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Paper Open Access FOREST CONSERVATION IN THE TENGANAN PEGRINGSINGAN
TRADITIONAL VILLAGE MANGGIS DISTRICT, KARANGASEM REGENCY (ECOTHEOLOGY
STUDY) | Wayan Lali Yogantara¹, I Nyoman Adiputra², I Wayan Wastawa³ ¹Universitas
Hindu Negeri I Gusti Bagus Sugriwa Denpasar ²Universitas Udayana ³Universitas Hindu
Negeri I Gusti Bagus Sugriwa Denpasar ABSTRACT : This research was conducted to
analyze the background, form, and implications of forest conservation in the Tenganan
Pegringsingan Traditional Village, Manggis District, Karangasem Regency. The research
uses the theory of structural functionalism, religion and ecocentrism environmental
ethics. Data were collected by observation, interview and document recording methods.

Furthermore, it was analyzed using descriptive data analysis techniques, through three
stages, namely data reduction, data display, and conclusion drawing/verification. The
presentation of the results of data analysis in this study is outlined in formal and
informal forms. The results showed that: 1) The background of forest conservation in the
Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency
includes the following: (1) Preserving ancestral traditions, (2) Protecting villages from
natural disasters, (3) conserving water sources, (4) providing building materials, (5)
providing medicinal materials, (6) providing textile dyes, (7) providing yajna ceremony
materials, and (8) Increase the income of villagers; 2) The form of forest conservation in
the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency
can be described as follows: (1) Forest Conservation Based on Local Myths and Wisdom,
namely the myths of Dewa Indra and Lelipi Slan Bukit, (2) Protecting the Forest
Environment, by obeying the awig- awig and increasing public awareness about forest

functions and benefits, (3) forest conservation by carrying out religious rituals; 3) The implications of forest conservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency include: (1) Increasing community spirituality, (2) Strengthening the ideology of Tri Hita Karana, (3) Strengthening the concept of Hindu theology, (4) Strengthening national law on forest conservation, (5) Strengthening Hindu cosmology, (6) Improving the quality of forest ecology, (7) Strengthening cultural capital as a destination tourism, and (8) Improving the community's economy. KEYWORDS: Forest conservation, Tenganan Pegringsingan, Ecotheology I.

INTRODUCTION Recently, many forests have been cleared. Deforestation causes more and more forests and mountains to be barren. One of the functions of the forest, namely as a reservoir to accommodate water, becomes disturbed. During the rainy season it becomes flooded and during the dry season humans lack water. Another function of the forest is to absorb chemical particles that pollute the air. The air that blows from the forest into the settlements breathes fresh air. The unbalanced use of forests causes the destruction of basic natural cycles, therefore nature is unable to exist according to its nature so that it cannot contribute to the life of the creatures that inhabit the earth.

In the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency, there is a forest that is still intact, nothing has been reduced from the past until now. Until now, the community has no concerns about the threat of forest exploitation in their village. Forest conservation is still being carried out, even having received the "National Level Kalpataru Award" in 1998. American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R J o u r n a l P a g e | 33 The Tenganan Pegringsingan Traditional Village is located between the hills, namely Kangin Hill, Kaja Hill, and Kauh Hill in Tenganan Village, so that this village resembles a horse's hoof. The community in the Tenganan Pegringsingan Traditional Village adheres to Hinduism and the Indra sect, which always glorifies God in His manifestation as God Indra to obtain natural fertility.

In the Vedas, according to Donder (2007: 260- 261) there is a concept that discusses the universe as a cosmic man. In his concept as a cosmic man, the universe should also live, think, speak like humans. In this concept perspective, it is commonly known as "natural language" when humans witness natural phenomena such as hurricanes, hurricanes, earthquakes, and volcanic eruptions. According to the concept of cosmic man, The existence of the universe is considered as a collection of organs of a very large creature.

That enormous creature had eyes as the sun, its back was as big and wide as the sky, its veins were as big and as long as a river, its eyelashes were as big as a thicket, its breath was as much as the atmosphere on earth. The concept of cosmic man implies that the

universe can also think, speak, and move as humans do. In general, the area of the forest in the Tenganan Pegringsingan Traditional Village tends to increase because trees growing in fields or gardens bordering the forest are prohibited from cutting according to the provisions of the awig-awig of the traditional village concerned. There are several types of trees that are prohibited from cutting down, including palm trees, jackfruit, cempaka, tingkih (candlenut), tehep, pangi, and durian.

