية للقرآن الحي في قرية ريكو، وونوسوبو.

Widodo Hami

UIN K.H. Abdurrahman Wahid Pekalongan

widodo.hami@uingusdur.ac.id

Akhmad Aufa Syukron

UIN K.H. Abdurrahman Wahid Pekalongan

akhmad.aufa.s@uingusdur.ac.id

Muhammad Al Fatih

mufats@iainkudus.ac.id

UIN Kudus

Abstrak

Krisis lingkungan dewasa ini masih butuh perhatian khusus oleh semua pihak mengingat dampak yang ditimbulkan akan dirasakan secara global. Semua agama baik Islam, Kristen, Yahudi, Hindu, dan Budha juga mempunyai peran yang krusial dalam menjaga konservasi lingkungan. melalui ajaran-ajaran, agama diyakini mampu menjadi power untuk selalu melestarikan lingkungan. hal ini telah dibuktikan oleh masyarakat Desa Reco Kertek Wonosobo yang konsisten menjaga kelestarian lingkungan di wilayah Gunung Sindoro sehingga menjadi destinasi wisata dengan keindahan alamnya. Tujuan dari penelitian ini adalah

untuk menyingkap bagaimana konservasi lingkungan dilakukan oleh masyarakat multi-budaya Desa Reco dan bagaimana mereka menjadikan al-Qur'an sebagai inspirasi konservasi lingkungan. Metodologi yang digunakan dalam penelitian ini adalah metodologi kualitatif berbasis lapangan (*field research*) dengan objek penelitian Desa Reco Kecamatan Kertek Kabupaten Wonosobo, menggunakan fenomenologi sebagai pendekatannya dengan bertumpu pada teori konstruksi sosial Petter L Berger. Dengan metodologi dan pendekatan tersebut, penelitian ini berhasil mengungkap temuan bahwa spirit Al-Qur'an yang diimplementasikan oleh masyarakat Reco mampu menggerakkan mereka guna melaksanakan program-program konservasi lingkungan di antaranya ialah Program Sabuk Gunung, Tata Kelola *basecamp*, dan kegiatan sosial kemasyarakatan. Masyarakat Desa Reco mendasarkan spirit konservasi mereka pada QS Al-Rum: 41 dan QS Al-A'raf: 10 yang menyatakan bahwa kerusakan alam ini disebabkan oleh ulah tangan manusia, padahal alam sendiri banyak memberikan manfaat bagi kehidupan manusia.

Kata kunci: Konservasi, Lingkungan, Living Qur'an

Abstract

The current environmental crisis still requires special attention from all parties considering that the impacts will be felt globally. All religions, including Islam, Christianity, Judaism, Hinduism, Buddhism and others, also have a crucial role in maintaining environmental conservation. Through teachings, religion is believed to be able to be a power to always preserve the environment. This has been proven by the people of Reco Kertek Village, Wonosobo, who consistently maintain environmental sustainability in the Mount Sindoro area so that it becomes a tourist destination with its natural beauty. The purpose of this study is to reveal how environmental conservation is carried out by the multi-cultural community of Reco Village and how they use the Qur'an as an inspiration for environmental conservation. The methodology used in this study is a qualitative field-based methodology (field research) with the object of research in Reco Village, Kertek District, Wonosobo Regency, using phenomenology as its approach based on Petter L Berger's social construction theory. With this methodology and approach, this study succeeded in revealing the finding that the spirit of the Qur'an implemented by the Reco community was able to motivate them to carry out environmental conservation programs, including the Mountain Belt Program, Basecamp Management, and social community activities.. The Reco Village community bases their conservation spirit on QS Al-Rum: 41

and QS Al-A'raf: 10 which state that the destruction of nature is caused by human actions, whereas nature itself provides many benefits for human life.

Keywords: *Conservation, Environment, Living Qur'an*

ملخص

لا تزال الأزمة البيئية الحالية تتطلب اهتماما خاصا من جميع الأطراف بالنظر إلى أن الآثار ستكون محسوسة على مستوى العالم. جميع الأديان . بما في ذلك الإسلام والمسيحية واليهودية والهندوسية والبوذية وغيرها . لها أيضا دور حاسم في الحفاظ على البيئة. من خلال التعاليم , يعتقد أن الدين قادر على أن يكون قوة للحفاظ على البيئة دائما. وقد ثبت ذلك من قبل سكان قرية ريكو كيرتيك , وونسوبو , الذين يحافظون باستمرار على الاستدامة البيئية في منطقة جبل سيندورو حتى تصبح وجهة سياحية بجماها الطبيعي. الغرض من هذه الدراسة هو الكشف عن كيفية تنفيذ المحافظة على البيئة من قبل المجتمع او القرى المتعددة الثقافات في قرية ريكو وكيف يستخدمون القرآن كمصدر إلهام للمحافظة على البيئة. المنهجية المستخدمة في هذه الدراسة هي منهجية ميدانية نوعية (بحث ميداني) مع موضوع البحث في قرية ريكو , منطقة كيرتيك , وونسوبو ريجنسي , باستخدام الظواهر كنهج لها يعتمد على نظرية البناء الاجتماعي لبيتر إل بيرغر. وبهذه المنهجية والنهج, نجحت هذه الدراسة في الكشف عن النتيجة القائلة بأن روح القرآن التي نفذها مجتمع ريكو استطاعت تحفيزهم على تنفيذ برامج الحفاظ على البيئة, بما في ذلك برنامج الحزام الجبلي, وإدارة المعسكرات الأساسية, والأنشطة المجتمعية الاجتماعية. يبني مجتمع قرية ريكو روح الحفاظ على QS الروم: ٤١ و QS الاعراف: ١٠ اللذين

ينصلان على أن تدمير الطبيعة ناتج عن أفعال الإنسان . في حين أن الطبيعة نفسها توفر العديد من الفوائد لحياة الإنسان.

الكلمات المفتاحية: المحافظة, البيئة, القرآن الحي

A. Introduction

The environmental crisis is one of the issues that requires priority for sustainable handling. This is because its impact is broadly endangering the entire ecosystem. According to a survey issued by the Ministry of Environment and Forestry (KLHK), the condition of forests in Indonesia is at a dangerous level. This condition affects forest dysfunction which results in production decline and socio-economic functions of the community. Based on data from KLHK in 2022, the area of forest affecting critical land is 14 million hectares out of around 109 million hectares, the 3rd largest in the world.¹ However, along with the massive deforestation, almost half of the forests in Indonesia are increasingly eroded. This results in forest dysfunction in Indonesia. Water sources and biodiversity that are useful for humans are decreasing and will become extinct if not addressed immediately.

Environmental conservation should continue to be maintained by all elements of the nation. Moreover, many of religions pay attention to environmental sustainability.² In Islam itself, there are hundreds of verses that explain nature. As stated in the letter Al-Baqarah verse 30, humans as Allah's caliphs on earth should be responsible for preserving nature. So it is not an exaggeration if Seyyed Hossen Nasr assessing that religion

¹ Ministry of Environment and Forestry (KLHK), as cited in Telkom, "Inisiasi Hutan Binaan Berbasis Digital, Telkom Bantu Restorasi dan Konservasi Hutan Berbasis Geographic Information System di Titik Lokasi Lahan Kritis Indonesia," *Telkom*, 2022, accessed on 2024/01/19.

