

# THE SPIRITUAL-ECOLOGICAL APPROACHES OF INDIGENOUS COMMUNITIES OF TIDORE TOWARDS ENVIRONMENTAL CONSERVATION

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### **Abstract**

*G20 summit in August has established various strategies and issues focusing in environmental managements, especially climate change. It has prompted some parties to realize a better understanding of climate change amid their limitations. The roles of indigenous communities are considered by many social scientists as parties which are able to contribute significantly to environmental conservation which indirectly has an impact on corporate efforts as the G20 country aspires to. This study intends to explain how the spiritual beliefs and practices of indigenous peoples in Tidore, North Maluku, who have been acculturated with Islam, can catalyze natural preservation. This research was conducted through an ethnographic approach in Kalaodi village, Tidore, North Maluku. The data was collected through observations and in-depth interviews with 16 informants consisting of traditional leaders, heads of village, and ordinary civilians. The findings showed that the beliefs and eco-spiritual practices of the Kalaodi people, known as Paca Goya, have successful impacts in environmental issues in the region remaining sustainable and even become one of the protected forests in Indonesia. It is undoubtedly a positive approach of campaigning better understanding of climate change amid public confusion about the threat of global warming.*

**Keywords:** Sosiologi; Environmental; Ecology;

### **Abstrak**

*Negara G20 pada KTT Agustus lalu telah memantapkan berbagai strategi dan fokus isu dalam pengelolaan lingkungan, khususnya perubahan iklim. Hal ini mendorong sejumlah pihak untuk bagaimana mewujudkan perubahan iklim yang lebih baik di tengah berbagai keterbatasan yang ada? Peran komunitas adat dewasa ini dilirik oleh banyak ilmuwan sosial telah berkontribusi signifikan dalam konservasi lingkungan yang secara tidak langsung tentu memiliki dampak pada upaya perubahan iklim seperti yang dicitakan Negara G20. Penelitian ini bermaksud untuk menjelaskan bagaimana keyakinan dan praktik spritual masyarakat adat di Tidore Maluku Utara yang telah berakulturasi dengan budaya Islam mampu menjadi katalisator dalam pelestarian alam. Penelitian ini dilakukan melalui pendekatan etnografi di desa Kalaodi, Tidore, Maluku Utara. Data dikumpulkan melalui observasi dan wawancara mendalam terhadap 16 informan yang terdiri dari tokoh adat, lurah, dan warga. Hasil penelitian menunjukkan bahwa keyakinan dan praktik eco-spiritual masyarakat Kalaodi yang dikenal dengan Paca Goya telah berhasil menjadikan kawasan lingkungan tersebut tetap lestari dan bahkan menjadi salah satu hutan lindung di Indonesia. Hal ini tentu menjadi indikasi positif bagi terwujudnya perubahan iklim yang lebih baik di tengah kebingungan masyarakat akan ancaman global warming dunia.*

**Kata Kunci:** Sosiologi; Lingkungan; Ekologi;

## **A. INTRODUCTION**

Over the last two decades, environmental damage has become a common symptom in almost every region of the world, including Indonesia. This demonstrates that the earth is a single interdependent ecosystem. Floods, landslides, pollution, and erratic weather are all common occurrences. These various phenomena demonstrate that nature, which was designed with humans in mind, is now destructive and poses a serious threat to human life. Various natural disasters that have occurred or will occur in the future highlight humanity's failure to respond to environmental and natural problems. If environmental destruction continues on a local and global scale, and there is no global action to stop it, the sustainability of human social life will be jeopardized.

Elements of the Civil Society Organization have worked to prevent further damage (CSO). On a national scale, the NGO Greenspace Indonesia criticized the Minister of Environment and Forestry's policies regarding the development of various large-scale infrastructure during President Joko Widodo's tenure (Nugraheny 2021). Massive development has become one of the indicators of policies that are increasingly contributing to environmental crises involving carbon emissions or deforestation. NGOs such as the National Indigenous Peoples Alliance (AMAN), the Indonesian Forum for the Environment (WALHI), and the Consortium for Agrarian Reform (2021) have also criticized the government and DPR policies for failing to prevent corporations from becoming more aggressive in limiting the living space of vulnerable groups such as farmers, fishermen, and indigenous peoples. This situation demonstrates that company activities in various sectors such as mining, plantations, forestry, Industrial Plantation Forests (HTI), and infrastructure projects above Indigenous Peoples' and farmers' living space have resulted in these vulnerable groups having difficulty finding necessities of life.