In line with the increasing population in the Tenganan Traditional Village area, many farmers (cultivators) live in the forest. They are not only obliged to protect the forest but as cultivators to produce palm wine (water palm oil). This wine is not only used for religious ceremonies, but also as a drink served to guests. and sold by the cultivators and the proceeds are divided between the tenants and the Tenganan Pegringsingan Traditional Village or forest land owners. The forest cultivators came from other villages domiciled in the Tenganan Pegringsingan Traditional Village area.

The forest that used to be densely covered with various types of trees including shrubs, is now not as dense as it is because it has been cleared of bushes to make it easier to produce palm wine. In the past, the forest in the Tenganan Pegringsingan Traditional Village contained a small rurung (alley) that could be passed by forest cultivators and residents of the Tenganan Pegringsingan Traditional Village who collected forest products such as pangi, candlenut, tehep, and durian fruit. The small rurung (alley) is also passed for the purposes of religious rituals at temples in the forest, namely Pura Kubu Langlang, Naga Sulung, and Tegal Gimbal.

Actually, those who are allowed to collect forest products in the form of pangi, candlenut, tehep, and durian are only residents of the Tenganan Pegringsingan Traditional Village. The fruit that is allowed to be picked is that which has fallen from the tree, it is not allowed to pick directly from the tree. However, now it is rare for villagers to go to the forest to collect forest products, they turn to making places to sell such as art shops, selling community handicrafts such as woven bamboo, carvings, prasi, various types of fabrics, especially gringsing cloth at their homes. They get more additional income by selling at home rather than collecting the forest products. Therefore, those who collect forest products are residents who are not from the Tenganan Pegringsingan Traditional Village.

This is a concern because human nature is always changing according to the times and the global era, so that forests can be utilized according to the needs of human life. For this reason, it is necessary to study the local wisdom of the Tenganan Pegringsingan Traditional Village community in forest conservation. For example, there is still belief in the myth of "Lelipi Slan Bukit" which always protects local gardens, forests and village

areas from disturbances that can threaten their sustainability (Dherana, 1976: 24-25).

The preservation of the forest in the Tenganan Pegringsingan Traditional Village has implications for the life of the local community. The importance of forest conservation has also been described by various international journals such as research by McGinlay et al., (2020), Bhusal et al., (2020), Elliott (2019) and Ola and Benjamin (2019) which state the importance of preserving biodiversity by implement environmental conservation policies and programs to regulate and conserve biodiversity resources and raise awareness of the threats facing biodiversity centers.

For example, conservation programs such as Reducing Emissions from Deforestation and Forest Degradation (REDD), REDD+, Payments for Ecosystem Services (PES), and Forest and National Park protection laws should be increasingly implemented to protect places of biodiversity and reduce overexploitation of resources. forest power. Furthermore, in the research of Kimengsi et al., (2019), it is stated that in managing forest conservation it is necessary to increase the motivation of the main drivers of the community such as growing a sense of responsibility to protect forests for future generations.

Meanwhile, in the research of Maruna et al., (2019) and Woods et al., (2020) stated the importance of the role of institutions in land use planning for forest protection. A similar study by Coutts et al., (2019) stated that Customary laws developed and enforced locally have been shown to have a greater impact on the protection of natural resources than laws developed and enforced federally. Therefore, to achieve the objectives of the national forestry policy, it is necessary to establish and support the Village Natural Resources Management Committee.

American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R Journal Page | 34 II. LITERATURE REVIEW Ecotheology is an interdisciplinary theology and ecology in a religious perspective. In Christian ecotheology, it is explained that the reality of the world is good because God wants it for the love of humans. Therefore, Christian culture always recognizes creation as a gift from God that must be nurtured and guarded with gratitude towards the Creator.

Furthermore, it is also stated that the balance of ecosystems and environmental health really requires human responsibility (Hadiwardoyo, 2015: 24-25). Furthermore, ecotheology according to Islam is a form of constructive theology that discusses the inter-relationship between religion and nature, especially in environmental issues. In general, ecotheology departs from the premise that it exists because of the relationship between human religious worldviews and environmental degradation. All gifts, wealth,

even life, are temporary possessions that are entrusted while living on earth.

Giving God's trust, among others, that his relationship with nature is not conquering, but to create harmonious interactions and togetherness in obedience to God (Aziz, 2014). In Hinduism's terminology, ecotheology is a unified discipline (ecology and theology) that builds each other up. The synchronization of these two disciplines is found in the teachings of Hinduism which prioritizes the existence of nature. The term theology in Hinduism can be identified with Brahmagyana which means the science of Brahman (God). In Hindu scriptures, the study of God is called Brahmagyana or Brahma Tattwa Jñana.

