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Local *Ecotheology Ngaha Aina Ngoho*: Reconstruction of Environmental Ethics Based on Local Wisdom in Dealing With Deforestation in Bima

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Abstract

This research aims to analyze the local ecology *of Ngaha Aina Ngoho*: Reconstruction of environmental ethics based on local wisdom in dealing with deforestation in Bima, West Nusa Tenggara. Deforestation in Bima is triggered by the conversion of forest functions into maize land, weak law enforcement, and economic pressure on communities that cause ecological crises in the form of flash floods, droughts, land degradation, and biodiversity loss. In the midst of this situation, *the local tradition of Ngaha Aina Ngoho* holds the potential as the basis for ecotheology and ethics of sustainable environmental management. This research uses a qualitative approach with ethnographic design and phenomenological analysis to examine the philosophical meaning, ecological value, and socio-cultural transformation *of Ngaha Aina Ngoho* in the Bima community. Data was obtained through participant observation, in-depth interviews, documentation studies in a number of villages that still have traces *of Ngaha Aina Ngoho* practices, then analyzed with Miles and Huberman's interpretive-cultural model. The results of the research show that *Ngaha Aina Ngoho* contains the principles of ecological balance, prohibition of overexploitation, regulation of planting patterns, communal responsibility for forest conservation, these values have been degraded due to modernization, economic orientation of maize, and lack of integration of local wisdom in policies. This research formulates a model of *the reconstruction of Ngaha Aina Ngoho* as an ecological basis through strengthening local culture-based education, recontextualizing values in conservation regulations, strengthening the role of indigenous leaders and communities, and synergizing with national deforestation mitigation programs. The reconstruction is expected to not only contain the rate of forest destruction, but also build a new ecological awareness rooted in the cultural identity of the Bima people.

Keywords: Ngaha Aina Ngoho; Ecoteology; Local Wisdom; Deforestation; Bima

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ملخص

تهدف هذه الدراسة إلى تحليل البيئة المحلية لكتاب نغاها آينا نغوهو: إعادة بناء أخلاقيات البيئة بناء على الحكمة المحلية في التعامل مع إزالة الغابات في بيما، غرب نوسا تينغارا. تنجم إزالة الغابات في بيما عن تحويل وظائف الغابات إلى أراضي الذرة، ضعف تطبيق القانون، والضغط الاقتصادي على المجتمعات التي تسبب أزمات بيئية على شكل فيضانات مفاجئة، وجفاف، وتدهور الأراضي، وفقدان التنوع البيولوجي. في خضم هذا الوضع، تحمل التقليد المحلي لنغاها آينا نغوهو إمكانية أن تكون أساسا لعلم اللاهوت البيئي وأخلاقيات الإدارة البيئية المستدامة. تستخدم هذه الدراسة نهجا نوعيا مع التصميم الإثنوغرافي والتحليل الظاهراتي لفحص المعنى الفلسفي، والقيمة البيئية، والتحول الاجتماعي والثقافي لنغاها آينا نغوهو في مجتمع بيما. تم جمع البيانات من خلال الملاحظة المشاركة، والمقابلات المتعمقة، ودراسات التوثيق في عدد من القرى التي لا تزال تحتفظ بآثار لممارسات نغاها آينا نغوهو، ثم تم تحليلها باستخدام نموذج مايلز وهوبيرمان التفسيري-الثقافي. تظهر نتائج الدراسة أن نغاها آينا نغوهو تحتوي على مبادئ التوازن البيئي، وحظر الاستغلال المفرط، وتنظيم أنماط الزراعة، والمسؤولية المجتمعية عن الحفاظ على الغابات، وقد تدهورت هذه القيم بسبب التحديث، والتوجه الاقتصادي للذرة، ونقص دمج الحكمة المحلية في السياسات. تضع هذه الدراسة نموذجا لإعادة إعمار نغاها آينا نغوهو كأساس بيئي من خلال تعزيز التعليم القائم على الثقافة المحلية، وإعادة تأطير القيم في لوائح الحفظ، وتعزيز دور القادة والمجتمعات الأصلية، والتآزر مع برامج التخفيف من إزالة الغابات الوطنية. من المتوقع أن لا تقتصر إعادة الإعمار على الحد من معدل تدمير الغابات فحسب، بل تبني أيضا وعيا بيئيا جديدا متجذر في الهوية الثقافية لشعب بيما.

