

LEGAL VALUES AND MORALITY IN ECOLOGICAL PRACTICES OF SANTUBONG COMMUNITY, MALAYSIA

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Abstrak

Penelitian ini mengkaji tentang integrasi nilai-nilai hukum dan moralitas dalam praktik ekologi masyarakat Santubong, Sarawak, Malaysia. Masyarakat Santubong yang terdiri dari berbagai suku bangsa seperti Melayu, Iban, Bidayuh, dan Tionghoa menunjukkan kesadaran ekologis yang tinggi melalui integrasi kearifan tradisional, kerangka hukum, dan prinsip-prinsip moral. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, dengan menggunakan Focus Group Discussion (FGD), observasi partisipan, dan analisis dokumen untuk mengumpulkan data. Temuan penelitian mengungkapkan bahwa masyarakat Santubong menerapkan keadilan ekologis, keberlanjutan, tanggung jawab, dan penghormatan terhadap alam melalui hukum adat dan praktik sehari-hari. Nilai-nilai hukum mereka tercermin dalam pengelolaan hutan lestari, konservasi air, pengelolaan limbah, dan perlindungan keanekaragaman hayati. Sementara itu, prinsip-prinsip moral seperti penghormatan terhadap alam, tanggung jawab kolektif, dan perilaku etis mendorong partisipasi masyarakat dalam konservasi lingkungan. Sinergi antara kerangka hukum dan moral berkontribusi pada tata kelola ekologi yang efektif, memastikan bahwa upaya konservasi tidak hanya patuh secara hukum tetapi juga diterima secara sosial dan dipandu secara moral. Studi ini menyimpulkan bahwa komunitas Santubong menawarkan model tata kelola ekologi yang berharga, menunjukkan bahwa integrasi hukum dan moralitas dapat mendukung pengelolaan lingkungan berkelanjutan dan memberikan wawasan bagi kebijakan ekologi yang lebih luas.

Kata Kunci: Nilai Hukum, Moral Hukum, Praktik Ekologis, Masyarakat Santubong, Serawak Malaysia

Abstract

This study explores the integration of legal values and morality in the ecological practices of the Santubong community, Sarawak, Malaysia. The Santubong community, comprising diverse ethnic groups such as Malay, Iban, Bidayuh, and Chinese, demonstrates a high level of ecological awareness through the integration of traditional wisdom, legal frameworks, and moral principles. This research employs a qualitative approach with a case study method, using Focus Group Discussions (FGD), participant observation, and document analysis to collect data. The findings reveal that the Santubong community applies ecological justice, sustainability, responsibility, and respect for nature through customary laws and everyday practices. Their legal values are

reflected in sustainable forest management, water conservation, waste management, and biodiversity protection. Meanwhile, moral principles such as respect for nature, collective responsibility, and ethical behavior drive community participation in environmental conservation. The synergy between legal and moral frameworks contributes to effective ecological governance, ensuring that conservation efforts are not only legally compliant but also socially accepted and morally guided. This study concludes that the Santubong community offers a valuable model of ecological governance, demonstrating that the integration of law and morality can support sustainable environmental management and provide insights for broader ecological policies.

Keyword : *Legal Values, Moralty, Ecological Practices, Santubong Communtty, Serawak Malaysia*

INTRODUCTION

The worsening environmental crisis demands real and comprehensive action from various parties. Beyond relying solely on technical and scientific approaches, environmental conservation efforts also require a strong foundation of values and morals (Syahirul Alam, None Mochammad Doddy, 2021). The integration of legal and moral values in ecological practices is a crucial key to creating sustainable change and maintaining the natural balance (Muhkamat Anwar, 2022).

Santubong, a region located in Sarawak, Malaysia, is not only known for its natural beauty but also for the rich culture of its people (Yakub Liman, 2017). Despite having a high level of ecological awareness, the people of Santubong also face various challenges, such as climate change, environmental degradation, and unsustainable development. However, the Santubong community remains optimistic and continues their efforts to preserve their environment. They hope that their strong ecological awareness will become an important asset in addressing these challenges.