Conflicts over the use of forest resources will continue to occur if the integration of social structures and human greed is still problematic, co-optative communities always seek to expand land tenure and commercialization (Passasi, 2021). According to Garrett Hardin (1968) regarding environmental damage that occurs as a result of human damage in taking natural resources and building as much infrastructure as possible, even if it is a little or even a lot, this behavior creates competition for resource exploitation and has an impact on a biome crisis (Hardin, 1968).

As a result of large-scale development, a variety of industries in various fields have grown, potentially causing new problems in the environment and social life. The most terrifying effect is that it lowers the quality of human life and even endangers the lives of human entities. According to Muliadi (2019), humans are led to a series of reductionistic, mechanistic, deterministic, linear, and materialistic consciousnesses. On the one hand, scientific awareness in the Cartesian and Newtonian paradigms has successfully developed science and technology, thereby facilitating human life activities. On the other hand, it reduces the complexity and richness of human life itself, which is one of the consequences of an anthropocentric perspective, which causes an ecological crisis (Muliadi 2019).

Explaining Ecology has made substantial advances in both its basic understanding and application, as evidenced by advances in intellectual growth (Bubolz & Sontag, 1993), ecologists have developed a rich diversity of active subdisciplines, such as autecology, population, community, ecosystem, and spiritual. . ecology (Scheiner & Willigh, 2008). Spiritual social ecology seeks to eliminate the commercialization of forest resources with a community approach that adheres to ecological, reconstruction and communitarian views so that this view is useful for minimizing social hierarchies in an economy where people work together in harmony

with nature to uphold diversity and creativity (Miller et al., 2022). As well as several articles confirming that the role of social ecology is very relevant to be applied in protecting the environment (Dahl et al., 2021; Robert et al., n.d.; Yodzis, 1989)

Henryk Skolimowski (1992) coined the term "eco-philosophy" to describe a new scientific paradigm. He stated that eco-philosophy has the same meaning and substance as new eco-spiritual (natural environment spirituality) which benefits nature and the environment. Henryk Skolimowski clearly demonstrates his ecological view of the natural environment's ancestral values as a sacred basic substance in which humans must play a role in preserving nature's sanctity (Skolimowski 1992). The intersection of religion, spirituality, and the environment is known as spiritual ecology (Zhumabaev 2014). Spiritual ecologists are classified into three groups: scientific and academic environments, spiritual or religious environments, and religious individuals who have a strong connection to the environment. The study of religion and nature has been described as spiritual ecology, a more thought-provoking term (Madibaeva, Alkebaeva, and Sultan 2014). Meanwhile, Leslie E. Sponsel (2008) defines Spiritual Ecology (One Anthropologist Reflection) as the relationship between environmentalism and belief in social life, resulting in a rational appreciation of humans as spiritual beings in relation to their natural surroundings (Sponsel 2008).

This prompts people to reconsider a more philosophical approach to viewing nature. When science and technology fail to avert an environmental disaster, humans become the pivotal figure in efforts to preserve the universe. One of them is through the conservation of nature practiced by local communities in developing a harmonious relationship with the environment in which they live. Several studies have shown that the role of local communities in caring for and protecting natural ecosystems can be aided by their local knowledge (Efendi, Kurniawan, and Santoso 2021). This is due

to some local communities' understanding that neglecting the ecosystem of life can be detrimental to their spiritual resilience.