The word Brahma is defined by God as the giver of life to all His creation. Gyana or Jñana means knowledge, while the word Tattwa means the essence of the Tat (that is, God in the form of Nirguna Brahman). The use of the word Tat as a word which means God, is to refer to God who is far from humans. The word is distinguished from the word Idam, which means this one, which refers to objects that are near, namely all objects created by God. Therefore, the word Tattwa Jñana means the same as the science of nature, namely the knowledge of God (Pudja, 1984: 14-15; Titib, 2003: 13).

Hindu ecotheology was also built by Hindu ecology which is a scientific discipline about the environment whose values already exist in Hindu teachings. The basis of Hindu ecotheology can be seen in the description of Tri Hita Karana (Three Causes of Harmony), namely: (1) Parhyangan, (2) Pawongan, and (3) Palemahan. A trilogy of harmonization that looks separate but synergizes with each other in creating a harmonious cosmos.

In Hindu terminology, this harmonious relationship in nature can not only be understood at the level of interaction of living things with the physical environment, but interactions in the social environment and the spiritual environment are important in the world's ecosystem. Hinduism teaches that nature and man were created by God based on yajna. This means that God created the universe without God's interests related to His creation. For the life of nature and humans, God created ta and Dharma. ta is a natural law created by God to control the harmonious dynamics of nature. The harmonious dynamics of nature causes nature to exist in accordance with its natural nature. Dharma is also created by God even in Manawa Dharmasastra VII.14 it is stated that Dharma is the son of God to protect all His creation. This means that the harmony of nature, humans, and God must be upheld by humans based on ta and Dharma (Pudja, 2004: 290; Wiana, 2006: 16-17).

In this life, humans do not only live in the nuances of theology, there is a need for ethics.

Theological ethics is part of a broader ethic, the understanding that humans are stewards of the earth, that economic policies must consider environmental resilience, in addition to seeking long-term benefits. Thus, theology is closely related to ecology. Similarly, the point is to want the balance of the cosmos with human life, as well as harmonization with God.

According to the description above, it can be stated that what is meant by ecotheology in this research is the science that discusses the inter-relationship between the philosophical theological views contained in the teachings of Hinduism and nature, especially the forest in the Tenganan Pegringsingan Traditional Village. III. METHODS This research is classified as qualitative research, because the data obtained in the study were not achieved using statistical procedures, but were obtained from words that were described and interpreted.

Using the scientific method, this research presents data or information that explains the background, form, and implications of forest conservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency. Determining the research approach in qualitative research, there are at least three aspects that are used as the basis for the approach, namely: 1) Aspects of the type of research, in this context the approach is directed at confirming the method chosen by the researcher, for example qualitative research with naturalistic, phenomenological, ethnographic, descriptive, and historical models. 2) The research approach is based on scientific disciplines.

In this context, the approach is directed at the scientific competence of the researcher, or the type of science being studied. This type of scientific approach must be seen in the aspect of approach, to provide confirmation of scientific and academic work produced by researchers. 3) Research approach from the aspect of research interests. This approach has emphasized the importance of the research carried out.

There is an approach that has a project dimension from a government or American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 AJHSSR Journal IPa ge | 35 private institution organized by a person or group of people through organizational institutions. There is also a policy dimension, this can be done by government or non-government institutions such as mass organizations, foundations, and other professional community institutions (Mukhtar, 2013: 85). Based on the three aspects above which are used as the basis for determining the approach in descriptive qualitative research, according to the type, in this study using a phenomenological approach, and according to the discipline of science, this research uses a theological approach. The researcher examines the visible phenomenon, namely forest conservation

so that in this study it is known in depth about the object of study.

Based on this observation, this research is able to produce an in-depth description of forest conservation in the Tenganan Pegringsingan Traditional Village studied from Hindu ecotheology. Data were collected using the Observation Guide instrument for observation, and Interview Guide for interviews. Data was collected as much as possible according to the instrument that had been made. The informants were 14 people consisting of figures such as Keliang Desa, Perbekel, Kelian Banjar Dinas, religious leaders, youth leaders (Truna and Daha) as well as traditional leaders who were deemed to know about forest conservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Kabupaten Karangasem. The technique of determining informants in a study is a technique used to determine research subjects.