One relevant moral approach to environmental conservation is the concept of environmental ethics, where humans are considered an integral part of the ecosystem and hold a moral responsibility to maintain nature's sustainability (Yusup Rogo Yuono, 2019). This environmental ethic emphasizes the importance of ecological justice, ensuring that natural resources are used fairly and responsibly, both for current and future generations (Nida Humaida et al., 2020). In the legal context, moral values can be integrated through stricter regulations in environmental protection. For example, law enforcement against environmental destruction should not only focus on positive legal aspects but also consider the social and moral impacts of environmental crimes. Restorative punishments, such as reforestation or ecosystem restoration, can serve as legal sanctions oriented toward environmental recovery.

Additionally, education and socialization of environmental moral values are highly necessary. The government, educational institutions, and community organizations need to collaborate in raising public awareness about the importance of preserving the environment (Sari, Serlina Candra Wardina, Samsuri Samsuri, and Darto Wahidin, 2020). Educational programs, green campaigns, and local

community empowerment in environmental management can foster a sustainable culture of environmental care.

Several studies have been conducted on legal morals in ecological practices, such as *Ecotheology Islam: Teologi Konstruktif Atasi Krisis Lingkungan* (Abdul Quddus, 2016) and *Kesadaran Dan Tanggungjawab Pelestarian Lingkungan Masyarakat Muslim Rawa Pening Kabupaten Semarang* (Ridwan, Benny, 2013). Meanwhile, research exploring the culture of the Santubong community includes the study titled *Naratif Puteri Santubong Dan Puteri Sejinjang Mempertalikan Politik Tempatan: Analisis Pragmatik* (Daud, Muhammad Zaid, and Mary Fatimah Subet, 2021).

Unlike previous studies, this research offers significant novelty by filling the gap in earlier studies that focused on Islamic theology or political narrative analysis. It adopts an interdisciplinary approach that combines law, morals, and ecology within a unique cultural context, examining the interaction of customary law and contributing to legal ecology studies through an in-depth case study of how legal values and morals operate in the ecological practices of the Santubong community.

Theoretically, this research is based on legal ecology to analyze the interaction of customary law with ecological practices (Kopnina, Helen, and Eleanor Shoreman Ouimet, 2016), local wisdom and customary law to understand traditional knowledge in resource management (Hidayati, Deny, 2017), environmental ethics to examine moral values in human-nature relationships (Mappasiara, 2017), legal integration theory to understand the synergy of legal systems (O'Donnell, Guillermo, Jorge Vargas Cullell, and Osvaldo M. Iazzetta, 2016), and theories of social values and norms to analyze the influence of moral values on the ecological behavior of the Santubong community.

The objective of this research is to analyze the legal values and morals in the ecological practices of the Santubong community in Sarawak, Malaysia, by identifying local wisdom and customary law, analyzing legal interactions, exploring environmental ethical values, understanding the influence of moral values and social norms on ecological behavior, contributing to legal ecology studies, and providing recommendations for sustainable environmental preservation.

METHOD

This study uses a qualitative approach with a case study method focusing on the Santubong community in Sarawak, Malaysia. Data collection was conducted through focus group discussions with traditional leaders, community leaders, and residents, as well as participatory observations to understand their ecological practices. Document and literature analysis were also carried out to identify the integration of legal values and morals in ecological practices. The collected data were analyzed thematically to identify patterns and relationships between legal values, morals, and ecological practices, as well as to understand how the Santubong community manages their environment.

CULTURAL RESILIENCE OF THE SANTUBONG COMMUNITY

The Santubong community, comprising various ethnic groups such as Malay, Iban, Bidayuh, and Chinese, consistently preserves and maintains their cultural heritage amidst the tide of modernization (Morrison, Alastair, 2018). Despite having strong cultural resilience, the Santubong community also faces numerous challenges, including modernization, globalization, and social change. One of the standout forms of cultural resilience in Santubong is its strong oral tradition. Folktales, myths, and legends are passed down from generation to generation, becoming an integral part of the community's identity. These oral traditions not only serve as entertainment but also as a means of conveying moral values, local wisdom, and community history. Through these stories, younger generations learn about values such as cooperation, mutual respect, and patriotism (Keai, Gregory Kiyai @, and Noria Tugang, 2023).