الكلمات المفتاحية: نغاها آينا نغوهو; علم البيئة; الحكمة المحلية; إزالة الغابات ; بيم

Abstrak

Penelitian ini bertujuan untuk menganalisis ekoteologi lokal *Ngaha Aina Ngoho*: Rekontruksi etika lingkungan berbasis kearifan lokal dalam menghadapi deforestasi di Bima, Nusa Tenggara Barat. Deforestasi di Bima dipicu oleh konversi fungsi hutan menjadi lahan jagung, lemahnya penegakan hukum, dan tekanan ekonomi terhadap masyarakat yang menyebabkan krisis ekologis berupa banjir bandang, kekeringan, degradasi lahan, dan hilangnya keanekaragaman hayati. Di tengah situasi ini, tradisi lokal *Ngaha Aina Ngoho* memegang potensi sebagai dasar ekoteologi dan etika pengelolaan lingkungan yang berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif dengan desain etnografi dan analisis fenomenologis untuk mengkaji makna filosofis, nilai ekologis, dan transformasi sosial budaya *Ngaha Aina Ngoho* di masyarakat Bima. Data diperoleh melalui observasi peserta, wawancara mendalam, studi dokumentasi di sejumlah desa yang masih memiliki jejak praktik *Ngaha Aina Ngoho*, kemudian dianalisis dengan model Miles dan Huberman secara interpretatif-budaya. Hasil penelitian menunjukkan bahwa *Ngaha Aina Ngoho* mengandung prinsip-prinsip keseimbangan ekologis, larangan eksploitasi berlebihan, pengaturan pola tanam, tanggung jawab komunal untuk konservasi hutan, nilai-nilai tersebut telah terdegradasi karena modernisasi, orientasi ekonomi jagung, dan kurangnya integrasi kearifan lokal dalam kebijakan. Penelitian ini merumuskan model rekontruksi *Ngaha Aina Ngoho* sebagai basis ekoteologi melalui penguatan pendidikan berbasis budaya lokal, rekontekstualisasi nilai-nilai dalam peraturan konservasi, penguatan peran tokoh dan masyarakat adat, serta bersinergi dengan program mitigasi deforestasi nasional. Rekontruksi diharapkan tidak hanya dapat menahan laju kerusakan hutan, tetapi juga membangun kesadaran ekologis baru yang berakar pada identitas budaya masyarakat Bima.

Kata Kunci: Ngaha Aina Ngoho; Ekoteologi; Kearifan Lokal; Penggundulan Hutan; Bima

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A. Introduction

Deforestation in the *Anthropocene era* has developed into a global ecological crisis that threatens the sustainability of human life and the stability of the earth's ecosystems. Forest destruction not only contributes to the acceleration of global climate change, but also triggers biodiversity loss, land degradation, declining water source quality, and increasing frequency of ecological disasters such as floods, landslides, and

droughts.[1] This crisis was born from a development model oriented towards the massive exploitation of natural resources and the expansion of the extractive economy that ignores environmental sustainability and weakens the ethical relationship between humans and nature.[2] In the Indonesian context, the problem is evident in the Bima region, West Nusa Tenggara, where the conversion of forest areas into corn fields is massive and uncontrollable, exacerbated by weak environmental governance and economic pressure on local communities. This condition causes widespread forest destruction and has a direct impact on increasing flash floods, droughts, water crises, and ecosystem degradation that threaten the sustainability of people's lives.[3]

Bima Regency is facing a complex and multidimensional ecological crisis. Data shows that critical land reaches 161,120.5 hectares with a forest damage rate of 1.4 percent per year or at least 60 hectares per year.[4] Even more worryingly, reforestation efforts in 2022 only managed to cover 2,107 hectares, which represents only 0.28 percent of the total critical land in need of rehabilitation.[5] The measurable impact of this deforestation is reflected in the loss of water sources: of the 500-700 springs that used to be scattered in the Bima region, only about 50 springs with declining discharge in 2019.[6]

The phenomenon of deforestation in the Bima is manifested in a recurring cycle of natural disasters. In the last 15 years, the region experienced flash floods in 2006, 2011, and 2016, with economic losses reaching more than one trillion rupiah.[7] The rainy season brings floods and landslides, while the dry season brings severe drought in October 2025 alone, as many as 1,372 people experience a clean water crisis in Soromandi and Palibelo Districts. This phenomenon is not a coincidence, but rather a

[1]Nath, S., Shyanti, R. K., & Nath, Y. (2021). Influence of anthropocene climate change on biodiversity loss in different ecosystems. In *Global climate change* (pp. 63-78)

[2]Willcock, S., Cooper, G. S., Addy, J., & Dearing, J. A. (2023). Earlier collapse of Anthropocene ecosystems driven by multiple faster and noisier drivers. *Nature Sustainability*, *6*(11), 1331-1342.

[3]Shivanna, K. R. (2022). Climate change and its impact on biodiversity and human welfare. *Proceedings of the Indian National Science Academy*, *88*(2), 160-171.

[4]Juhriati, E. (2024). Local Wisdom "Ngaha Aina Ngoho" in Environmental Protection and Management of Flood Disaster-Prone Areas in Bima Regency. *Fundamentals: Scientific Journal of Law*, *13*(2), 117-134.

[5]Haryati, T., & Hidayat, A.G. (2024). Integration of Ngaha Aina Ngoho Local Wisdom Values in the Disaster Mitigation and Emergency Response Strengthening Program in Education Units in Bima Regency. *Journal of Floating: Social Sciences*, *6*(1), 100-109.

[6]Juhriati, E. (2024). Local Wisdom "Ngaha Aina Ngoho" in Environmental Protection and Management of Flood Disaster-Prone Areas in Bima Regency. *Fundamentals: Scientific Journal of Law*, *13*(2), 117-134.