In qualitative research, the informant determination techniques that are often used are purposive and snowball. The informant determination technique used in this study is purposive, in other words the informants contacted are adjusted to certain criteria determined based on the research objectives, which are taken limited to people who are known and considered to know or understand what is the object of research, in terms of This is what is seen as understanding the area of forest areas, forest types, types of animals in the forest, sacred places (temples) and rituals related to forest conservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency. The presentation of the results of data analysis in this study is set out in formal and informal forms.

The presentation of the results of data analysis in a formal form is by presenting charts, tables, photos or pictures, while in an informal form it is presented in the form of narratives, descriptions of words. The presentation of the results of data analysis in the form of descriptions dominates more than the presentation in formal form (charts, tables, photos or pictures). The technique for presenting the results of data analysis can be described as follows: (1) presenting primary data (interview results), (2) providing arguments against the data presented, (3) providing support for arguments in the form of secondary data, (4) providing interpretations of secondary data, (5) provide support in the form of charts, tables, photos or pictures, and (6) provide an explanation of the charts, tables, photos or images presented. IV.

RESULTS AND DISCUSSION According to the perspective of structural functionalism theory, it was found that there were efforts by the residents of the Tenganan Pegringsingan Traditional Village to always adapt to the forest and protect it, maximizing the natural resources in the forest in the form of wood, fruits, leaves, and various flowers. Preservation of forests by not taking forest contents arbitrarily, without

permission from the village, as well as the fear of being pecked by Lelipi Selan Bukit, forest guards and regulations on forest protection in the form of awig-awig in the Tenganan Pegringsingan Traditional Village. According to the perspective of religious theory, it is found that there is a belief in the all-powerful power that created this universe, namely God Indra.

Forest conservation is a form of respect and worship to Him who has protected and provided prosperity to the residents of the Tenganan Pegringsingan Traditional Village community. In addition to respecting and worshiping God Indra, there is also worship of Bhatara Kubu Langlang, Bhatara Naga Sulung, and Bhatara Tegal Gimbal, whose place of worship is in the forest of the local traditional village which also protects the forest and provides welfare and prosperity for the residents of the Tenganan Traditional Village Pegringsingan.

According to the perspective of ecocentrism environmental ethics theory, it was found that there was a commitment from the community members of the Tenganan Pegringsingan Traditional Village to always preserve the forest while protecting the forest so that it would not be destroyed or the contents of the forest taken without permission from the village as an embodiment of the Tri Hita Karana philosophy. This is done to maintain the balance of nature as well as the welfare and serenity of the people of the Tenganan Pegringsingan Traditional Village community. V.

MANAGERIAL IMPLICATIONS The implications of forest conservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency include:
1) Community spiritual improvement Based on information from the former head of the Tenganan Pegringsingan Village, I Nyoman Sadra, BA., an interview on 15 May 2021 explained about the Hindu religion of the Indra sect that is practiced in the Tenganan Pegringsingan Traditional Village. According to him, God Indra has much to do with the Rig Veda, that God American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R J o u r n a l P a g e | 36 Indra is the God of Rain, the God of Prosperity, and the God of War.

This is clearly seen in the Tenganan Pegringsingan Traditional Village. First, it can be seen from the village pattern, the village is surrounded by walls. In the past, at night all the entrances to the village were closed until the village was safe. Second, if you look at the hills that surround the village like a fortress. That's why this place was chosen, not other areas such as the Ujung Village area. God Indra as the God of War can be seen from there, the pattern of his life is a fort, the nature of a fort. The ritual that stands out here is the ritual of war, for example the makare-kare tradition which is actually a sparring war exercise.

Because they are soldiers, they must routinely practice war. There is also a ritual of inviting lightning (lightning) to Sasih Karo. The gloss is identical to the bajra (wajra) which is the weapon of God Indra. In this village there are also rituals during Tumpek such as Tumpek Kandang (during wuku Uye) and Tumpek Pengatag (during Tumpek Wariga). All of this relates to the application of fertility and the preservation of nature and creating the prosperity of society. There are also ceremonies or rituals of nyanjangan, makare-kare, maresi and mabwang kala.

These are all rituals of war at Pura Beten Celagi, there is the supreme God Indra. In this temple complex, there are 11 mounds. Ten for community groups, namely: (1) Pasek, (2) Bendesa, (3) Pande Mas, (4) Pande Besi, (5) Mbah Buluh, (6) Batu Guling, (7) Batu Guling Maga, (8) Sanghyang, (9) Ijeng, (10) Prajurit, and (11) God Indra are located in the middle. By preserving the forest, the community feels that they have made offerings to God (Dewa Indra) who is believed to always provide protection, prosperity and grace for the residents of the Tenganan Pegringsingan Traditional Village.