Traditional arts and crafts are also an inseparable part of life in Santubong. Songket woven fabrics, rattan weaving, wood carving, and pottery making are some examples of cultural heritage that continue to thrive in Santubong. Traditional artisans consistently produce beautiful and high-quality works, keeping their ancestral heritage alive. Moreover, they innovate by creating modern designs, ensuring that traditional arts and crafts remain relevant in the era of globalization (Bulbeck et al., 2023).

Traditional music and dance also play a crucial role in the daily life of the Santubong community. Various types of traditional music, such as gamelan, sape, and gendang, as well as dances like ngajat, burung kenyalang, and singkit, are continuously preserved and performed in various traditional and public events (FGD, 2024). These music and dance forms are not only a source of entertainment but also serve as a medium of expression for the community, reflecting their cultural values, history, and beliefs.

The Santubong community remains deeply rooted in their customs and traditional ceremonies. Ceremonies such as weddings, births, funerals, and harvests are still conducted by adhering to the traditions handed down by their ancestors. These customs and rituals act as a powerful social glue, strengthening relationships among community members and maintaining harmony in social life (FGD, 2024).

Traditional cuisine is also an important aspect of the Santubong community's cultural heritage. Various traditional dishes, such as nasi lemak, laksa Sarawak, mee kolok, and traditional kuih-muih, can still be found and enjoyed in Santubong. These traditional foods not only delight the palate but also carry rich cultural and historical values. Traditional recipes are passed down from generation to generation, preserving the authentic flavors and originality of traditional dishes.

The cultural resilience of the Santubong community is a clear testament that traditional societies can coexist with modernity without losing their cultural identity. By continuing to preserve their cultural heritage, the Santubong community not only safeguards Malaysia's cultural wealth but also makes a significant contribution to intercultural dialogue and sustainable development.

ECOLOGICAL AWARENESS OF THE SANTUBONG COMMUNITY

The Santubong community demonstrates a high level of ecological awareness. Various ethnic groups, including Malay, Iban, Bidayuh, and Chinese, live harmoniously with nature, respect the environment, and maintain ecological balance. They possess local wisdom passed down through generations to preserve the environment, understanding that nature is a vital source of life that must be preserved for sustainability (Vansina, 1985). This local wisdom is reflected in various aspects of community life (Sarawak Forestry, 2024), such as:

1. **Forest Management:** The Santubong community has traditional knowledge of sustainable forest management. They do not indiscriminately cut down trees but instead replant young trees to maintain forest continuity.
2. **Water Source Protection:** The community deeply respects water sources such as rivers, lakes, and springs. They maintain water cleanliness and avoid activities that could pollute these vital resources.
3. **Waste Management:** The community is aware of natural waste management practices. They convert organic waste into compost and reduce the use of plastic waste.
4. **Biodiversity Conservation:** The Santubong community has extensive knowledge of the various plant and animal species in their area. They actively protect and preserve biodiversity to prevent extinction (FGD, 2024).

The Santubong community also participates actively in various environmental conservation activities. They form community groups dedicated to environmental care and engage in several initiatives (Kementerian Pelancongan, Seni, dan Budaya Malaysia, 2024), such as:

1. **Tree Planting:** Regularly planting trees in barren or damaged lands to restore forests as the earth's lungs and prevent erosion.
2. **Environmental Clean-Up:** Voluntarily cleaning up the environment by removing waste and debris to maintain cleanliness and beauty.
3. **Environmental Education:** Actively educating younger generations about the importance of protecting the environment, instilling eco-friendly values from an early age.

The ecological awareness of the Santubong community is a tangible example of how traditional societies can live in harmony with nature. Their local wisdom and active participation in environmental conservation are key to successfully preserving Santubong's natural environment.