[7]Rizki, M. N., & Asteria, D. (2023). Local Ecological Knowledge And It's Benefit To Conservation Programs In Indonesia. *International Journal of Conservation Science*, *14*(4), 1527-1548.

systemic accumulation of the destruction of the carrying capacity of the environment exacerbated by economic policies and shifts in human behavior towards nature.[8]

The root of the deforestation problem in Bima can be traced to the conversion of forest land to maize farming, which is driven by government programs to increase the production of high-value commodities. The program to improve the production, productivity, and quality of food and horticultural crop products (PPMBTPH) has allocated corn seed assistance covering an area of 347,313 hectares without being accompanied by strict supervision of land use.[9] This subsidy strategy, although intended to improve the welfare of farmers, actually encourages forest encroachment because communities are encouraged to open up as much land as possible to absorb aid.[10]

A loose licensing system exacerbates this situation. Borrowing permits for the use of forest areas, based on the Regulation of the Minister of Environment and Forestry Number 8 of 2021, have eliminated 7,000 hectares of forest and opened a gap for the intensification of encroachment of production forests and conservation forests for corn planting. The presence of local governments in monitoring agricultural activities in detail, combined with the absence of the state in regulatory enforcement, creates conditions where farmers rationally choose forest exploration because it is considered cheap, fast, and effective without significant legal consequences.

Ngaha Aina Ngoho is an ecological philosophy rooted in centuries of Bima people's traditions.[11] The composition consists of three words, each of which has a deep meaning: first, the encouragement to make use of natural resources that have been managed well; second, the prohibition of arbitrary exploitation of nature (don't be greedy, don't be extravagant); third, the concept of utilization that is actualized in *Ngoho activities*, namely the clearing of agricultural land through forest clearing in a measurable and ecological manner.[12]

[8]Haryati, T., & Hidayat, A. G. (2024). Integration of the Value of Local Wisdom Ngaha Aina Ngoho in the Program to Strengthen Disaster Mitigation and Emergency Response in Education Units in Bima Regency. *Journal of Floating: Social Sciences*, *6*(1), 100-109.

[9]Jupri, A., Ahyadi, H., Uzma, S., Muthma'innah, E., Riski, T. N. A., Hakim, A., ... & Hidayah, N. (2024). Analysis of the effect of climate change on biodiversity conditions in West Nusa Tenggara. *Jurnal Biologi Tropis*, *24*(2b), 1-13.

[10]Supriatman, Y. Y., Sativa, N. I. O., Safitri, R. A., & Alfahira, A. (2025). Integration of Thomas Lickona's Thought and Bima Local Wisdom in Islamic Character Education for Adolescents. *Fikroh: Journal of Islamic Thought and Education*, *18*(3), 426-442.

[11]Maryudi, A., & Myers, R. (2018). Renting legality: How FLEGT is reinforcing power relations in Indonesian furniture production networks. *Geoforum*, *97*, 46-53.

[12]Sukirman, S., Salam, S., Aswar, N., Firman, F., Mirnawati, M., & Rusdiansyah, R. (2022). Representation of Ideology in Local Wisdom Verbal Forms: The Discourse Analysis of Islamic Friday Sermon. *Jurnal Adabiyah*, *22*(2), 236-251.

Philosophically, *Ngaha Aina Ngoho* is not just a traditional agricultural guideline of the Bima people, but an ecological epistemology that represents the sacred relationship between humans, nature, and God. In the view of the Bima people, nature is understood as a divine entrust that must be maintained in balance, not an object of unlimited exploitation. Therefore, the use of forests and land has not only ecological consequences, but also moral and spiritual responsibilities.[13]

As the basis of local ecology, *Ngaha Aina Ngoho* contains three main dimensions. First, the theological dimension, namely the belief that natural resources are God's grace that can be used, but should not be exploited greedily. The principle *of aina* emphasizes that humans are only guardians of nature who carry the mandate of maintaining the balance of God's creation. Second, the ecological dimension, namely the principle of sustainability in environmental management through limited land clearing, considers natural regeneration, soil carrying capacity, and forest sustainability as guardians of living ecosystems. Third, the intergenerational dimension, namely the awareness that nature is a common heritage that must be maintained for the survival of future generations.[14]

However, in the midst of the expansion of corn farming and the penetration of the extractive economy, the values *of Ngaha Aina Ngoho* have been marginalized. Forests are no longer seen as sacred ecological spaces, but are reduced to economic commodities. As a result, humans' ethical-spiritual relationship with nature is weakening and accelerating the deforestation crisis in the Bima. Therefore, the reconstruction of *Ngaha Aina Ngoho* as a local ecotheological base is important to rebuild the spiritual-ecological consciousness of the community while strengthening the conservation paradigm based on local wisdom in the *Anthropocene era*.[15]

The declining relevance *of Ngaha Aina Ngoho* to contemporary Bima society reflects a broader paradigmatic shift from biocentric (nature-centric) ethics to extreme anthropocentric (human-centric). The values that used to be the guidelines of people's lives now remain slogans that are pleasant to hear but are empty of meaning, even contradictory in practice. The community still pronounces *Ngaha Aina Ngoho* but its behavior reflects a distorted interpretation: "it is allowed to eat anything from natural

[13]Folke, C., Polasky, S., Rockström, J., Galaz, V., Westley, F., Lamont, M., ... & Walker, B. H. (2021). Our future in the Anthropocene biosphere. *Ambio*, *50*(4), 834-869.