2) Strengthening the ideology of Tri Hita Karana Harmonious relationship with God, with fellow human beings and with the environment/universe. This concept offers a comprehensive idea, namely an upward (vertical) relationship with God, horizontally to humans, and downwards to the earth, land, environment and natural surroundings (Ministry of Environment, 2013: 119-120). The principle of Balinese Hindu belief is the principle of Tri Hita Karana (three sources of happiness) which underlies all understandings of the natural and socio-cultural world of Balinese society.

This basic principle views that material and spiritual happiness depends on the harmony created between God, humans, and the environment. This harmony is sought in every place and time, in lifestyle, architecture, and human relationships. According to Donder (2007: 397) the concept of Tri Hita Karana has long been applied in Bali. According to Hinduism, basically everything in this world has the same origin, namely God. This universe is seen as originating from one garbha (big substance) from God, as stated in the following verse of Bhagavad Gita VII.6: etayoinhtai sanuaaya aak?tsnsyaun pbahplas th It means: Know that all beings in this world come from My garbha (content), I am the origin of this universe and also their fusion (Mantik, 2009: 301).

3) Strengthening the concept of Hindu theology The divine system in Hindu theology is that God is referred to as Bahman and Ida Sang Hyang Widhi Wasa. In principle, the divinity in Hinduism is to God Almighty, but the divinity system is coordinated in the Tri Murti divinity concept. Tri Murti is divided into three attributes, namely Brahma, Vishnu, and Shiva. Gods in the teachings of Hinduism are sacred beings, supernatural beings,

inhabitants of heaven, and manifestations of Brahman (God Almighty).

According to the Tri Murti concept, the **main Gods in Hinduism** are Brahma who is worshiped at Pura Bale Agung, God Vishnu is worshiped at Pura Puseh, and God Shiva is worshiped at Pura Dalem. The three temples, namely Pura Bale Agung (Village Temple), Pura Puseh, and Pura Dalem are called Kahyangan Tiga. In addition to believing in Dewa Tri Murti in Bali, there are also various titles of Gods or bhataras belonging to local theology. Various titles for God such as: Sanghyang Tuduh, Sanghyang Sangkan Paraning Dumadi, Sanghyang Tunggal, Sanghyang Wenang, Sanghyang Parama Kawi, and Sanghyang Parama Wisesa.

In **the Tenganan Pegringsingan Traditional Village**, there are various names for the designation of God's manifestations. In addition to Pura Kahyangan Tiga as **a place of worship** for Dewa Tri Murti, another temple was also built as **a place of worship** of local Gods. Local Gods mean the manifestation of God who is given a call according to the local village dresta. The call or name of God is **in accordance with the** place where it was built, such as the Pura Batan Celagi, Pura Panimbalan Kangin, Pura Panimbalan Kauh, Pura Kaki Shama, Pura Taikik, **Pura Besaka, Pura Kubu Langlang**, Pura Naga Sulung, and Pura Tegal Gimbal.

The people **of the Tenganan Pegringsingan** Indigenous Village say that the God or bhataras who are worshiped in each of the temples is Bhataras Batan Celagi, Bhataras Panimbalan Kangin and so on according to the name of the temple. According to I Nengah Timur as a former Keliang interviewed on May 2, 2021, he explained that although **in the Tenganan Pegringsingan Traditional Village** there were a number of temples or temples as sacred places, Dewa Indra was always asked to be present as an object of worship and asked to bless prosperity and safety.

In **American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R J o u r n a l P a g e | 37** the forest there are Pura Besaka, Langlang Kubu, the Eldest Dragon and Tegal Gimbal. The Bhataras who are kept in the temple **is believed to be** able to provide prosperity and protection to the village and its citizens. Based on the description **above, it can be understood that the** people **of the Tenganan Pegringsingan Traditional Village** are adherents of the Indra sect of Hinduism, who believe in and worship God Tri Murti, and also always worship God Indra.

In addition, they also believe in other Gods or bhataras according to local theology, including the Gods or bhataras who are worshiped in pretended places **in the forest**. The construction of **temples in the forest** is related to forest conservation, therefore forest conservation also means strengthening Hindu theology **in the Tenganan Pegringsingan**

Traditional Village. 4) Strengthening the National Law on Forest Conservation. Awig-awig is a rule made by the adat village krama and/or adat banjar krama, which serves as a guideline in the implementation of the Tri Hita Karana philosophy, namely the harmonious relationship between humans and God (Parhyangan), the harmonious relationship between humans and humans (Pawongan), and the harmonious relationship between humans and the environment. nature (Palemahan). Awig-awig is made on the basis of deliberation and consensus.