INTEGRATION OF LEGAL AND MORAL VALUES IN ECOLOGICAL PRACTICES

Values and morals play a central role in shaping effective environmental law. The law not only functions as a regulation that governs human actions but also as a reflection of the values upheld by society (Nisak, Nur Maslikhatun, and Eko Asmanto, 2023). In the environmental context, values such as justice, sustainability, responsibility, and respect for nature form the moral foundation for the establishment of environmental laws.

The Santubong community, with its local wisdom and ancestral traditions, has a close relationship with nature. They understand that maintaining ecosystem

balance is key to their survival (Suffian Mansor & Awang Azman Awang Pawi, 2019). The local wisdom of the Santubong community in preserving the environment is a concrete example of how values and morals are integrated into ecological practices. They possess traditional knowledge about forest management, water resource protection, waste management, and biodiversity conservation (Ministry of Tourism, Arts, and Culture Malaysia, 2024).

Essentially, ecological justice emphasizes that everyone has an equal right to enjoy a healthy and quality environment (Nugraha et al., 2021). This principle demands a fair distribution of natural resource benefits and equal protection against environmental pollution risks, regardless of social, economic, or ethnic status (Rabbani et al., 2023). In forest management, the Santubong community not only refrains from indiscriminate logging but also practices replanting to ensure forest sustainability. They also maintain traditions of keeping water sources clean and avoiding activities that could pollute them.

Customary law also plays a vital role in regulating the ecological practices of the Santubong community. Customary law governs various aspects of community life, including natural resource management. Violations of customary law may incur traditional sanctions aimed at preserving natural balance and social harmony (Vinson & Joanne Sutlive, 2001).

Some examples of integrating values and morals into the customary law of the Santubong community include (FGD, 2024):

1. **Prohibition of Tree Cutting in Certain Areas:** Specific areas deemed sacred or with high ecological value prohibit tree cutting.
2. **Regulation of Water Resource Use:** Customary law promotes wise water use and prohibits actions that could pollute water sources.
3. **Sanctions for Violators:** Those who violate environmental-related customary laws may face sanctions such as traditional fines, social exclusion, or even expulsion from the community.

Beyond the values underpinning the law, morality also plays an important role in everyday ecological practices. The moral awareness of individuals and communities encourages responsible actions toward the environment (Heryanti, 2019). Morality can manifest in various forms, such as environmental ethics, social responsibility, resource conservation, and community participation.

Environmental ethics in this context involves developing an ethic that values nature as an entity in itself, not merely as a resource to be exploited. Environmental ethics encourage humans to act wisely and responsibly towards nature (Firdaus, Slamet, 2022). Efforts to build environmental ethics within the Santubong community include revitalizing local wisdom. The community actively instills their local wisdom in younger generations through education and training (FGD, 2024).

Social responsibility here refers to how communities, businesses, and industries hold significant responsibility for environmental stewardship. Corporate Social Responsibility (CSR) can serve as a platform for integrating environmental values into business practices (Segara, Nuansa Bayu, 2015). Efforts by the Santubong community to realize social responsibility include strengthening customary law. They strive to reinforce their customary laws to remain relevant

and effective in preserving the environment. They also collaborate with related parties, including the government, non-governmental organizations, and other stakeholders in environmental conservation efforts (FGD, 2024).

Regarding resource conservation, this involves using natural resources efficiently and wisely, reducing waste, and promoting recycling. These small actions, when adopted by many, can have a significant positive impact on the environment (Siswanto, Hadi, 2017). The Santubong community possesses deep traditional knowledge about sustainable forest management. They do not cut down trees indiscriminately but practice reforestation to maintain forest sustainability (Sarawak Forestry Department, 2024). They understand that forests are a source of life, not just an economic resource.

Some sustainable forest management practices by the Santubong community include (FGD, 2024):

1. Selective Logging System: The community only cuts down old trees or those that need to be cut. Young and productive trees are left untouched.
2. Reforestation: After logging, they always plant young trees in the area, choosing species suitable for the local environment.
3. Protection of Customary Forests: The community maintains and protects customary forests, which often hold high ecological value or are considered sacred.