[14]Juhriati, E. (2024). Kearifan Lokal "Ngaha Aina Ngoho" dalam Perlindungan Lingkungan dan Penanganan Daerah Rawan Bencana Banjir di Kabupaten Bima. *Dasar-dasar: Jurnal Ilmiah Hukum*, *13*(2), 117-134.

[15]Junaidin, S. P., Utaya, S., Astina, I. K., & Susilo, S. (2019). *The "Pamali Manggodo" Tradition of the Sambori Indigenous People in a Phenomenological Perspective*. Media Nusa Creative (MNC Publishing).

products, you don't have to pay attention to nature conservation.[16] This shift is driven by several simultaneous factors. First, the flow of globalization and modernization that places monetary economic value above social and ecological values. Second, the failure of the education system in articulating the relevance of local wisdom in the contemporary context. Third, government policies that implicitly encourage the exploitation of natural resources as a short-term economic growth strategy. Fourth, the absence of a critical dialogue between tradition and modernity that allows for a creative synthesis between the two.[17]

Ngaha Aina Ngoho is an ecocentric (not anthropocentric) perspective that positions humans as part of an ecological system, rather than their absolute rulers.[18] This is fundamentally different from the modern paradigm that sees nature as a commodity or resource that can be exploited without limits. This philosophy has a dual mandate: it is allowed to use natural resources as needed, but not exceed the capacity of natural regeneration and does not disregard the rights of future generations." This meaning is reflected in the concept of *Ngoho* (measured forest burning) which is different from mass deforestation. Theological: *Ngaha Aina Ngoho* is rooted in the concept of the Living (God Who Experiences), not just material life. This dimension is very important because it links environmental responsibility with the spiritual-religious dimension, not just pragmatic ethics.[19]

B. Research Methods

This research uses a qualitative method with ethnographic and ecotheological approaches to understand in depth the local ecotheology *of Ngaha Aina Ngoho*: Reconstruction of environmental ethics based on local wisdom in dealing with deforestation in Bima. The qualitative approach was chosen because this research focuses on cultural meaning, moral awareness, and people's spiritual relationship to nature. The ethnographic approach is used to examine social practices, lifestyles, and the way people interpret forests in their daily lives, while the ecotheological approach is used to analyze the relationship between religious teachings, environmental ethics, and human responsibility in maintaining ecological balance.

The research was conducted in the Bima area (Bima Regency/City, West Nusa Tenggara), especially in: Villages that still practice *the value of Ngaha Aina Ngoho*,

[16]Suppa, R. (2014). *Post-Conflict Social Change (Study in Lambu District, Bima Regency)* (Doctoral Dissertation, Postgraduate).

[17]Fahmi, R. A. (2025). Integration of Islamic Ecology and Waqf: Aligning Religious Values with Ecological Action. *At-Tasharruf", Journal of Sharia Economic and Business Studies"*, *7*(2), 117-135.

[18]Armin, MA (2010). Islam & Cultural Traditions in South Sulawesi. *Journal of Adabiyah*, *10*(2), 237-251.

[19]Mursalim, M. (2023). The Qur'an and the Mapanre Teme Aqorang Tradition of the Bugis Ethnicity in East Kalimantan. *Jurnal Adabiyah*, *23*(2), 379-402.

Areas that experience or are vulnerable to deforestation. Informants were deliberately selected, including: Bima traditional leaders and cultural leaders, religious leaders (ulama, imams, or ngaji teachers), community leaders and village officials, local communities living around forest areas, environmental activists or forestry-related parties (if relevant). The researcher made direct observations on: Cultural and customary practices that reflect the values *of Ngaha Aina Ngoho*, Patterns of community interaction with the forest environment, Community activities related to forest conservation or exploitation. Interviews were conducted in a semi-structured manner to explore: The philosophical and theological significance of *Ngaha Aina Ngoho's values*, The community's view of forests and nature as God's mandate, Local strategies in preventing or reducing deforestation. Documentation is used to complete the data, in the form of: Customary manuscripts, cultural archives, or historical records of Bima, customary regulations or regional policies related to the environment, scientific literature, government reports, and the results of previous research. Data analysis was carried out qualitative-descriptive with stages: Data reduction: sorting out data relevant to *the value of Ngaha Aina Ngoho*, ecotheology, and deforestation mitigation. Data presentation: compiling data in the form of thematic narratives (cultural values, theological dimensions, and mitigation practices). Conclusion drawing and verification: formulating research findings on the role of revitalization of local values as the basis of environmental ecology. This analysis also uses hermeneutic interpretations to interpret the symbolic and religious significance of *Ngaha Aina Ngoho values* in an ecotheological context. To ensure the validity of the data, the following are used: Source triangulation (comparing data from traditional leaders, religious leaders, and communities), triangulation method (observation, interview, and documentation), Member examination, which is a confirmation of the results of interviews with the main informant. This research upholds research ethics by: Obtaining official permission from the village government and traditional leaders, Maintaining the confidentiality of the identity of informants, Respecting the cultural values and local wisdom of the Bima community.