Several studies have demonstrated this, including Alif Lukmanul Hakim's research on *Local Wisdom and Ecological Preservation: The Philosophical-Religious Dimension of Yogyakarta's Merti Code Tradition* (2021). The Code community practices local wisdom for environmental conservation through the Merti tradition, as evidenced by the mythological aspect of this tradition, which contains ecological elements and awareness of the threat to environmental sustainability. Mythology in Code Merti is typically associated with the sanctity of rivers in order to protect river ecosystems from harm. Ecosystems are naturally preserved by upholding the Merti Code tradition (Hakim 2021). Wibowo (2020) demonstrates the same point in his study, *Synergy Between Myth and Local Wisdom In Ecology Balance Of Climate Change In Java, Indonesia*. The study was carried out in the Lawu mountain settlement, Genilangit Village, Magetan Regency, and found that the synergy between myths and local wisdom has helped to maintain ecological balance. This can be seen in the values, norms, and customs that local people use in their daily lives to adapt to climate change (Wibowo, Sugihardjo, and Lestari 2021).

Consequently, the abundance of cultural characteristics and local wisdom in Indonesia can serve as both a guide and a solution to averting an ecological crisis. According to Sonny Keraf (2010), local wisdom is held by approximately 80% of the world's population. It can be used as a guide or reference to live life and survive for a longer period of time in order to face life in the future. In addition to the research mentioned above, there is one location outside of Java where people use local wisdom to protect the environment of Tidore Island in North Maluku Province, namely Kampung Kalaodi. The Paca Goya ritual, which involves all members of the Kalaodi clan cleaning sacred sites at the same time, is practiced in this village.

Paca Goya is traditionally thought to be at peace with the natural environment (Intangible Cultural Heritage of Indonesia 2020).

The Paca Goya Ritual Tradition is a cultural heritage that has always been held by ancient people and has been preserved until now in the form of Bobeto's thoughts, specifically the concept of a well-believed human agreement or oath to nature. What's more, the people of Kalaodi village, who are mostly Muslim, have had an impact on strengthening local wisdom and spiritual ecology for environmental conservation. As a result, the majority of Muslims in Kalodi Village can carry out the acculturation process of Islamic values that they believe in with the Paca Goya tradition.

The Paca Goya tradition is very interesting to study as a form of acculturation of Muslim community values with local wisdom, particularly in terms of their belief in environmental protection. The purpose of this research is to look at how the beliefs of the local community manifest in collective actions that include elements of nature preservation.

## **B. METHODOLOGY**

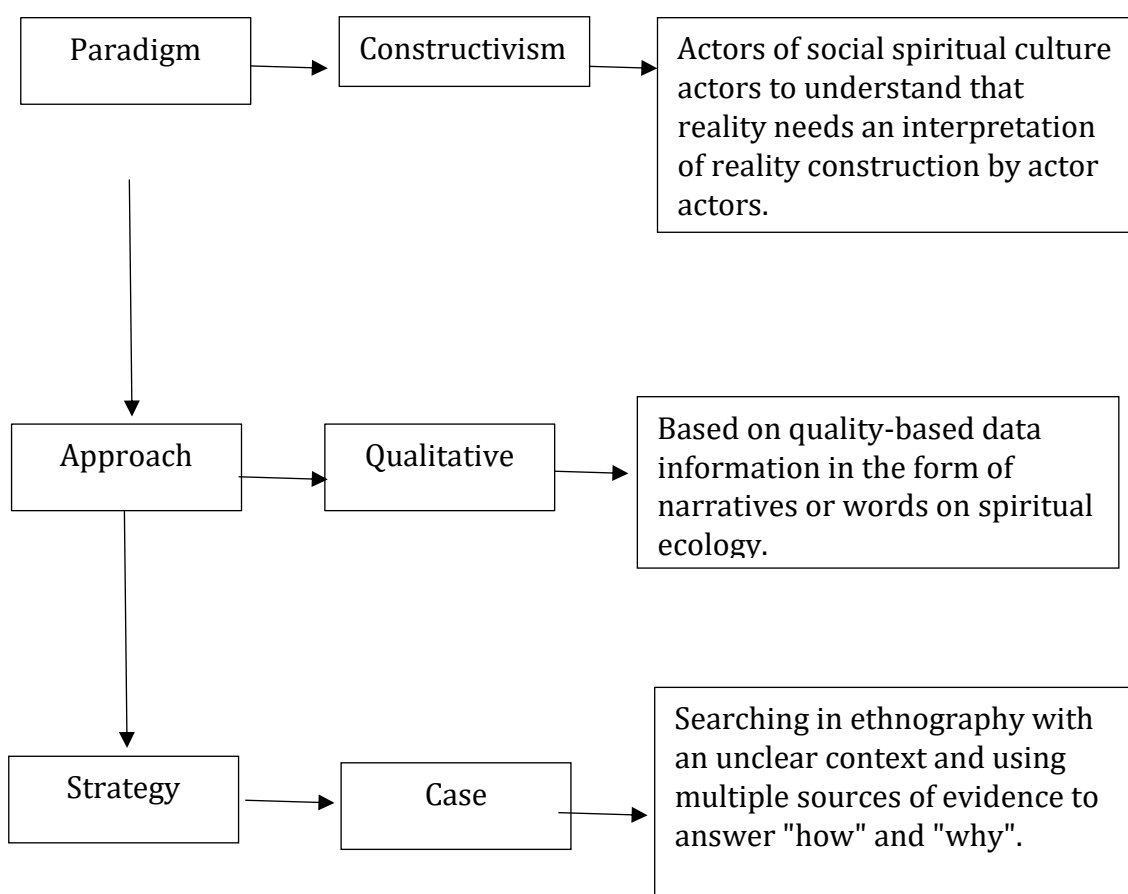
This research employed a qualitative approach via ethnographic design. The subject of this study was a group of people who live in the same neighborhood and share certain characteristics. An anthropological approach was used, with the goal of exploring and explaining the meaning behind reality. In this case, the traditions and customs that existed and were practiced in Tidore's Islamic community were aimed at discovering and passing on ecological education values.