In Bali, most of the traditional village awig-awig have been written down. The benefits of written awig-awig are to make it easier to realize the goals of the traditional village, make it easier for village manners to learn and understand the contents of the awig-awig, as well as facilitate traditional village manners in an effort to maintain the teachings of Hinduism and implement the Tri Hita Karana philosophy in social life. Tenganan Pegriingsingan Traditional Village has awig-awig which are very old.

The awig-awig was rewritten in 1842, because the awig-awig had previously been burned at the same time as the great fire that occurred in the traditional village in 1841. It regulates matters relating to various forms of rules for customary village manners and the sanctions if the rules are made. violated. Related to environmental conservation, for example, there are regulations in the form of a prohibition on cutting down jackfruit trees, tehep trees, tingkih trees, pangi trees, cempaka trees, and durian trees in the area of the Tenganan Pegriingsingan Traditional Village, both those that grow in the forest, in the fields belonging to the traditional village and belonging to individual residents. traditional village.

If violated, the person concerned will be subject to sanctions according to the level of the violation. 5) Hindu cosmology strengthening Celebrating the holy day of Tumpek Panguduh is one of the manifestations of Balinese local wisdom in an effort to preserve plants as well as an effort to maintain environmental sustainability and natural balance. Thus, nature conservation including forest conservation in the Tenganan Pegriingsingan Traditional Village can be said to be a strengthening of Hindu cosmology.

In the Tenganan Pegriingsingan Traditional Village, there is a tradition of manyunan performed by the Daha at every usaba sambah ceremony. There are four swings located in four places, namely in the front yard of Bale Agung, Bale Patemu Kelod, Bale Patemu Tengah and Bale Patemu Kaja. In accordance with the Bhagavad Gita VII.6 above, it is clear that the entire universe originates from one source or content, so it is appropriate that this universe be considered as one big family (sarwa bhuta kumbhakam). Because everything in the world or in this universe has the same origin.

On this basis, it is also appropriate for humans to build harmonious relationships with God, with others, and with the natural environment. Hindus believe that God exists in every living being. Because life really comes from God. The tiniest sparks from God are present in every of His creations. He was given the title Sanghyang Paramatman (Putra, 2009: 4). It is mentioned in Isa Upanisad 6 as follows: yatusa?hun anevuati, sabu tma? tattoo na vijugupate. It means: **He who sees all beings in** himself and himself **in all beings, he** sees nothing contrary to such an opinion Radhakrishnan (2008: 441) explains that the above mantra reveals the transformation of the soul, absorption in God where the entire universe is located. It also explains how unity forms the basis of plurality and sustains plurality. Therefore the essence of the supreme being is Atman. Pluralism is His creation. Brahman is the Atman of all and all this is the embodiment of the One.

Atmanas the witness of all beings at the same time giving life to all living things. It is mentioned in the Rg Veda V.11.6 as follows: tvaannira hbck avaa isriyaavae -vane, sajase thmahsah maa tvaausaas nf ah It means: **American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R J o u r n a l P a g e | 38** O mighty ruler, earnest seekers find your knowledge, which remains hidden in secrecy, like a flame that hides from wood to wood. Like fire with friction, your glory is manifested by hard work and extraordinary endurance.

That's why the devotees call you, O beloved ruler, the source of strength (Establishment Team, 2016: 255). Related to the Rig Veda mantra above, it implicitly implies that God resides in all His creation, including in wood or trees. Realizing this concept is not an exaggeration if Hindus, especially in Bali, offer offerings to trees or plants because they have helped human life. In this case it is not the plants that are worshiped or offered offerings, but the Life-Giving of all these plants.

In the Chandogya Upanisad mantra, there is the phrase "Sarva kalu idam Brahman" which has almost the same meaning as Pantheism in that everything is Brahman (God). Pantheism is sometimes called Pantatheism which means God permeates all. **Objects that can be** seen **with the naked eye** are actually gross manifestations of God, because within there is a certain level of Brahman consciousness (Jendra, 2008: 167). Yoga Segara (2020: 73-77) in his book entitled "Hindu Man and Nature" explains that respect for nature is actually respect for Brahman, the center of life for the entire universe.