C. Results and Discussion

1. The Philosophical and Ecotheological Meaning of *Ngaha Aina Ngoho* in the Relationship between Humans, Nature, and God in the Bima

The philosophical meaning and ecological values in *the Ngaha Aina Ngoho* tradition represent the local wisdom of the Bima people in maintaining harmony between humans and nature. Etymologically, this concept means utilizing nature without damaging it. Philosophically, *Ngaha Aina Ngoho* emphasized that humans are not absolute rulers of nature, but part of an ecosystem that is obliged to maintain the balance and sustainability of the environment.

H. Mansur explained that *Ngaha Aina Ngoho* is not just a traditional tradition, but the life ethic of the Bima people in maintaining the harmony of humans and nature. His

philosophy emphasizes the wise use of nature without damaging it, because nature is seen as God's entrust that must be maintained in balance. In the past, land clearing was carried out on a limited basis considering the preservation of forests, water sources, and soil fertility. Forests are not only understood as an economic resource, but also have spiritual and ecological value, so their use is considered to violate customs and religious values. This tradition also contains intergenerational responsibility to preserve nature for future generations. However, these values are now starting to weaken due to economic pressures, modernization, and increasingly massive forest exploitation.

Ngaha Aina Ngoho is the basis of the ecological ethics of the Bima people in managing natural resources sustainably.[20] This philosophy emphasizes the balance between human needs and natural preservation, so that humans are required to live in harmony with the environment. This value also reflects intergenerational justice, namely keeping nature sustainable for future generations. Therefore, *Ngaha Aina Ngoho* is not just a cultural slogan, but an environmental ethical system rooted in the collective consciousness of the Bima people.[21]

The ecological value of *Ngaha Aina Ngoho* is reflected in the real practices of the Bima community through land clearing restrictions, forest conservation, reforestation, and sustainable environmental management.[22] Its implementation is carried out through tree planting, strengthening ecological awareness, and forming environmental care communities. This practice shows that local wisdom can be an effective instrument in preserving the ecosystem and strengthening the community's environmental resilience.[23] Efforts to reconstruct *Ngaha Aina Ngoho* are not only as local wisdom or agrarian traditions of the Bima people, but as a local ecotheological system that integrates the relationship between humans, nature, and God in a single cultural-based environmental ethical framework. In contrast to previous research that generally positions *Ngaha Aina Ngoho* as limited to cultural values, disaster mitigation, or environmental conservation, this research places the tradition as an ecological epistemology that has simultaneously philosophical, spiritual, and ecological dimensions. [24]

In the perspective of the Qur'an and Hadith, *Ngaha Aina Ngoho* represents Islamic ecological ethics that affirms the sacred relationship between man, nature, and God.

[20]Syahrul. (2026). *Development of Biology Module Based on Ngaha Aina Ngoho*.

[21]Taufiqurrahman, T., & Suharno, S. (2021). *Penguatan Kewarganegaraan Ekologis melalui Kearifan Lokal Ngaha Aina Ngoho di Kabupaten Bima*. DOI: http://dx.doi.org/10.46827/ejsss.v6i6.1151

[22]Folke, C., Polasky, S., Rockström, J., Galaz, V., Westley, F., Lamont, M., ... & Walker, B. H. (2021). Our future in the Anthropocene biosphere. *Ambio*, *50*(4), 834-869.

[23]Stoll-Kleemann, S., & O'Riordan, T. (2017). The challenges of the Anthropocene for biosphere reserves. *Parks*, *23*(1), 89-100.

[24]Taufiqurrahman, T., & Suharno, S. (2021). *Penguatan Kewarganegaraan Ekologis melalui Kearifan Lokal Ngaha Aina Ngoho di Kabupaten Bima*. DOI: http://dx.doi.org/10.46827/ejsss.v6i6.1151

The main principle of utilizing nature without destroying it is in line with the concept of human beings as *caliphs* who carry the mandate of maintaining the balance of Allah's creation.[25] Therefore, deforestation and excessive exploitation of forests can be understood as a form *of façade fi al-ardh* (destruction on earth) that is contrary to the teachings of Islam as affirmed in Q.S. Al-A'raf [7]: 56. In the context of Bima, the massive clearing of forests for short-term economic interests shows a moral-ecological crisis due to the severing of human ethical relations with nature and God.[26]

The value *of Ngaha Aina Ngoho* is also in line with the concept of *ecological monotheism* and *mizan* in the Qur'an, namely the awareness that nature is God's creation that has cosmic order and balance (Q.S. Ar-Rahman [55]: 7). Therefore, protecting forests, water sources, and soil preservation *is* seen as not just an ecological action, but a form of maintaining the harmony of God's creation. The principle *of* greedy and excessive prohibition reflects the prohibition *of israf* in Islam (Q.S. Al-A'raf [7]: 31), so that the exploitation of nature that exceeds the limits is understood as a spiritual as well as an ecological violation.[27]