² David Rodin, "Alquran dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis," *Al-Tahrir* 17, no. 2 (2017): 391–410. <https://doi.org/10.21154/altahrir.v17i2.1035>.

has a very crucial role in overcoming the environmental crisis. According to Nasr, nature is a manifestation of God.³ Destroying nature is the same as "destroying" God.

Ironically, Indonesia, which is almost entirely Muslim, is indifferent and does not care about environmental damage. Hundreds of verses of the Qur'an are only read verbally without understanding the substance and practicing it. One of the elements that should be at the forefront of protecting the environment is actually destroying it, instead of preserving it. In fact, in QS: Al-Rum verse 41 it explicitly explains that all damage both on land and sea is the result of human hands. Allah SWT also warns humans about the damage that has been done so that humans return to the right path. Zamahshari interpreting the damage in the verse above as drought, water shortages caused by many forests being cut down, crop failures due to uncertain climate, due to air pollution and so on⁴. Based on this verse, it should be the basis and spirit for Muslims to protect and preserve God's creation and not damage it. At least the environmental crisis can be overcome on the religious side, namely by raising awareness for religious adherents to always protect the natural ecosystem, especially in the fields of science and technology, religion can be used as a great spirit and motivation to develop technology that can be used for the benefit of humanity. In a hadith narrated by al-Tirmidhi, the Prophet also stated that Allah has a clean nature and loves cleanliness, then the Prophet ordered to clean your home environment.⁵

Indonesia, with a Muslim majority population, must be able to become a pioneer in environmental conservation. Hundreds of verses in the holy book of the Qur'an can be used as a source of inspiration to maintain the balance of the ecosystem. Although hundreds of verses in the Quran support environmental conservation, field practices often demonstrate

³ Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996), 45

⁴ Zamahshari, A. al-Q. M., *Al-Kasyaf 'An Haqaiq Ghawamidh al-Tanzil*, vol. 4 (Beirut: Dar al-Kitab al-Arabi, 1986).

⁵ Abū 'Isā Muḥammad ibn 'Isā al-Tirmidhī, *Al-Jāmi' al-Ṣaḡīr: Sunan al-Tirmidhi*, vol. 4 (Beirut: Dār al-'Arab al-Islāmī, 1998).

discrepancies, whether due to a lack of religiously based ecological literacy, narrow textual interpretations, or strong political-economic influences. With this approach, we hope this journal will foster more critical and reflective discussions and encourage readers to examine the opportunities and obstacles in making Islam (and Indonesia, the most populous Muslim country) a real pioneer in environmental conservation.

This study in the discipline of Qur'anic Sciences is called the Living Qur'an. A study that integrates the text of the Qur'an as a holy book with the discipline of social sciences. A study that tries to analyse the public's reception of the Qur'an as the foundation of Muslims in religion. In addition to containing guidance for monotheism and worship, the Qur'an is considered a guideline in all dimensions, including environmental conservation. Based on the results of research conducted by Salmah Fa'atin, it was concluded that the Colo community in Dawe District has realised that the Qur'an teaches that preserving nature is a mandate from God that must continue to be maintained as a manifestation of a person's gratitude and faith in Allah. Concern for the environment is also a concern for future generations.⁶

Here, the researcher presents several studies that have been conducted that have scientific overlap with the author. First, Research by Muhammad Said, 2023, entitled Counselling on Environmental Conservation Based on the Qur'an. This study tries to instil the values contained in the Qur'an related to the importance of preserving the environment in the Sembalun Bumbung community. This study uses lecture and discussion methods. This study resulted in the finding that the Sembalun Bumbung community became aware of the importance of environmental conservation based on the values contained in the Qur'an. Second, Arifin's research, entitled Ecological Movement in the Life of the Muslim-Samin Community Study of the Living Qur'an in Tegaldowo Gunem

⁶ Silvi Faizatussa'adah dan Nurudin, "Konservasi Alam: Aktivitas Paguyuban Masyarakat Peduli Hutan (PMPH) dalam Bingkai Living Qur'an di Kabupaten Kudus," *Tajdid* 17, no. 1 (2018): 51–76. <https://doi.org/10.30631/tjd.v17i1.61>.

Village, Rembang.⁷ This research is a qualitative research using a religious sociology approach. The study tries to explore the traditions of the Muslim Samin community which combines the reading of verses of the Qur'an in order to maintain environmental balance. The Muslim Samin community in Tegaldowo village performs a ritual of reciting Surah al-Ikhlas 4444 times by combining rituals passed down from ancestors with the aim of harmonizing nature and rejecting the exploitation of nature. Third, Research conducted by Mukhlis, 2022 entitled Ecological Paradigm in the Interpretation of the Qur'an: Thematic-Contextual Study, qualitative research is library research. Based on the results of this study, it is concluded that the Qur'an has paid serious attention to the balance of nature which begins with the process of creating nature. After that, the Qur'an offers a concept for preserving nature by being grateful for the creation of nature for humans. Gratitude here is manifested by not destroying and exploiting nature, and also being responsible for the preservation of nature. Fourth, Research by Anam entitled Conservation of Natural Resources in an Islamic Perspective. Research with a qualitative type, such as library research⁸. The study found that the concept of conservation in Islam is carried out in order to find a balance of natural resources. Development patterns must be implemented proportionally and not excessively. Treating nature well will also produce good impacts. Likewise, if it is carried out destructively, it will certainly have a negative effect on human survival. Fifth, Permatasari Research entitled Implementation of Social Interaction and Local Wisdom in Environmental Conservation of Sasirangan Village, Banjarmasin.⁹ This study uses a qualitative field research

⁷ M. Zainal Arifin, "Gerakan Ekologi dalam Kehidupan Masyarakat Muslim-Samin: Studi Living Qur'an di Desa Tegaldowo Gunem Rembang," *Al-Itqan: Jurnal Studi Al-Qur'an* 6, no. 2 (2020): 45–68. <https://doi.org/10.47454/itqan.v6i1.718>.

⁸ M. Syahrul Anam, "Konservasi Sumber Daya Alam dalam Perspektif Islam," *Al-Madaris* 2, no. 1 (2021): 26–37. <https://doi.org/10.47887/amd.v2i1.19>.

⁹ Mega Ayu Permatasari, "Implementasi Interaksi Sosial dan Kearifan Lokal dalam Konservasi Lingkungan Kampung Sasirangan Banjarmasin," *Kawistara* 11, no. 2 (2021): 143–155. <https://doi.org/10.22146/kawistara.v11i2.62946>.

type, a case study of *Sasiringan* craftsmen in Banjarmasin. This study found that communication and interaction between *Sasiringan* craftsmen can maintain environmental conservation. Local wisdom maintained by craftsmen, namely by using Sasirangan cloth naturally, will reduce the use of chemicals that will pollute the environment.