With cosmic consciousness, man does not want to destroy the universe, because if he does it means he has damaged God's body and his own body. If nature is damaged then humans cannot live in harmony, nor are they able to offer yajnas to God because nature is not able to provide the yajna materials that humans need. Cosmic consciousness also understands that the universe is God's sthana, and there is no part of this universe

without His presence. Man to realize harmony with nature, he must perform yajna to bhuta which is called Bhuta Yajña.

This Yajña is very important to do, because by giving sacred sacrifices to beings both visible and invisible, it will have a positive impact **in the form of** maintaining the cosmic balance. For the safety of the plants that live in gardens, fields, including forests, offerings are made especially to coincide with Tumpek Uduh day. As also done by the people **of the Tenganan Pegringsingan Traditional Village**, every Tumpek Uduh, for those who have gardens or forests, make offerings usually **in the form of** offerings of pork bolsters.

At the Tumpek Uduh ceremony, offerings of pork or duck rolls and other ingredients taken from plants. According to Hindu belief, when the opportunity **is used as a** means of offering to God, then all creatures including plants and animals or animals will get a higher level of life in the next incarnation. This is in accordance with Manawa Dharmasatra V.40 as follows: odyahpsa stir yacapk?i?s tha yaaana? ratah ppuvatyuritihexct. It means: Plants, shrubs, trees, livestock, other birds that have been used for ceremonies, will be born in a higher level in the next birth (Pudja, 2009: 234).

The use of plants as a means of ceremony (banten) aims as a sacred offering to God and also to instill the spirit **of nature conservation in** the human soul. When plants are used as a means of ceremony, humans will consciously preserve the plants. Tumpek Wariga (Tumpek Panguduh) **as an expression of gratitude** to God for the creation of plants as friends for human life and human welfare. **Tumpek Wariga is a** manifestation of the Balinese (Hindu) socio- system as both objects and subjects in the socio-system are very aware of the cause-and-effect relationship between themselves and their ecosystem.

If it is wrong to treat plants, even more so arbitrarily, it will threaten the preservation of nature (Udayana, 2009: 33). Celebrating the holy day of Tumpek Panguduh **is one of the** manifestations of Balinese local wisdom in an effort to preserve plants as well as an effort to maintain environmental sustainability and natural balance. Thus, nature conservation including **forest conservation in the Tenganan Pegringsingan Traditional Village** can be said to be a strengthening of Hindu cosmology. 6)Improving **the Quality of Forest Ecology**.

Based on an explanation from I Wayan Rustana, a former Keliang Desa interviewed on June 12, 2021, he stated that **the forest in the Tenganan Pegringsingan Traditional Village is** difficult to find wild animals, except monkeys. In addition, because some of the cultivators make houses to **live in the forest**. In the past, animals such as deer had been found, but now they seem extinct. The Tenganan Pegringsingan Indigenous Village

community has for generations been protecting and preserving the forest around the village environment where the residents live.

For the sincerity and the community in preserving the forest, the Central Government has given an award **in the form of** Kalpataru. **In the Tenganan Pegringsingan Traditional Village**, there is a wide expanse of forest surrounding the village. The forest is in the hills and hillsides of both Kangin Hill, Kaja Hill and Kauh Hill which are part **of the Tenganan Pegringsingan** Village area. Because the forest is well-maintained, it can be sustainable to this day. In addition to preserving various types of plants or trees in the forest, it is also to protect the village from natural disasters from landslides and so that the springs in the local village area can be preserved.

One of the rules used as a reference in regulating the behavior of community members to jointly conserve forests is customary rules **in American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R J o u r n a l P a g e | 39** the form of traditional village awig-awig. In relation to forest conservation, **there are a number of trees that are prohibited from** cutting, For example candlenut because in addition to the fruit oil needed as a dye for gringsing cloth, it is also used as a complement to the seasoning for side dishes. Besides being used as a complement to pangi fruit, you can also use pelas (a type of side dish).

Jackfruit must be used during **the usaba sambah ritual** (makare-kare), durian fruit is used during usaba Kasa, and the teap fruit is harvested for seeds to be eaten or sold. Jaka (palm palm) trees dominate the trees in the forest (75%) so they are often called alas jaka (jaka forest). The biggest income from the Tenganan forest is palm wine. Durian fruit is used during usaba Kasa, and the seeds of tehep are collected to be eaten or sold. Jaka (palm palm) trees dominate the trees in the forest (75%) so they are often called alas jaka (jaka forest).