The hadith of the Prophet PBUH about the virtue of planting trees (HR. Bukhari-Muslim) further emphasizes that environmental conservation has the value of worship. Thus, *Ngaha Aina Ngoho* is not only a cultural tradition of the Bima people, but a manifestation of local Islamic *ecotheology* that integrates the values of *monotheism*, *caliphs*, ecological trusts, and intergenerational responsibility in facing the deforestation crisis in the *Anthropocene era*.[28]

Sa'ban, a Bima community leader, explained that *Ngaha Aina Ngoho* is not just a traditional tradition, but a form of spiritual responsibility in protecting nature. The Bima people view humans as *caliphs* who are entrusted by God to take care of the earth, so destroying forests is considered a violation of religious and customary values. According to him, nature is God's entrust that must be maintained in balance for the sake of co-survival. He also emphasized *that* the value *of monotheism* in *Ngaha Aina Ngoho* is reflected in the awareness that protecting forests, water sources, and the environment is part of human worship and moral responsibility to God.[29]

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[25]Saniotis, A. (2012). Muslims and ecology: fostering Islamic environmental ethics. *Contemporary Islam*, *6*(2), 155-171. DOI: https://doi.org/10.32350/jitc.91.03

[26]Taylor, B. (2015). Religion to the rescue (?) in an age of climate disruption. *Journal for the Study of Religion, Nature and Culture*, *9*(1), 7-18. DOI: https://doi.org/10.1558/jsrnc.v10i1.28012

[27]Shaleh, A., & Islam, M. S. (2024). Averting the existential threat of the planet: Islamic environmental ethics to address the contemporary environmental crisis. *Intellectual discourse*, *32*(1).

[28]Khalid, F. M. (2005). Applying Islamic environmental ethics. *Environmentalism in the Muslim world*, *87*, 111.

[29]Aminullah, M. (2025). Reception of Qur'anic Ecotheological Values in Bima Muslim Local Wisdom: A Living Qur'an Study through Jauss' Reception Theory. *QOF*, *9*(2), 301-316.

This tradition is a form of "living values" of religious teachings that are internalized in the local culture of the Bima people. The relationship between humans, nature, and God becomes an inseparable unity in the practice of daily life.[30] In the contemporary context, *Ngaha Aina Ngoho* also functions as a disaster mitigation strategy and environmental management based on *local* wisdom. The internalization of these values is able to increase public awareness in dealing with ecological risks such as floods and land damage due to overexploitation. By integrating the values of *Ngaha Aina Ngoho* in education and environmental policies, the people of Bima can build sustainable ecological resilience.[31]

2. Social, Economic, and Cultural Factors that Cause the Weakening of *Ngaha Aina Ngoho* Practices in Environmental Management

The weakening of the practice of *Ngaha Aina Ngoho* in the Bima community is influenced by social, economic, and *cultural* changes that drive a shift in values from ecological awareness to a pragmatic-economic orientation. As a result, conservation values that were once the basis of the harmonious relationship between humans and nature are increasingly marginalized by the logic of resource exploitation and short-term economic interests.

Several studies have shown that the weakening of the practice of *Ngaha Aina Ngoho* is influenced by social changes due to modernization and globalization that shift the orientation of society from ecological values to pragmatic-economic values. Taufiqurrahman and Suharno's research explained that the younger generation began to experience a decline in the internalization of local wisdom values because *Ngaha Aina Ngoho was* no longer used as a guideline for life, but was only understood as a cultural symbol.[32] This condition is exacerbated by low ecological awareness and the lack of environmental education based on local culture.[33] Muhammad Nur's research on the representation of local wisdom values of Mbojo students also shows that the current of globalization and social migration has caused the younger generation to move further away from Bima's cultural values, including *Ngaha Aina Ngoho*. Local cultural

[30]minullah, M., & Syamsurijal. (2024). *Reception of Qur'anic Ecotheological Values in Bima Muslim Local Wisdom*. DOI: https://doi.org/10.30762/qof.v9i2.3280

[31]Juhriati & Erham. (2024). *Local Wisdom of Ngaha Aina Ngoho in Environmental Protection*. DOI: https://doi.org/10.34304/jf.v13i2.280

[32]Muhammad Nur. (2023). *Representation of the Value of Local Wisdom of Bojo Students*. DOI: https://doi.org/10.18860/lorong.v13i1.11563

` [33] Taufiqurrahman, T., & Suharno, S. (2021). Strengthening ecological citizenship through local wisdom ngaha aina ngoho in Bima Regency, Indonesia. *European Journal of Social Sciences Studies*, *6*(6).

values tend to be understood ceremonially without being internalized in daily life practices.