The sixth study by Hami entitled 'The Spirit of Religious Moderation in Multi-Religious Plurality (Study of Living Qur'an in Buntu Kejajar Village, Wonosobo).¹⁰ This study raises religious moderation from the perspective of Qur'anic Science in the framework of the living Qur'an. The seventh study by Ahmad Rafiq entitled Living Qur'an: Its Texts and Practices in the Functions of the Scripture states theoretically that the Qur'an is both an object and a subject in a study of living Qur'an.¹¹ The eighth study by Supriyanto entitled Living Quran in the Context of Rural Communities: A Study on the Miracle of the Quran in Gentasari, Kroya, Cilacap¹². This study succeeded in revealing that the people of Gentasari village use the Qur'an as an entity that has magical powers such as warding off disasters, healing and so on. The ninth research by Parhul Khairi entitled Understanding of Santri Regarding Quranic Verses as Prayers within *Hizib Nahdlatul Wathan* and Its Implications for Children's Education in Daily Life (A Study of Living Quran at the Islamic Center NW Tanjung Riau Batam Boarding School).¹³ This

¹⁰ Widodo Hami, "Spirit Moderasi Beragama dalam Pluralitas Multi-Agama (Studi Living Qur'an Desa Buntu Kejajar Wonosobo)," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 9, no. 1 (2024): 93–118. <https://doi.org/10.30603/jaj.v9i1.3968>.

¹¹ Ahmad Rafiq, "Living Qur'an: Its Texts and Practices in the Functions of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 469–484. <https://doi.org/10.14421/qh.2021.2202-10>.

¹² Supriyanto, "Living Quran in the Context of Rural Communities: A Study on the Miracle of the Quran in Gentasari, Kroya, Cilacap," *Al-Bayān – Journal of Qur'ān and Ḥadīth Studies* (2023): 199–216. <https://doi.org/10.1163/22321969-20230132>.

¹³ Pahrul Khairi, "Understanding of Santri Regarding Quranic Verses as Prayers within Hizib Nahdlatul Wathan and Its Implications for Children's Education in Daily Life (A Study of Living Quran at the Islamic Center NW Tanjung Riau Batam Boarding School)," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1600–1604. <https://doi.org/10.29303/jipp.v8i3.1568>.

research succeeded in revealing the understanding of santri regarding prayers in a hizib and its implications for daily education. Finally, research by Yeniati Ulfah entitled *Living Qur'an Pesantren: The Process and the Background of Khataman Al-Qur'an Tradition* stated that the motivation carried out by santri was based on the opinion of Sayyid Muhammad Al-Maliki that the reward for reading the Qur'an would reach the deceased.¹⁴ The conclusion based on the research presentation that has been carried out above, there are several similarities in both themes and methods between the five studies with the title that the author carries. The similarities lie in the major issues of research on environmental conservation, Living Qur'an and Multi-Cultural Villages. However, the uniqueness and novelty of this research are taking different objects in terms of location and characteristics, namely in Reco Wonosobo village, one of the villages that received the Kalpataru award from the Central Java Provincial Government. In addition, Reco village has many cultures, for example, Sanggar Seto Langen Budoyo, which also has many natural and agro-tourism locations. In addition, the phenomenological approach, combined with analysis based on social construction theory by integrating the study of the Qur'an, becomes an interesting point of distinction.

One of the villages that can be used as a reference in this case is Reco Wonosobo village. One of the villages that has several local cultures and a strong spirit in preserving the environment. It is proven that Reco village has received the Kalpataru award twice from the Central Java Provincial Government. An achievement that should be emulated by other

¹⁴ Yeniati Ulfah, "Living Qur'an Pesantren: The Process and the Background of Khataman Al-Qur'an Tradition," *Journal of Pesantren and Fiqh* 4, no. 1 (2023): 33–44. <https://doi.org/10.35878/santri.v4i1.752>. See also Nur Huda et al., "Tradisi Muqaddaman di Desa Banjaragung Kecamatan Bangsri Kabupaten Jepara: Sebuah Kajian Living Qur'an", *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 1 (2022): 1, <https://doi.org/10.29240/alquds.v6i1.3307>; Nur Huda and Athiyyatus Sa'adah Albadriyah, "Living Quran: Resepsi Al-Qur'an Di Pondok Pesantren Al-Husna Desa Sidorejo Pamatan Rembang", *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 3 (2020): 358–76, <https://doi.org/10.52802/amk.v8i3.266>.

villages to always maintain the beauty of nature. Reco village can be a representative role model for other villages, especially the Pekalongan area, which is increasingly concerning because of its batik waste. The objectives of this study is to reveal how environmental conservation is carried out by the multi-cultural community of Reco Village and how they use the Qur'an as an inspiration for environmental conservation.

The research used in this research is qualitative research. Qualitative research, according to Harahap can be interpreted as a study conducted in the social sciences and humanities, especially related to human behaviour and exploring the meaning behind the behaviour. Therefore, qualitative research is conducted without going through quantification, statistical calculations or any form of calculation without using numbers in its analysis.¹⁵ Qualitative research can be understood through the analysis of the quality or meaning contained in a phenomenon. While the approach used in this study is to use a phenomenological approach based on Petter L Berger's social construction theory. The phenomenological approach use rationalism and things that are truly real in the existence of a culture. Briefly, phenomenology can be explored from the responses of the community that is directly involved in the cultural dimension.¹⁶ In this context, a phenomenological approach is carried out in order to explore and understand the constructions built by the Reco village community in environmental conservation efforts.

B. Environmental Conservation and Socio-Cultural Conditions of Reco Village

Reco Village is one of thousands of natural potentials spread across the archipelago. Reco Village is located at an altitude of ± 1300 MDPL. Reco Village is located in Kertek District, Wonosobo Regency, Central Java, Indonesia, which is the specialty of this Tourism Village

¹⁵ Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal Ashri Publishing, 2020), 45.

¹⁶ *ibid*, 49.

because it is flanked by two mountains, namely Mount Sindoro and Mount Sumbing which make the village panorama beautiful and cool. In addition, Reco Village is located on the border of Wonosobo Regency and Temanggung Regency km 16, precisely as the entrance gate to Wonosobo Regency from the direction of Semarang km 17.

Reco Village is a cultural tourism village where Javanese Tradition is still attached to its people. but there are also many tourism potentials including:

- Sindoro Hiking Trail Nature Tourism Via Alang-Alang Sewu
- Taro Anggro Religious Tourism (Maria Cave)
- Setyo Langgen Budoyo Art and Culture Tourism
- Local Coffee Production and Sinsu Edupark Educational Tourism

Having many varieties does not prevent the people of Reco Village from continuing to preserve the arts from ancestral heritage traditions. Tolerance between religious communities in Reco Village is well established, respecting and helping each other without looking at social status and religion.¹⁷

C. Phenomenological Analysis of Environmental Conservation in Reco Village

Phenomenological studies try to directly explore the meaning of culture, tradition or even social activities directly from the perspective of the owner, which in this context is the community of Reco village, Kertek Wonosobo. This is important to maintain the objectivity of the findings and to distance the subjective opinions or perceptions of researchers.