James P. Spradley (1997) asserted that ethnographic research is specified in three parts, namely Modern Ethnography, New Ethnography and New Ethnography by James P, Spradley. This study used the specification of New Ethnography, namely the flow of cognitive anthropology that every society has a unique system in perceiving material phenomena such as objects, events, behavior

and emotions (Spradley, 1997). This research was also based on the views of Dmitry V. Arzyutov (2017) who seeks to explain the specifics of society and discuss complex social behavior and religious beliefs (Arzyutov and Kan 2017).

In general, this research has a framework that can be described as follows:

**Figure 3.**  
**Research Approach Structure**



## **C. RESULT AND DISCUSSION**

### **1. General Description of the Tidore Indigenous People: Geographical, Social Structure, and Religion**

Kampung Kalaodi is located on Tidore Island, North Maluku Province. This village has distinctive local wisdom values. Bobeto

local wisdom is one of their local wisdom products. Bobeto, according to the Kalaodi people, is an oath passed down from generation to generation to protect nature rather than destroy it. The Kalaodi people believe they will perish if the residents destroy it and do not care for it. This Bobeto is still in existence today. We can be one of the proofs of nature's preservation in the Tagafura Protected Forest's existence. The forest is one of the government's nature conservation areas. It is where they live and socialize.

The Smart Practice's document (2018), Kalaodi, Tidore Guardian Ecological Village, explained that the Kalaodi people know two governments, there is the state government and traditional stakeholders led by Suwohi. In state administration, Kalaodi is led by a headman (lurah) assisted by sub-district officials. In custom, Kalaodi is led by a Suwohi who facilitates Simo Gam or tribal chiefs. The population of Kalaodi is relatively small, around 117 heads of households or 503 people with very good economic turnover conditions whose area is one of the best agricultural producers of nutmeg, cloves and cinnamon spices in Indonesia.

The majority of Tidore's population are Muslims. This then influences the pattern of Tidore's traditions and customs. Thus, Tidore's average tradition is a product of Islamic acculturation and Indonesian local culture. This acculturation and dialectics results in a distinct Islamic Tidore. In subsequent developments, Islam and Tidore's traditions became inseparable and are still practiced by the people today.