Similar things were found in Juhriati and Erham's research which emphasized that the weak environmental education and the lack of integration of *the values of Ngaha Aina Ngoho* in education policies are the main factors in weakening public awareness in protecting forests and the environment in Bima. This research shows that local wisdom has not been fully actualized as an ecological ethics in dealing with the deforestation crisis.[34] In addition, the research of Gun Malingi et al. about the socio-cultural changes of the Bima community through regional songs show that modernization, popular culture, and technological developments have faded local traditions and changed the relationship between humans and nature. The study confirms that values such as *Ngaha Aina Ngoho* are beginning to be degraded due to changes in the lifestyle of modern society.[35]

In addition to social factors, economic factors are also the most dominant cause of the weakening *of the practice of Ngaha Aina Ngoho*. Economic pressures and the need for life encourage people to overexploit forests, especially through the clearing of corn farmland that accelerates environmental damage in Bima.[36] The short-term economic orientation makes the conservation values in *Ngaha Aina Ngoho* increasingly abandoned and almost lose their relevance in people's lives. From the cultural aspect, there has been a shift from a collective culture to an individualistic culture due to modernization and globalization. The *tradition of Ngaha Aina Ngoho*, which was once inherited as a guideline for life, began to be displaced by a consumptive and exploitative lifestyle. As a result, ecological values and awareness of maintaining the balance of nature are increasingly degraded in the midst of social changes in the Bima community.[37]

The weak role of institutions and regulations has accelerated the decline of the practice *of Ngaha Aina Ngoho*. The lack of collaboration between the government, indigenous peoples, and educational institutions causes the values of local wisdom to

[34]Juhriati, E. (2024). Local Wisdom "Ngaha Aina Ngoho" in Environmental Protection and Management of Flood Disaster-Prone Areas in Bima Regency. *Fundamentals: Scientific Journal of Law*, *13*(2), 117-134.

[35]Istiqomah, N., Haris, A., Giovani, E., Floriani, R., & Anggawirya, A. M. (2025). Perubahan Sosial-Budaya dalam Lagu Daerah Bima Karya Gun Malingi: Socio-Cultural Change in Bima Regional Songs by Gun Malingi. *JBSI: Journal of Indonesian Language and Literature*, *5*(02), 556-571.

[36]Haryati, T., & Hidayat, A.G. (2024). *Integrating the value of local wisdom into the lives of young people*. DOI: https://doi.org/10.31602/jt.v6i1.14136

[37]Nurjumiati et al. (2020). *Banyak orang telah hancur oleh krisis ekonomi*. DOI: http://dx.doi.org/10.58258/abdi.v2i1.1462

not be systematically integrated in environmental policies.[38] As a result, *Ngaha Aina Ngoho* only survives as a normative symbol, not as a practical guideline in environmental management. The transmission of value between generations is also an important factor. The lack of integration *of Ngaha Aina Ngoho values* in formal education makes the younger generation further away from the ecological understanding of local culture. Without internalization through education, the values of local wisdom will continue to degrade and lose their relevance in the midst of changing times.[39]

Changes in the local economic structure have also accelerated the weakening of *the practice of Ngaha Aina Ngoho*. The shift from traditional to market economies encourages intensive exploitation of natural resources through illegal logging and expansion of commercial farmland.[40] As a result, the value of sustainability and ecological balance began to be displaced by market logic and production orientation. The weakening *of Ngaha Aina Ngoho* is the result of a complex interaction between modernization, economic pressures, weak value education, and lack of institutional support. Therefore, the revitalization of these values requires a holistic approach through strengthening education based on local wisdom, adaptive environmental policies, and sustainable community empowerment.[41]

3. Strategy to Revitalize *the Value of Ngaha Aina Ngoho* as an Effort to Mitigate Deforestation Effectively and Sustainably

The reconstruction strategy *of Ngaha Aina Ngoho* in mitigating deforestation in Bima must be carried out in an integrated manner through education, institutional strengthening, and environmental policies based on local wisdom. The basic principle *of Ngaha Aina Ngoho* utilizing nature without destroying it can be an ethical and practical foundation in sustainable forest management.[42] The most basic strategy is to integrate *the values of Ngaha Aina Ngoho* in formal and non-formal education. Education based on local wisdom in order to raise ecological awareness, form a conservative character, and improve students' critical thinking skills on environmental issues. Thus, education is not only a medium for knowledge transfer, but also an

[38]Stoll-Kleemann, S., & O'Riordan, T. (2017). The challenges of the Anthropocene for biosphere reserves. *Parks*, *23*(1), 89-100.

[39]Yahrul. (2026). *Development of Ngaha Aina Ngoho-Based Modules*. Link: https://eprints.umm.ac.id/id/eprint/26136

[40]Williams, J., & Crutzen, P. J. (2013). Perspectives on our planet in the Anthropocene. *Environmental Chemistry*, *10*(4), 269-280.

[41]Syahrul, S. (2026). *Pengembangan modul biologi berbasis kearifan lokal di wilayah Bima "Ngaha Aina Ngoho" untuk meningkatkan Berpikir Kritis dan Kreativitas Siswa Kelas X SMAN 1 Lambitu, Kabupaten Bima, NTB* (Disertasi Doktor, Universitas Muhammadiyah Malang).