Furthermore, phenomenology as a method has four characteristics, namely descriptive, reduction, essence and intentionality. As stated by Tom Donoghue and Keith Punch Ed "... *the phenomenological*

¹⁷ Kementerian Pariwisata dan Ekonomi Kreatif Republik Indonesia, "Desa Reco," *Jadesta Kemenparekraf*, diakses 15 Agustus 2024, <https://jadesta.kemenparekraf.go.id/desa/reco>.

method', which consists of four key qualities (i.e. description, reduction, essences and intentionality) common to all types of phenomenology"¹⁸ And through these four characteristics the author tries to build an analysis of how the multi-cultural village of Reco Kertek Wonosobo Village carries out environmental conservation. The four stages will certainly be based on the theory of social construction that has been formulated by Peter L Berger including construction, maintenance, repair and change will be explained in detail and will be explained as follows:

a) Description

As the goal of phenomenology is the description of phenomena, not the explanation of phenomena. Phenomena include anything that appears such as human emotions, thoughts and actions as they are. Phenomenology means describing something to the "thing itself". Assumptions become unnecessary because the goal is to investigate as it happens. Husserl 1970 dalam Tom O'Donoghue dan Keith Punch to put forward "*Phenomenology means describing things as one experiences them, and this means a turning away from science and scientific knowledge and returning to the 'things themselves'*".¹⁹

Implementatively, the description stage in this study is an effort by the researcher to present real data - without subjective meaning - in the field. This means that everything obtained from direct observation in the multi-cultural village of Reco Kertek Wonosobo is presented by looking at the positioning of the Reco community itself in an effort to maintain environmental sustainability. The multicultural aspect remains briefly mentioned as a supporting social context, but is no longer a focal point of the analysis. With this adjustment, we hope to make the focus on the sources of the Qur'an's teachings clearer and more consistent.

¹⁸ Terry O'Ed and Pat K'Ed, *Qualitative Educational Research in Action: Doing and Reflecting* (London: RoutledgeFalmer, 2003), 44.

¹⁹ Ibid, 46.

Efforts to preserve nature/environment in Reco Village were initially motivated by forest fires on Mount Sindoro. Reco Village itself is located between Mount Sindoro and Mount Sumbing. Based on the narrative of Respondent, Abdul Rohman (Rohman) said that *“the origin of the formation of the Pajero community (Nature Lovers Exploring the Sindoro Jungle) was motivated by forest fires on Mount Sindoro in 2015, which resulted in environmental damage and reduced natural resources, including flora and fauna”*. The young people who helped extinguish the forest fire at that time were inspired to form a community so that it could become a real movement to protect and preserve the forest in the Mount Sindoro area.



Mount Sindoro fire in 2015



Figure 1. Image: Firefighters & Forest Conditions Post-Fire

There are at least three programs that have been launched by the Pajero Desa Reco community:

1. *Mountain Belt (Sabuk Gunung)*

The word belt means *sabuk*, *tali* in KBBI. The intended binding rope can be interpreted as maintaining, preserving, and protecting the mountain from damage and excessive exploitation. In this context, the mountain belt can be interpreted as activities to maintain the sustainability of nature by planting trees in the mountain area²⁰. According to the respondent, Rohman said that “the mountain belt re-optimises *the function of the forest, sustainability and love for the Republic of Indonesia, by planting, releasing birds and unfurling the red and white flag at the peak of Mount Sindoro*”. This activity was attended by residents of Anggunggondok, the Pajero community, and government agencies Perhutani, Pemdes, BASARNAS, TAGANA, BPBD, DISPARBUD, TNI and POLRI.

According to respondent Galih, the *mountain belt* program includes various environmental conservation efforts such as seedling cultivation, cleaning of water sources, tree planting, and the release of endemic birds into the wild. These activities are carried out in collaboration with local communities, climbers, and relevant agencies. Beyond their ecological function, these initiatives reflect Qur’anic values such as maintaining environmental balance (*mīzān*), preserving Allah’s creation, and fulfilling the human role as *khalīfah* (steward) on Earth.

²⁰ Pusat Bahasa dan Dewan Perwakilan, Management is the process of planning, organising, leading, and controlling the work of members of an organisation and using organisational resources to achieve predetermined organisational Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 1238.



Figure 2. *Image: Post Planting of Lamtoro Seeds*

Governance or management is an important thing to do in an organization. According to Suprihanto, Management is the process of planning, organizing, leading, and controlling the work of members of an organization and using organizational resources to achieve predetermined organizational goals.²¹ The resources in question are all assets owned by the organization, both human and their skills and experience, as well as in the form of machines, raw materials, technology, financial capital and employee and customer loyalty.

Based on interviews with resource persons, Rohman stated that there are several management systems that have been planned by the Pajero community in a managerial manner in order to protect the nature of the Sindoro mountain area and Reco Village:

- a. Data collection is carried out by members of the Pajero basecamp from the beginning of the climbers' arrival until the climbers return, the number of climbers, the delivery of regulations, safety procedures for carrying out activities in nature
- b. Cooperation agreement for the use of nature tourism services and climbing Mount Sindoro between Perum Perhutani KPH Kedu Utara and LMDH Sidodadi, Reco Kertek Village, Wonosobo.

²¹ J. Suprihanto, *Manajemen* (Yogyakarta: Gadjah Mada University Press, 2018), 4.

2. *Social Community Activities*

An interesting program from the Pajero Desa Reco community is that it still pays attention to social community activities to help and empower local residents. Several activities that have a direct impact on the community, both residents of Dusun Anggrunggondok in particular and the community in general: cleaning the river, making installations and installing street lights, improving village roads and agricultural roads, providing assistance to orphans, helping to build Andalusia Middle School and building a mosque, rescuing climbers who have accidents, working with other communities and agencies to rescue people who are swept away in the river, and helping to extinguish forest fires on Mount Sindoro.Reduksi

Implementatively, this description stage is realized in the form of an explanation of the social reality of the conditions of the Reco Kertek Wonosobo village. Accompanied by the attitude of the Reco Village community in carrying out environmental conservation. According to Nababan, quoted by Rohyani the principle of conservation in natural resource management is, firstly, respect that encourages harmony in human relations with the surrounding environment. In this case, traditional communities tend to view themselves as part of nature.²² This is in line with Rohman's statement that "we are here just 'nunut' (passenger), let nature design itself". This is a manifestation of respect for nature and the environment. So in their conservation practices, the residents of Reco village never change what has been designed by nature, let trees grow, wild animals continue their lives. Even when there is a fallen tree blocking the road, for example, they only tidy up and cut the tree trunks that are needed just for the road. This is in line with the Javanese philosophy that they hold in maintaining nature conservation. Rohman said that there is a Javanese philosophy that has been taught by their

²² I. S. Rohyani, *Konservasi Sumber Daya Alam dan Lingkungan* (Mataram: Mataram University Press, 2022), 74.

mentor, namely "*santun ing laku, slamet ing jiwu rogo*" a philosophy that has a very deep meaning, especially as a satire on people who damage nature. This philosophy is very relevant if applied in the current context where the world is experiencing an environmental crisis.

Briefly, this philosophy wants to teach humans to protect nature so that their bodies and souls are safe. "*Santun ing laku*" means good behavior. In this case, of course, it is not only aimed at fellow humans, but also at the natural environment and animals for sustainability and survival. By maintaining the relationship between humans and nature, it will bring safety to both body and soul. We know that all forms of exploitation of nature are actions that do not reflect "*santun ing laku*". So when natural disasters occur caused by human actions themselves, the safety of human bodies and souls will be threatened (death). Conservation as a manifestation of environmental morality prioritizes an attitude of mutual respect and appreciation for the various components of the environment other than humans in a proportional and balanced manner. This means that each component related to the environment and ecosystem has a certain value and benefit so that this should not be violated to avoid inequality and environmental crisis. A philosophical understanding of environmental morality is very necessary in relation to the utilization of existing natural resources.