Before the arrival of foreign religions, the archipelago's indigenous peoples had their own beliefs. This belief manifests itself in the form of magical powers and the worship of ancestral spirits (animism-dynamism). The Java region, for example, as described by Koentjaraningrat, is rich in mystical elements (Koentjaraningrat 2012). The mystical aspect is a belief that the Javanese have long known and trusted. Furthermore, he stated that the initial arrival of Indians with Hindu and Buddhist teachings had a significant impact



on this mystical belief, which was then absorbed and cultivated by the Javanese. Thus, Hindu-Buddhist teachings from India refined Javanese civilization and tradition, specifically the magical and mystical Javanese tradition. This is because Hindu-Buddhist teachings are full of mysterious and mythological teachings. Because of the consistency of these teachings, Hindu-Buddhist teachings are easily and quickly digested by the Javanese people, allowing them to develop quickly and take root in all walks of life, to the point where they are thought to be the original Javanese culture.

The indigenous people of Tidore, like the Javanese, believe in magical and sacred powers. Rituality as a form of devotion and sincerity in worshiping God is partially manifested in the form of symbols with deep meaning for the Tidore indigenous people. Ritual symbols are manifestations or expressions of unattainable desires and understandings of reality, and thus they become very close. The form of food served in ritual offerings is one of these ritual symbols. According to Irawan (2017), the symbol is the actualization of the perpetrator's thoughts and feelings to get closer to God. It is intended as a spiritual bargaining effort so that the supernatural aspects believed to be above humans do not have a negative impact.

The articulation of Islam in a series of traditional rituals, according to Yusuf Qaradawi, is manifested in the two goals of human life on earth, namely serving Allah SWT as caliph on earth and building an ethical civilization on earth. According to Murata and Chittick's theological concept, the basic monotheism of Islamic teaching regarding the environment is to maintain unity with Allah SWT, specifically the unity between humans and nature to ensure physical unity and the preservation of the elements of life that comprise this universe (Mahmud 2020).

Kampung Kalaodi is one of Tidore Island's oldest villages. Tradition is inextricably linked to the Kalaode people's way of life. The Kalaodi people exercise control over their lives through traditional traditions and rituals, one of which is the Paca Goya

ritual, which is believed to have mystical powers related to nature (environment) (Rusidanto 2019).

According to Abdurrahman Kader's (2020) research, the Kalaodi people's customary structure forces them to prioritize environmental protection. All natural resource management policies are always decided through collective agreements. The Kalaodi people have known how to thank nature since ancient times, and one method is to perform the Paca Goya ritual. The ritual is thought to have mystical powers related to nature in order to bring the ancestors closer (Kader, Nur, and Husain 2020).

Efforts to preserve the environment have existed in indigenous peoples' traditions throughout the world. This can be seen from indigenous peoples' perspectives on humans as an integral part of nature, as well as behavior characterized by responsibility, respect, and concern for the sustainability of life in the universe. Indigenous peoples in Tidore, for example, rely on natural products to survive, such as gardening, using other biological products for survival, and gathering traditional medicines from the forest. Furthermore, as a farming community, the people of Tidore see land as an element of production as well as a place to live and socialize with their surroundings. As a result, local community customs are closely related to environmental issues.

The Tidore indigenous people believe in a well-ordered and balanced universe. The universe will continue to exist as long as its elements are visible and subject to the laws of order and balance established by its cosmic center. This way of life promotes the principle of balance and harmony in all aspects of human life, including environmental stewardship. In the local tradition, breaking Paca Goya's traditional rules, such as cutting down trees and causing environmental damage, can result in negative consequences such as illness.

## **2. Paca Goya: Eco-Spiritual Symbol of the Tidore Community**

The Tidore indigenous people have local wisdom, including the Paca Goya concept of land appreciation. The Paca Goya tradition or ritual for the Tidore people is a symbol of gratitude to God for the good fortune given by nature. Paca Goya rituals are always accompanied by an understanding of spirits or guardians, as well as supernatural powers transmitted throughout the area. This ritual practice is performed to remind us that humans are not the only ones who wield power, and thus humans do not have the right to exploit nature at their leisure. In other words, Paca Goya is an environmental ethics concept that teaches the people of Tidore about nature.