[42]Rizki, M. N., & Asteria, D. (2023). Local Ecological Knowledge And It's Benefit To Conservation Programs In Indonesia. *International Journal of Conservation Science*, *14*(4), 1527-1548.

instrument of cultural transformation in building ecological behaviors oriented towards forest and environmental sustainability.[43]

Institutional strengthening strategies and policies based on local wisdom are key factors for sustainability. Forest management in villages has the authority to manage forests through an approach of origin based on rights and local wisdom. Therefore, the value *of Ngaha Aina Ngoho* needs to be integrated into village regulations, such as village regulations (Perdes) on sustainable forest management.[44] With legal legitimacy, cultural values are not only normative, but also have enforceability. Strengthening the concept *of ecological citizenship* is also an important approach. Internalizing the values of *Ngaha Aina Ngoho* through community programs can strengthen individual and collective responsibility in protecting the environment. In this context, communities are not only users of resources, but also guardians and protectors of forest ecosystems.[45]

The use of technology and digital media can also be a supporting strategy in reconstructing these values. The use of social media and information technology is effective in increasing public awareness about disaster mitigation and environmental conservation so that the value of *Ngaha Aina Ngoho* can be disseminated more widely, especially to the younger generation.[46] The strategy of reconstructing *the value of Ngaha Aina Ngoho* in mitigating deforestation in Bima must be carried out in a multidimensional and sustainable manner.[47] Integration of education, community strengthening, policy support, and economic and technological approaches are the main keys to success. If applied consistently, the value of local wisdom can not only reduce deforestation, but also build a fair, sustainable, and local culture-based forest management system.[48]

D. Conclusion

This research shows that *Ngaha Aina Ngoho* is not just an agrarian tradition of the Bima people, but a local ecotheological system that represents a harmonious

[43]Folke, C., Polasky, S., Rockström, J., Galaz, V., Westley, F., Lamont, M., ... & Walker, B. H. (2021). Our future in the Anthropocene biosphere. *Ambio*, *50*(4), 834-869.

[44]Zunnuraeni & Zuhairi. (2018). *Village Authorities in Forest Management*. DOI: https://doi.org/10.29303/ius.v6i1.524

[45]Taufiqurrahman & Suharno. (2021). *Ecological Citizenship through Ngaha Aina Ngoho*. DOI: https://doi.org/10.46827/ejsss.v6i6.1151

[46]Taufiqurrahman, T., & Suharno, S. (2021). Strengthening ecological citizenship through local wisdom ngaha aina ngoho in Bima Regency, Indonesia. *European Journal of Social Sciences Studies*, *6*(6).

[47]Haris, A., et al. (2023). *Digital Disaster Mitigation Strategy*. DOI: https://doi.org/10.31004/innovative.v4i6.17151

[48]Sideris, L. H. (2017). Biosphere, noosphere, and the anthropocene: earth's perilous prospects in a cosmic context. *Journal for the study of religion, nature and culture*, *11*(4), 399-419.

relationship between humans, nature, and God within the framework of environmental ethics based on local wisdom. This philosophy places nature as a divine mandate that must be maintained and utilized wisely and sustainably. The deforestation crisis in Bima is triggered not only by the expansion of maize farming, weak environmental governance, and economic pressure, but also by the weakening of the spiritual-ecological awareness of the Ngaha *Aina Ngoho values*. The shift from ecological ethics to extractive economic logic has transformed forests into economic commodities that accelerate floods, droughts, loss of water sources, and ecosystem degradation. This research confirms that the reconstruction of *Ngaha Aina Ngoho* as a local ecotheological base can be an alternative model for deforestation mitigation through strengthening local culture-based education, revitalizing the role of traditional and religious leaders, and strengthening environmental regulations based on local wisdom. Thus, *Ngaha Aina Ngoho* is not only the cultural identity of the Bima people, but also a relevant ecological paradigm in dealing with environmental crises in the *Anthropocene era*. The contribution of this research lies in strengthening the study of local ecology as an alternative approach in environmental and cultural studies. This research presents *Ngaha Aina Ngoho* as a conceptual model of ecotheology based on local wisdom of the archipelago that integrates theological, ecological, and intergenerational sustainability dimensions in facing the global ecological crisis.

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Example in footnotes:

[1]Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

[2]Norman Daniel, *Islam and the West* (Oxford: One World Publications, l99l), h. 190.

[3]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān* (Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010)., Juz 5, h. 231.

[4]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān,* h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Mafāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

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Detail informations of the footnotes:

1. Holy book

Al-Qur'ân, Al-Baqarah/2: 185.

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2. Qur'anic translation

[1]Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

[1]Muḥammad 'Ajjaj al-Khaṭib, *Uṣl al-Ḥadith: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dâr al-Fikr, 1989), h. 57.

4. Translation Books

[1]Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

[1]Muḥammad al-Ṭâhir b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dâr al-Suḥûn, 2009), h. 76.

[1]Muḥammad b. Ismā'īl al-Bukharī, *al-Jami' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

[1]Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

[1]M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

[1]Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika 8*, no. 3 (2001): h. 9.

9. Article in mass media

[1]Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

[1]Muḥammad Shaḥrūr, "Reading the Religious Teks: a New Approach" dalam http://www.shahrour.org/25 Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

[1]Syahruddin Usman, "*Kinerja* Guru Penddikan Agama Islam pada SMAN dan SMKN Kota Makassar", *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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