The utilisation of natural resources to fulfil human needs is not only viewed from the perspective of fulfilling material needs and physical development alone, but also the need for a better quality of life in a broad sense. Second, an exclusive sense of belonging. Since the forest fires in 2015 in the Sindoro mountain area, the youth of Anggrunggondok were inspired to initiate the formation of a community that was formed with the aim of maintaining and protecting the Sindoro mountain area from damage. This is based on a sense of shared ownership (communal property resource) of the natural beauty in their area. This sense of belonging provides a strong spirit in order to maintain the sustainability of nature and invites the community to always love nature so that its sustainability is maintained. This conversation is built on the basis of the

view that human life cannot be separated from the environment. Humans are part of the universe and can only continue their existence on this earth in the interaction of their metabolism with the physical nature. Likewise, because the physical nature is the physical nature of humans, the sustainability of their recovery power cannot be separated from the interaction of their metabolism with humans. Between humans and the environment, there is a dynamic pattern of life relationships. Changes that occur in the environment will give rise to creativity in humans to adapt to new conditions that occur in the environment. Human creativity that leads to changes in behaviour will also cause changes in the environment. The presence of a dynamic circular life between humans and their surroundings, it can be said that only in good and conducive environmental conditions will humans be able to carry out productive activities in supporting the sustainability of their lives.²³ Third, the local knowledge system provides the community with the ability to solve problems faced in nature and environmental conservation. Among them are forming a community/organisation legally recognised by the relevant agency as an initial step to maintain the sustainability of nature, forming environmental protection programs such as plant nurseries, reforestation and plant care.

b) Essence

Essence is the core meaning of an individual's experience of a particular phenomenon as it is. The search for essence, essential themes or essential relationships in a phenomenon as it is involves exploring the phenomenon using a process of free imagination, intuition and reflection to determine whether a particular characteristic is an important essence. So if it is associated with the data in the previous sub-chapter, the researcher then reflects on the phenomenon in Reco Kertek Village, Wonosobo, in two major aspects that are the cause of the success,

²³ Satya Darmayanti, *Dasar-Dasar Konservasi* (Bandung: Widina Bhakti Persada, 2022)

essentially, of the community in managing nature and environmental conservation.

c) Intentionality

Phenomenology uses two concepts, noesis and noema, to express intentionality. According to Husserl, in Tom O'Donoghue and Keith Punch's edited book, Intentionality refers to the correlation between noema and noesis that guides the interpretation of experience. Noema is an objective statement of behaviour or experience as reality, while noesis is a subjective reflection (consciousness) of that objective statement. In this view, reality is what it is, we have no idea of reality (objective statement).²⁴

The interrelation between consciousness and reality is what he calls intentionality. For example, we are worried about something, we love something, we are proud of something. We do not know that "something", we know because we are aware of it, even aware of imaginary objects. The implications of phenomenology for data analysis are put forward by Willig In interpretive phenomenology (hermeneutics), the analysis is carried out by paying attention to the following characteristics: focusing on the life world, being open to the experiences of the subjects being studied, describing accurately, postponing prior knowledge or prejudice, and seeking the essence in the description.²⁵ Interpretive phenomenology says that it is almost impossible to gain direct access to the life world of the participants (the people being studied) without exploring the experiences of the participants from their own perspective.. *"...it recognizes that such an exploration must necessarily implicate the researcher's own view of the world as well as the nature of the interaction between researcher and participant"*.

²⁴ Terry O'Ed and Pat K'Ed, *Qualitative Educational Research in Action: Doing and Reflecting* (London: RoutledgeFalmer, 2003), 48.

²⁵ Carla Willig, *Introducing Qualitative Research in Psychology* (Maidenhead: Open University Press, 2008), 71.

The researcher's perspective is expressed in the form of an interpretation of the expressions of the participants' life experiences, which becomes increasingly evident in data analysis when the researcher provides meaningful labels for the expressions of the participants' life experiences.

Implementatively, *noesis* in this case is the reality that occurs in the Reco village community related to their response to environmental conservation. This conservation was carried out by them in response to the forest fire that burned around 231.5 hectares in the Sindoro mountain area. The community felt the need for real action in protecting the environment, educating, and loving the environment so that environmental damage would not happen again. So they formed an environmentalist organization to protect and preserve existing natural resources and maintain the beauty of nature from irresponsible human hands.

As for *noema* is a response to the objectivity of field reality. In this case, the researcher prefers to describe the attitude of the community in the researcher's view as an effort to conserve the environment. There are at least three important points in the researcher's perspective as the main spirit of the Reco village community in environmental conservation:

1. *Social sensitivity*

The initial capital of Reco residents in preserving nature is their concern for the local community. By paying attention to the local community, it will facilitate environmental conservation. This is proven by the existence of an orphanage support program that is carried out twice a year. This sensitive attitude naturally makes it easier to invite local residents to participate in protecting and loving nature. In addition to supporting orphans, in this case the Pajero community as the one authorized by the relevant agency to manage Mount Sindoro tourism, always involves residents in order to help the economic side of residents by providing motorcycle taxis to Mount Sindoro, stalls around the climber's route, vegetable markets, guides, and porters. With well-managed tourism, it will be an attraction for tourists to visit.

Of course, this will have an economic impact on local residents as an additional livelihood.

2. *Love for Nature*

Humans inevitably live with nature and the environment. In order to create a safe, comfortable atmosphere and create sustainability, they must always maintain environmental sustainability. Therefore, the community should be educated on how important it is to protect the environment. Through the Pajero community, Reco residents always invite the community to always protect and love nature and the environment. This love is manifested by always protecting, caring for, and preserving the surrounding nature to avoid damage that can harm local residents.



Figure 3. Image The Beauty of Mount Sindoro View

D. **Living Qur'an: The Qur'an as Inspiration for Environmental Conservation in Reco Village**

In the previous section, an explanation was presented of how the Reco village community maintains environmental sustainability, which was analysed using a phenomenological perspective. In this section, the researcher will describe the spirit and motivation of the Reco village community in environmental conservation. What are the inspirations so that the Reco Kertek Wonosobo village community is able to make nature

and the environment around them clean, beautiful, sustainable and have exotic panoramas so that it becomes an attraction for foreign tourists to visit. The ecological crisis in Reco village can be overcome from the perspective of the community's perspective on religious teachings, as stated by Hassan Hanafi, that the environmental crisis can be overcome at its roots from a religious perspective by building human awareness of the importance of protecting the environment and their attitude towards nature.²⁶

Religion has an important role in the midst of the environmental crisis through holy books. Ali Asghar Engineer is one of the progressive thinkers in Islam²⁷ states that religion can be a driving force, motivation, or inspiration for someone, but it can also be an obstacle, shackle, or destroyer in the context of environmental conservation. This depends on who constructs the religious teachings. From this religious perspective, environmental conservation or destruction can both come from religious teachings. Hassan Hanafi emphasizes that in the interpretation of an interpreter must be based on the existing reality.²⁸ The main motive of the interpreter must depart from reality so that it can solve the problems faced by society, not just explain the entire text of the Qur'an without seeing the problems faced by society. In the context of conservation, for example, an interpreter must be able to produce an interpretation of the verses of the Qur'an in order to overcome the environmental crisis that has hit the world. How interpretation can move society to be free from the environmental crisis as done by the residents of Reco Kertek Village, Wonosobo.