From the explanation in the previous General Description sub-chapter, it is clear that the relationship between ecological wisdom which is a form of acculturation of Islamic values and local traditions in the Tidore indigenous people has a strong relevance. Islamic values are intertwined with the Tidore indigenous people's traditions. The Paca Goya ritual can represent how Islam and Tidore indigenous people's long-held traditions have given birth to new values that guide the local community in protecting and preserving the environment.

Managing and preserving the natural environment entails following religious orders and rules while passing down good traditions to future generations. If it is not maintained and preserved, it will become destructive, will violate religious teachings and orders, and will be immoral. Managing means striking a balance between using it to meet human needs and preserving and preserving nature, rather than destroying or exploiting it. A harmonious blend of customary law based on Islamic values, which is called eco-cultural or eco-Islamic culture, can preserve nature and the environment and is expected to be one of the solutions to

overcome the environmental crisis by using a legal anthropological analysis knife regarding the environment.

According to Sayyed Hossein Nasr (1983), traditional knowledge can only be understood and discovered in the context of spirituality. Without the conventional light of life with its various metaphysics and theologies, cosmological abilities become blurry and incomprehensible. Natural phenomena can be understood and made transparent by this spiritual knowledge. In other words, innate spirituality is centered on awakened people's ability to act as moral agents in alleviating unnecessary suffering, engaging in ecological restoration, and cultivating an aesthetic appreciation of natural evolution in all its fertility and diversity (Nars 1983).

In the context of the Tidore people, their life activities are always based on customary traditions or rules passed down from generation to generation. These time-honored traditions or rules are part of the local wisdom values (ecological wisdom) which are continuously maintained and maintained in their life activities. Customary practices or rules that apply to the Tidore indigenous people cannot be separated from the role of traditional institutions.

Sacred objects or places are the most important beliefs of the indigenous people of Tidore, especially that there is an extraordinary power that can bring good and evil into human life. Belief in various mystical things is still used as a way of life for its adherents, as evidenced by the belief in objects and supernatural powers that are still attached, for example, in the village of Kalaodi, where people still believe in magical powers that can affect human life and the surrounding environment. However, if the place is not given offerings or the local people do not perform rituals, it is believed that this will cause problems and natural imbalances that will disrupt all of their activities, such as clearing agricultural land and so on.

Similarly, everything related to nature and the environment, according to the Paca Goya tradition, must begin with prayer and be carried out as best as possible as a form of human respect for

creatures and the seeds to be planted. The Paca Goya Ritual is a tradition that honors and protects nature. Hills or mountains (sacred places) are thought to have residents or guardians, and this also makes the area around the holy place appear the greenest, preventing damage and maintenance at all times. As a traditional ritual with religious-theocentric values, the Paca Goya ceremony seeks to foster a sense of community.

This ceremony is usually held once a year to carry out the Paca Goya ritual. Because the implementation time had been set by Suwohi (a traditional leader), the community had to stop activities for three days. This is done after cleaning the sacred place or area which was passed down by the ancestors in the form of a traditional ceremony called the Paca Goya ritual, a tradition passed down from generation to generation in the village of Kalaodi.

This is the wisdom of protecting nature, which is reflected in sacred places or locations where the Paca Goya ritual is performed, where human hands are not allowed to enter. Because no wood or trees were cut down, the buried location is still in good condition. The mutual relationship between humans and nature is thought to have mystical power in this tradition. In other words, the Paca Goya ritual is a form of Kalaodi community tradition that is carried out every year as a form of carrying out an ancestral oath known as Bobeto. Bobeto is a type of human agreement with nature that is the good will of a group of humans to live in it, side by side, and in a way that treats nature well, as explained in the General Description sub-chapter.

The Paca Goya ritual is always performed after the harvest season and is based on the intentions of the local community. Another reason is to express gratitude to the Creator for the harvest of natural grace. The Paca Goya tradition is also significant in shaping the Kalaodi people's contemporary social space. It brings together residents who have relocated or live outside of their hometowns.