The integration of legal and moral values in the ecological practices of the Santubong community illustrates how traditional knowledge and modern environmental ethics can synergize to create sustainable and balanced natural management. Through this approach, the Santubong community not only preserves their natural heritage but also sets an example of how cultural traditions can contribute significantly to global environmental conservation efforts.

The Santubong community also possesses valuable knowledge about biodiversity conservation, including the diverse species of plants and animals within their region. They actively safeguard and protect this biodiversity to prevent extinction, understanding that biodiversity is a natural wealth that must be preserved for the sustainability of human life and other living creatures.

Some of the biodiversity conservation practices by the Santubong community include:

1. Protecting Rare Plants and Animals: The community refrains from harming or destroying rare plant and animal species found in their area.
2. Maintaining Natural Habitats: They ensure that the natural habitats of plants and animals remain undisturbed, avoiding land clearing or activities that could damage these habitats.
3. Planting Local Flora: The community plants native species around their homes and lands, contributing to the preservation of local plant biodiversity.

The community plays a crucial role in environmental monitoring and management. Active participation in environmental decision-making ensures that both community and environmental interests are protected (Danang Risdiarto, 2017). The Santubong community is highly involved in various conservation activities, forming environmental groups and engaging in initiatives such as:

1. Regular Tree Planting: They reforest barren or damaged lands to restore forests' role as the earth's lungs and prevent erosion.
2. Voluntary Clean-Up Initiatives: They clean up waste and litter to maintain environmental cleanliness and beauty.
3. Environmental Education: The community educates the younger generation about the importance of environmental conservation, instilling eco-friendly values from an early age.

The Santubong community demonstrates active participation by protecting water sources such as rivers, lakes, and springs. They maintain the cleanliness of water sources and avoid activities that could lead to water pollution. They recognize water as a critical source of life for humans and other living beings.

Some of their water conservation practices include:

1. Regular Clean-Up of Water Sources: They routinely clear water sources of waste and litter.
2. Prohibiting Water Pollution: Activities like dumping waste into rivers are strictly forbidden.
3. Creating Wells and Springs: To provide clean water for daily needs, they maintain the purity of these sources, using water wisely and avoiding excess.

The Santubong community has a tradition of natural waste management. They convert organic waste into compost and minimize plastic waste, understanding that poorly managed waste can pollute the environment and harm human health.

Their eco-friendly waste management practices include (FGD, 2024):

1. Waste Separation: Organic waste is processed into compost, while inorganic waste is recycled or safely disposed of.
2. Reducing Plastic Use: They adopt reusable shopping bags and avoid single-use plastic packaging.
3. Creative Waste Management: They transform inorganic waste into handcrafted products with economic value, reducing the amount of waste released into the environment.

The Santubong community exemplifies how strong local wisdom and customary law can lead to harmonious coexistence with nature. Integrating legal and moral values into ecological practices is crucial for maintaining natural balance and environmental sustainability. However, achieving this integration is not without challenges. Economic, social, and cultural interests often present obstacles. Continuous efforts involving all stakeholders are essential to make this integration a reality.

CONCLUSION

The integration of legal and moral values into ecological practices is a fundamental pillar for achieving environmental sustainability. With values and morals as a foundation, environmental laws become more effective in regulating human behavior towards nature. Individual and community moral awareness also encourages responsible ecological practices. The Santubong community serves as a tangible example of ecological awareness, demonstrating how traditional

societies can live harmoniously with nature amidst social changes. This awareness is reinforced by their cultural resilience, showcasing how traditional communities can coexist with modernity without losing their cultural identity. Their resilience is manifested through the revitalization of local wisdom and active community participation in preserving the natural environment of Santubong. By combining traditional ecological knowledge with modern environmental ethics, the Santubong community not only preserves their natural heritage but also contributes to broader global conservation efforts. The successful integration of legal and moral values into their ecological practices highlights the potential for creating sustainable and balanced environmental management strategies in other communities as well.

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