In Islam itself, there are many verses of the Qur'an and hadith that pay serious attention to environmental conservation as explained above. Therefore, the Qur'an can be used as a foundation and basis for preserving

²⁶ Hasan Hanafi, *Islam Wahyu Sekuler: Gagasan Kritis Hasan Hanafi*, terj. M. Zaki Husein, ed. Instad (Yogyakarta: 2001), 72-73.

²⁷ M. A. Nuryatno, "Asghar Ali Engineer: Sang Teolog Pembebasan," *Mail Archive*, http://www.mailarchive.com/kmnu2000@yahoogroups.com/msg01_2.

²⁸ Hanafi, Hasan, *al-Din wa al-Tsaurah*, vol. 8 (Cairo: Maktabah Madlubi, 1981), 45.

nature. The Qur'an according to Ahmad Rafiq has two functions, namely informative function and performative function.²⁹ The informative function is related to the function of the Qur'an as a holy book that is read, understood and practiced by Muslims. While the performative function is related to how society perceives the Qur'an in everyday life such as *rajab*, *wirid*, *sumuk* and so on.

The Qur'an that is perceived by the community cannot be separated from the three receptions above which are included in the realm of text studies as well as studies involving social sciences or better known as the term Living Qur'an. This research is more towards the study of the Qur'an that is perceived by the community which focuses more on social symptoms of society, especially in responding to the verses of the Qur'an.

Based on interviews with sources, in this case Mr. Subur as a mentor and guide for the Pajero community in Reco Village, there are two important elements that are the spirit and enthusiasm for environmental conservation in their village.

a) Religion

As explained above, religion plays an important role as an inspiration to carry out something. When asked what verse underlies environmental conservation activities in Reco village, Mr. Subur answered that as humans who live on earth, it is fitting for us to protect and preserve nature. Environmental damage is caused by human actions as happened on Mount Sindoro in 2015, which was caused by irresponsible human actions. As a result, many animals died, forests became bare, and water sources decreased. This is in accordance with QS Al-Rum: 41 which reads:

Corruption has appeared on land and sea because of what the hands of men have earned. Allah will make them taste a part of that which they have done, that they may return (to the right path).

A verse that is used as the basis of the spirit and enthusiasm of the residents of Reco village in preserving the environment in the Mount

²⁹ Ahmad Rafiq, "Pembacaan Yang Atomistik Terhadap Al-Qur'an; Antara Penyimpangan Dan Fungsi," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 5, no. 1 (2004): 3.

Sindoro area. If examined in depth, the verse does contain environmental conservation values. As explained above, all forms of damage on land and sea are caused by human hands. According to Zamahsyari, the damage in question is drought, water shortages caused by many forests being cut down, crop failures due to an uncertain climate, and air pollution.³⁰ According to Al-Tusturi, the damage in question can be interpreted both externally and internally.³¹ External damage includes aspects of all forms of damage that can be seen by the naked eye such as fires, environmental pollution, exploitation of nature and so on. While internal damage is a form of moral and ethical damage to humans so that they are not friendly to nature. According to Wahbah Al-Zuhaili that “the damage in question is like barren land, drought, death of plants, fires, and unjust seizure of property”³². All these types of damage, then Allah will repay some of (the consequences of) their actions so that they return to the right path.

When associated with empirical data, viewed from an environmental science perspective, Nonci in Uki and Bire states that environmental damage is caused by two things, namely humans and natural factors. However, the damage caused by environmental factors is greater and more numerous when compared to natural factors.³³ This is because environmental damage in the form of water, air, soil pollution, forest destruction, land conversion, mining and other damages are caused by human activities or actions that are carried out continuously along with the development and growth of the population. In fact, many environmental damages caused by natural factors often involve human intervention if examined further. For example, floods, abrasion, forest fires, and landslides. Therefore, it is not excessive if Sya'rawi interprets

³⁰ Zamahsyari, A. al-Q. M., *Al-Kasyaf 'An Haqiq Ghawamidh al-Tanzil*, vol. 4 (Beirut: Dar al-Kitab al-Arabi, 1986), 486.

³¹ Abū Muḥammad Sahl ibn 'Abd Allāh al-Tustarī, *Tafsīr al-Tustarī*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003), 121.

³² Wahbah al-Zuhaili, *Al-Tafsīr al-Munir fi al-Aqidah, wa al-Syari'ah wa al-Manhaj*, vol. 21 (Damascus: Dar al-Fikr al-Mu'ashir, 1998), 97.

³³ Nelsi M. Uki dan Maria Oktaviana H. Bire, *Bahan Ajar Pencemaran Lingkungan Berbasis Problem Based Learning* (Yogyakarta: Deepublish, 2021).

kasabat aidi al-nas In the verse above, environmental damage is definitely caused by humans:³⁴

فَلَا بُدَّ أَنْ الْفَسَادُ جَاءَ مِنْ نَاحِيَتِهِمْ

Humans as special creatures of God, by God humans as organisms are given common sense and instincts to be able to carry out their duties on earth (khalifah). Through reason, humans are given the ability by God to be able to meet their needs and welfare by taking resources from nature for food, drink, and shelter. Along with the rapid and uncontrolled population growth, human needs for natural resources have also increased rapidly. In addition to reason, humans are given by God to have a desire. This desire often makes humans act excessively and uncontrollably in utilizing natural resources, causing damage to nature and the environment. The negative impacts of natural damage ultimately also return to humans according to the contents of the verse above. By reflecting on the occurrence of natural damage caused by human actions, it is hoped that it will make them aware that every human action and activity can affect the balance of nature, which can damage the ecosystem. Therefore, in every activity, humans are expected to consider the macro impact on the environment so that the preservation of nature can continue to be maintained.

The residents of Reco village, especially the Pajero community, are very aware that environmental damage is caused by human actions. This is proven by the forest fires in the Sindoro mountain area in 2015. Therefore, the residents of Reco village formed a community whose main goal is to preserve nature and the environment, especially in their domicile area. In fact, this initiation was inspired by one of the verses above. This shows that religion can provide spirit and strength through public awareness to preserve the environment. Understanding the verse above becomes a reception in society and is practised in their lives as the concept

³⁴ M. M. Sya'rawi, *Tafsir al-Sya'rawi al-Khawatir*, vol. 18 (Cairo: Akhbar al-Yaum, 1991), 11471.

of community reception of the Qur'an itself, namely, giving birth to exegetical reception and functional reception.