It has been a tradition for generations that the people of Kalaodi must thank nature for its potential in various ways, one of which is through the Paca Goya ritual. This ritual is thought to have mystical nature-related powers. This ritual is not on the Kalaodi agenda on a regular basis, but it is usually held after the big harvest and is decided by traditional officials. According to the Head of the Kalaodi Village, the Paca Goya ritual lasts three days and requires all residents to stop their daily activities:

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Tradition is regarded as a sacred relic by the Tidore people, with the values it contains. As a result, the rule is still followed by the majority of Tidore residents. Paca Goya is one of the Tidore people's traditions, and it was once performed in mass by the Tidore people. With the advancement of modern times, the Paca Goya tradition is still being maintained by the local community, and the community's interest in adhering to these rules is even greater today.

Paca Goya is a Tidore indigenous people's tradition with religious values and deep meaning for those who follow it. Paca Goya, in other words, reflects local customs that give local spirit and identity. This type of tradition reflects the Tidore community's cultural diversity.

The natives of Tidore believe there is a very good relationship between humans and supernatural beings. For this reason, it is

necessary to perform various sacred rituals. As is well known, whenever there is a change in the human life cycle, on average, the Tidore Islamic tradition holds a ritual asking for safety and happiness in life by using food objects as a symbol of passion for their relationship with the Creator.

According to the Paca Goya tradition, there are many religious and social values in the Muslim community that aim to be evidence of getting closer to God and good deeds to fellow creatures of God. The Tidore indigenous people perform a pilgrimage to the funerals of deceased parents and respected people in the Paca Goya ritual (ancestors). There is reading, praising, and glorifying God's name in practice. There will also be a reading of some of the holy verses of the AL Qur'an as well as a prayer request to the Creator.

Herein lies how the Paca Goya tradition is so rich in nuances of servant service to God Almighty. The pious aspect of the Paca Goya ritual, as well as the form of solidarity, are very visible during the Paca Goya ritual. Not to mention the sense of belonging in the Paca Goya ritual. It is carried out by a community of residents, including children, who are happy and full of brotherhood. Giving, sharing, and taking the time to build intimacy between two people.

Aside from reciting prayers, some spells include prohibitions against supernatural powers as well as prohibitions for supernatural beings not to harm humans or nature. Furthermore, spells have meaning as a cultural reality that reflects cultural behavior, providing understanding in society that mantras are an ideal form of civilization (Rukesi 2017). There are songs dedicated to the ancestors in the Paca Goya ritual procession, and verses from the Al Qur'an are recited during spell recitation.

### **3. The Impact of the Paca Goya Ritual on Nature Conservation in Tidore**

The practice of the Paca Goya tradition by the Kalaodi people has a direct impact on the preservation of nature. Cleaning sacred

places such as hills and mountains, springs, and places where people's gardens and thoughts have values that have an impact on cleanliness, sustainability, and the existence of nature are examples of Paca Goya activities. The sacred site, which is used for the Paca Goya ritual, is then given offerings in the form of a portion of the garden produce harvested by the residents.

*“Usually, after the Paca Goya ritual, there are several sacred places that have been cleaned and given offerings. Because people saw that the place was clean and there were offerings, in the end no one dared to cause damage to the place or the places around it” (Interview with Muhammad Abhar, 2021).*

According to one of the Kalaodi resident informants, the Paca Gayo ritual practices indirectly shape the local community's awareness of environmental protection. This awareness has a significant impact on environmental sustainability. The Kalaodi people have succeeded in preserving the forest and the area around the village by relying on trusted local knowledge. This includes spring maintenance, which is the most critical need for the community. Aside from that, observing the Paca Goya tradition practiced by the Kalaodi people sends a message that nature or the environment in which they live must be preserved and cared for. The community believes that there are consequences to acting arbitrarily against nature and destroying nature that must be accepted.