The exegetical reception in the context of the findings in this study is that the Qur'an is understood by the people of Reco village through the interpretation of the verse above. If traced, in fact, the understanding of the Reco residents of the verse above is different from the views of the majority of classical interpreters, who tend to focus more on moral damage and do not mention physical damage at all. For example, Al-Tabari in his interpretation states that what is meant by damage is a sinful act which does not touch on environmental damage.³⁵ Likewise, Al-Qurtubi in one of his opinions regarding damage is polytheism, which is the greatest sin in Islam. The interpreters who relate it to environmental issues are mostly contemporary interpreters.³⁶ So it can be concluded that what is understood by the Reco residents regarding the interpretation of the verse above is in accordance with the interpretation of contemporary scholars such as Wahbah al-Zuhayli and Sha'rawi. While the functional reception in terms of implementation can be understood from the goals of the Reco villagers regarding the understanding of the verse above. Based on interviews with informants, one of the goals of environmental conservation actions they carry out is to protect nature so that there are no more fires, the animals in the forest environment do not lose their population, sources of life, such as water, are always maintained and the economic value of the community is increased.

To clarify, the reception discussed here is functional reception, not exegetical reception in the formal sense used by classical or contemporary scholars of tafsir. The Reco villagers do not engage in structured Qur'anic exegesis; rather, they interpret and respond to the Qur'anic verse through practical understanding and application in their daily environmental practices. This reception is rooted in the lived religious experience of lay

³⁵ Muḥammad ibn Jarīr al-Ṭabarī, *Jamī' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 20 (Beirut: Mu'assasat al-Risālah, 2000), 109.

³⁶ Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī, *al-Jamī' li-Aḥkām al-Qur'ān*, jilid 14 (Kairo: Dār al-Kutub al-Miṣriyyah, 1964), 40.

Muslim communities, where Qur'anic values are internalized and translated into action—such as preventing forest fires, preserving wildlife, protecting water sources, and enhancing economic sustainability. These actions are inspired by their understanding of the Qur'an, but are not based on formal scholarly interpretation.

Seeing the reality above, based on the narrative of the resource person, Mr. Subur, it can be concluded that religion has an important role in preserving nature. Extraordinary spirit and strength are inspired by religion through an understanding of the holy book of the Qur'an. This kind of conservation concept is often found to be very effective in overcoming environmental issues that hit the world. Religion has great power in moving people's emotions to do something. It depends on who constructs/indoctrinates the understanding to the community. In reality, doctrines that tend to be negative also often succeed in moving someone to act according to what is indoctrinated. We know that acts of violence in the name of religion also occur in the world including Indonesia such as terrorism, bullying of minorities, burning of places of worship and so on, all of which are also inspired by religious doctrine. Therefore, the interpretation of the Qur'an should also be directed in a productive way, prioritizing the welfare of many people, environmental conservation and anti-violence.

In the context of interpretation, interpreters should not only produce meaning, but also how that meaning can change people's lives for the better. Understanding the Qur'an can be applied in human life, providing motivation for the progress and perfection of human life. In the context of the environment, interpretation can provide motivation and inspiration to the community to always maintain the sustainability of nature as has been done by the residents of Reco Kertek Wonosobo village. If there is no such practice, said Farid Essack, no matter how great the interpretation is, it has no meaning.³⁷ Because this is the ultimate goal of the revelation of the holy book, that everyone comes to the text with

³⁷ Farid Esack, *Qur'an, Liberalism and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression* (Oxford: One World, 1997), 5.

their problems and hopes, so that they can get people out of their problems. Therefore, the problem of environmental damage should be able to be solved through the holy text through public awareness based on an understanding of the verses that support environmental conservation.

The second verse according to Pak Subur which is an inspiration for environmental conservation is QS Al-A'raf: 10:

Indeed, We have indeed placed you all on earth and We have provided there (the earth) livelihood for you. (However,) you are very little grateful

From this verse, Mr. Subur explains that nature and the environment can improve the economy of the surrounding community. There is much potential owned by nature in the Mount Sindoro area that can bring about the economy of local residents. Naturally, nature has a strong attraction. The exotic beauty of nature can hypnotise thousands of people and become a magnet to attract tourists. According to data held by the Pajero community, tourists climbing Mount Sindoro via Alang-alang Sewu in 2022 reached five thousand visitors. These thousands of visitors certainly contribute to the economy of residents around Mount Sindoro, one of whom is a resident of Reco village.

The businesses that have an economic impact on Reco residents are:

1. *Pajero Basecamp*

Since the founding of this organisation, the management of the Sindoro mountain climbers has been taken over by the Pajero community/organisation. With permission from the Environmental Service, the organization was given the authority to manage the Sindoro mountain route via Alang-alang Sewu. The income obtained, in addition to going to the relevant service, also goes back to the residents of Reco village who manage the basecamp with 70 people. The basecamp itself receives income from climber fees, accommodation fees, and sales of goods from stalls owned by the basecamp.

2. *Motorcycle taxi*

The distance between Mount Sindoro and the basecamp is quite far so that adequate transportation is needed. Climbers can use the motorcycle taxi services provided by the basecamp. This motorcycle

taxi service is provided to local residents to increase their economy. Motorcycle taxi services usually drop off and pick up tourists who want to climb Mount Sindoro.

3. *Market*

Reco villagers can take advantage of the attraction of tourists who want to climb Mount Sindoro by selling around the basecamp area. They can sell crops that have been planted or supplies needed by climbers.

It must be recognised that biodiversity is a biological resource that has economic value because from biodiversity, various human life needs can be obtained by utilising it, such as for food, various industrial raw materials, tourism and others. Sources of medicine and food can be obtained by utilizing wild plants and animals. Tourist attractions can also be obtained by utilizing various types of beautiful ecosystems. The development of the food, medicine, agriculture and other industries cannot be separated from the contribution of biodiversity. Therefore, in terms of the economy, humans must always depend on and will get so much from biodiversity, it would be wise if its sustainability continues to be maintained and preserved by humans.

Regarding the verse of the Qur'an above, one of the interpreters, Rasyid Ridho, explains the meaning of the word (معاش) *ma'ayisy* as all natural biological resources, including plants, water supplies, animals, both animals on land, air, and water, are provided by Allah SWT.³⁸ All these natural resources are provided by Allah SWT for humans so that they are grateful. However, the verse above ends with قليلا ما تشكرون (*qolilan ma tasykurun*) meaning that few people can be grateful for it. As a manifestation of gratitude because God has given many things on this earth, in the context of nature such as mountains, according to Mr. Subur, we must protect and preserve the natural resources that have been given to us.

³⁸ M. R. Ridho, *Tafsir al-Manar*, vol. 8 (Cairo: Al-Hai'ah al-Mishriyah al-'Amah lil Kitab, 1990), 290.

The utilization that brings economic value is carried out by the Reco residents without exploiting the existing natural resources. They only utilize it from the tourism side, so as not to threaten the existing natural damage. They do not cut down trees to sell, catch wild animals, and so on. Instead, they plant various types of trees after the fire, release birds in the Mount Sindoro area, clean up trash, and manage climbers to maintain environmental sustainability while climbing. Based on the verses of the Qur'an, it turns out that it can move the spirit of the Reco Village residents to preserve the environment until they get several awards from several agencies. This should be emulated by other communities in order to maintain environmental sustainability in their respective areas through the spirit of the Qur'an. The understanding of the Reco village community regarding the verses of the Qur'an which are perceived from their exegetical perspective, creates a spirit to protect nature and the environment. Mount Sindoro, which was once burned, is now very beautiful and has become one of the tourist destinations in Wonosobo, especially for those who love nature. The creativity and innovation that has been done by Reco residents in preserving nature should be implemented in other areas. In addition to providing benefits in environmental conservation, it can also bring economic value to local residents. The spirit of conservation in the framework of the Qur'an needs to be encouraged to create security and comfort for the environment and nature.

If examined in depth, the Qur'an is very responsive in responding to environmental issues. This can be seen from the ethical-theological principles that have been offered by the Qur'an that Islam is an environmentally friendly religion.

b) Socio-Cultural

In addition to religious factors based on holy books, the spirit of conservation carried out by the residents of Reco Kertek Wonosobo is also influenced by socio-cultural dimensions. Social in this case means

related to society.³⁹ While culture means thoughts, intellect, results.⁴⁰ According to Kuntowijoyo, culture is a system that has a relationship with other systems. This includes symbols of objects, words, music, literature, attitudes, poetry, and all things that are the epistemology of human knowledge.⁴¹ Meanwhile, culture can be interpreted as knowledge, customs, laws, arts, beliefs and other things concerning human abilities and habits carried out as members of society.⁴² Geertz defines culture as a historically transmitted pattern of meanings embodied in symbols, as well as a system of inherited conceptions expressed in symbolic form, with which humans communicate, preserve and develop their knowledge of attitudes towards their lives.⁴³

Based on an interview with the source Rohman, there are wise words from Java which are the basis for the spirit of environmental conservation in the Mount Sindoro area, he calls it Javanese philosophy. First, “*santun ing laku slamet ing jowo rogo*”. “Santun” means refined and good manners and behavior. Broadly speaking, polite means polite and ethical behavior in the context of social interaction, an attitude that shows respect for others. Polite in the context of Javanese culture includes all aspects of socializing with society including behavior, speech, and interacting with others. In Javanese culture and culture, politeness is an important attitude when living in society, even in terms of interacting with older people/respected people, equal people, and younger people, has its own procedures and culture. In terms of language, for example, in Java they

³⁹ ³⁹ Pusat Bahasa dan Dewan Perwakilan, Management is the process of planning, organising, leading, and controlling the work of members of an organisation and using organisational resources to achieve predetermined organisational Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 1238.

³⁹ J. Suprihanto, *Manajemen* (Yogyakarta: Gadjah Mada University Press, 2018), 1514.

⁴⁰ ⁴⁰ Pusat Bahasa dan Dewan Perwakilan, Management is the process of planning, organising, leading, and controlling the work of members of an organisation and using organisational resources to achieve predetermined organisational Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 1238.

⁴⁰ J. Suprihanto, *Manajemen* (Yogyakarta: Gadjah Mada University Press, 2018), 243.

⁴¹ Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 1999).

⁴² Soerjono Soekanto, *Sosiologi: Suatu Pengantar* (Jakarta: Rajawali Press, 2005), 172.

⁴³ Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 89.

know Javanese *kromo inggil* and *ngoko* which is used by Javanese people when speaking to respected people/elders and people of equal standing. While “*santun ing laku*” related to a person's behavior, an attitude of politeness in a person's behavior. In the Javanese environment, politeness / *santun ing laku*. This has become a culture and local wisdom that is inherent and becomes a culture in itself.

Meanwhile, “*slamet*” in Javanese means safe/free from danger and disaster. “*slamet ing jiwu rogo*” means being protected from all kinds of dangers and disasters both physically and mentally. “*Santun ing laku, slamet ing jiwu rogo*” has a meaning that can be said to be philosophically profound. When someone can be polite in their behavior in interacting with anyone, then this can provide safety both physically and mentally. *Santun ing laku* in this context, based on interviews with informants, it is to be kind, polite, ethical, and gentle towards anyone, not limited to humans, but also including living things around humans such as plants, animals, mountains, the environment and all of nature. When humans can behave like that, then their souls and bodies will be safe from danger and disaster.

This wise Javanese saying has been the spirit of environmental conservation carried out by the Reco residents apart from the verses of the Qur'an and is instilled in the hearts of the youth of Anggrunggondok Hamlet. The expression of this wise saying, if observed carefully, is in accordance with the meaning of the first verse above:

ظهر الفساد في البر والبحر بما كسبت ايدي الناس

that the damage that exists in the universe is caused by human actions.

If associated with the wise words above, it can be interpreted that humans do not behave politely towards nature, so that disasters and dangers befall them. Implementing this philosophy, the residents of Reco Village carry out environmental conservation programs including nurseries, tree planting, maintenance, animal protection, and others as a manifestation of the expression “*santun ing laku*” and as a preventive measure from *ظهر الفساد في البر والبحر* / the damage that is visible on the face of this earth.

Second, wise words “*alam iku sejatining guru lan guru sejati*” This means that nature is truly a teacher and a true teacher. Humans learn a lot from nature so it is worthy to be called “*sejatining guru*”/ the true teacher. Humans learn from nature so that many sciences emerge that are useful for humans, from nature humans can also know God, and from nature humans can also know cause and effect. According to the resource person, Rohman made nature a true teacher seen from the cause and effect. Feeling concerned when the forest fires occurred in 2015 made him realize that nature must be protected from damage caused by humans. The preservation of nature must be maintained continuously in order to sustain the lives of the people in the Mount Sindoro area. From this philosophy, it makes the spirit of the residents of Reco Village to continue to preserve and love nature and the environment by making nature a creature of God that can provide lessons both in terms of benefits and harms to humans. From the benefits of nature, it provides lessons so that humans always give thanks to Allah SWT as the meaning of the second verse which explains that Allah has given many things on this earth so that humans can live, but most of them are very few who can be grateful for His blessings (قليلًا ما تشكرون). From harm, humans can learn to love nature more and preserve it so they can avoid disasters that arise due to excessive exploitation of nature.

The two wise words of Java above that make the spirit of the residents of Reco Village in environmental conservation in the Mount Sindoro area, these wise words are also one of the local cultural values that are consciously built by the community. Culture and the environment are often closely related and inseparable from the surrounding community, especially rural communities. This can actually be developed further through the integration of the concept of local wisdom which is the result of human creativity and will with the concept of environmental conservation and is based on the spirit of religion, so that it can realize the sustainability of sustainable natural resources. Harmonization of culture, nature and environment, and religion is a strategic step to maintain the

sustainability of nature and the environment and can also improve the community's economy.

E. Conclusion

Based on the findings, it can be concluded that the Reco Village community in Kertek, Wonosobo, has carried out three main environmental conservation programs: (1) the Mountain Belt initiative, covering plant nurseries, maintenance, irrigation, and the development of a tourism village; (2) basecamp management through the Pajero community (Nature Lovers Explore the Sindoro Jungle); and (3) various social activities. These efforts have successfully preserved the Sindoro forest, earning Pajero an award from the Central Java Provincial Government in the Environmental Savior category. The community's initiatives are grounded in the Qur'anic principles of QS Al-Rum: 41 and QS Al-A'raf: 10, which emphasize the prohibition of environmental destruction and recognition of nature's benefits for human life. Alongside these scriptural foundations, Javanese philosophy—such as *santun ing laku slamet ing jiwu rogo* and *alam iku sejatining guru lan guru sejati*—further inspires and strengthens the spirit of conservation.

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