For the concern and success of the Kalaodi people in protecting and preserving the environment by relying on customs and traditions passed down from generation to generation, organizations that focus on environmental issues, such as the Indonesian Forum for the Environment (WALHI) North Maluku, have made the Kalaodi people as an ecological village, which can later become a role model for other villages in North Maluku to be able to build a harmonious relationship between humans and nature. As



said by Masyur Sahara, a traditional leader from the Kalaodi community, namely:

*“In protecting nature, we are always reminded with bobeto (messages) from our ancestors that if we treat nature well, then nature will always provide its resources for us (Interview, 2021).*

The Kalaodi people's concern for customs is a concrete manifestation of the results of cultural construction, which shapes the Kalaodi people's love of and attachment to local customs and traditions. Explaining the Kalaodi people's behavior as cultural behavior in terms of the environment contains many variables related to culture and the environment, as explained by Cristen T. Jonassen (1949) in *Cultural Variables in The Ecology Of An Ethnic Group*, that there is a cultural social environment in the environment such as flora and fauna. This Cultural Social Environment incorporates cultural aspects as well as socialization processes such as norms, customs, and values, as well as environmental behavior.

As a result, culture serves an important purpose for both humans and the environment. Humans must contend with a variety of forces, including natural and other forces, and society requires spiritual fulfillment. Thus, the culture that exists and develops in a specific environment has an impact on patterns, norms, values, and other aspects of life that will become the Kalaodi people's trademark.

The participation of the Kalaodi Village community with the Paca Goya tradition, that the knowledge, expertise and understanding of the Kalaodi community can be introduced to the public and decision-making, thus increasing the development of a new ethic for human spiritual well-being in harmony with nature. The role of indigenous peoples and local communities in environmental protection is in fact aligned with the mandate of Law Number 32 of 2009 concerning environmental protection and

management. That the state's efforts must provide recognition and respect for local wisdom and environmental wisdom.

In terms of the ecological spiritual impact of the people of Kalaodi Village in the Paca Goya tradition, they have restored the sacredness of nature. Human exploitative actions towards nature have undermined the sacredness of nature. Raising a collective sense of caring for the natural environment must be based on high and deep ecological faith and piety to nature as a creation of Allah SWT.

## **E. CONCLUDING REMARKS**

The reality of the socio-ecological crisis pervades human life from upstream to downstream. Ignoring the problem is far more dangerous due to its magnitude and complexity. Many modern-day activities endanger the earth's ecosystems' sustainability and resilience. So far, the phenomenon of the global environmental crisis has only been assessed through a very subjective and anthropocentric lens. This is due to incorrect assumptions about the relativity of religious doctrines, which have taught a friendly attitude toward nature and interpreted incorrect interpretations and views of religious doctrines on human ecology. As a result, it is necessary to conceptualize spiritual values based on adherence to monotheism values, originating from Islamic spirituality based on theological values, and packaged and linked to respond to the reality of the current environmental crisis. As a result, conceptualizing ecological spirituality (eco-spirituality) from an eco-theological perspective is an option in responding to environmental damage that requires multiple awareness and encourages diverse spiritual piety presented by active participation from all walks of life.

Based on the description above, it can be stated that indigenous peoples' long-practiced local wisdom, particularly the Paca Goya ritual, which is still practiced by the Tidore indigenous people, is a form of spiritual ecology. In the Paca Goya ritual,

spiritual ecology is a form of gratitude for giving natural products that is carried out through ancestor intermediaries to the Creator. In other words, the Tidore indigenous people's implementation of the Paca Goya ritual is an indirect attempt to rebuild a harmonious relationship with the Creator through ancestral intermediaries, which is carried out using natural media as a form of gratitude for His gifts to human life so far.

From the perspective of spiritual ecology, efforts to protect the environment in order to sustain survival do not stop with changing human mindsets. However, more substantive aspects of spirituality that exist within humans in viewing the universe must also be encouraged. Humans, as spiritual-religious beings, will recognize that the environment is a part of life that is inextricably linked to the existence of himself and his creator. Thus, the Paca Goya ritual, which has long been practiced by the Tidore indigenous people, can serve as a marker as well as a resolution to the environmental crisis caused by the imposition of modernity that exceeds its limits. Furthermore, such local rituals can explain the emergency of ecological damage, and how the substance of values from an Islamic perspective on ecology has the potential to be a solution to the environmental crisis by incorporating spiritual values into it.

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