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God Indra has prepared various types of plants that have lived in the forest. If there are villagers who are sick, all they have to do is look for them in the forest, mix them, and use them for treatment 7)Strengthening **Cultural Capital as a** Tourism Destination **Tenganan Pegringsingan Traditional Village** has a very suitable geographical location as

a farming/agricultural area. Adequate natural potential, namely land area large enough to produce agricultural production in particular. The land area of Tenganan rice fields is about 225.845 ha.

With the area of rice fields, it can be used as an attractive natural destination for tourists to surround, cross the beautiful rice fields. **The Tenganan Pegringsingan Traditional Village** also has forest potential which is still preserved to this day. With an area of about 197.321 hectares of forest which is entirely owned by adat. Forest utilization has long been managed for Tenganan ecotourism activities, namely the use for trekking routes. Forest conservation can provide cultural strengthening to tourist destinations because of the awig-awig that regulates it. **Tenganan Pegringsingan Traditional Village is** visited by many tourists.

They can witness various attractions that are nuanced in traditional customs and local culture. In addition, you can also buy the most valuable community handicrafts, namely gringsing cloth. **Tenganan Pegringsingan Traditional Village is** not only known for its natural beauty including its forest, but also cultural products that are packaged according to the local **wisdom of the Tenganan Pegringsingan Traditional Village.** Tourists, besides being able to walk through the forest alleys to see the activities of forest cultivators, for example regarding the process of making palm wine, they also stop **by the Tenganan Pegringsingan Traditional Village** to witness the makare-kare attraction when there is a usaba sambah ritual. Tenganan Traditional Village develops cultural tourism, because of its unique customs and culture and is well known to the international community.

In this regard, the government gives appreciation and appreciation for the success of **the Tenganan Traditional Village** in developing and preserving the existing culture. **The Tenganan Pegringsingan Traditional Village,** which is a Balinese Aga community, is known not only by domestic tourists, but also by foreign tourists. **This is due to the** existence of unique and distinctive traditions that are still maintained and preserved such as makare-kare, and weaving gringsing cloth.

Lately, many tourist guests like trekking to explore the beautiful natural scenery such as rice fields and also the thick customary forest. 8)Community Economic Improvement **The forest products in the Tenganan Pegringsingan Traditional Village** obtained are then sold by the Tenganan villagers to meet the economic needs of their families. The results are fruits that have economic value, such as durian, jackfruit, candlenut, pangi, tehep, and water palm wine (water palm). Most of the forest income that can improve the economy of the local traditional village community comes from palm wine.

If palm wine is needed for ceremonial facilities, it is delivered to the village. The customary forest in the Tenganan Pegringsingan Traditional Village area is mostly owned by individuals, in addition to only a small part belonging to the customary village. The forest was caught (cultivated) by people from outside the Tenganan Pegringsingan Traditional Village. The proceeds from the sale of the palm wine are divided between forest landowners and cultivators. Tuak in the Tenganan Traditional Village, neither wine nor sugar can be used, because palm wine is needed as a means of ritual.

In addition, because the process of distillation of palm wine into arak and the manufacture of sugar requires fuel such as wood. There are concerns that if it is allowed to make wine and sugar, because using wood fuel, it can cause forest fires and/or the theft of firewood. This is understandable because in the Tenganan Pegringsingan Traditional Village there is a prohibition on making bricks. The process of making bricks requires clay and also fuel in the form of firewood.

Excavation of soil from agricultural land over time can cause landslides, and so can the extraction of firewood from the forest. Regarding the prohibition of making arak, there are customary rules or awig-awig that regulate it. In the awig-awig of the Tenganan Pegringsingan Traditional Village, Article 8 stipulates as follows. American Journal of Humanities and Social Sciences Research (AJHSSR) 2021 A J H S S R J o u r n a l P a g e | 40 Mwah tan kawasa wong desa ika sinalih singular manandur tawung, mwah manggula, angarak, mwah manandur onion kesuna on tan kuwasa yania amurug wong desa ika sinalih singular, tika wnanng kadanda olih desa gung arta 400, yan nora anaur danda te te wnanng an gumine ne genah , angarak, manggula kedaut olih village.

It means: And it is forbidden for anyone from the village to plant a Tarum (tarum) tree, make sugar, wine (water sap) and plant shallots, garlic, all are prohibited. pay a fine, the land on which to plant, make wine, sugar, confiscated by the village. VI. CONCLUSION The background of forest conservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency is preserving ancestral traditions, protecting the village from the threat of natural disasters, conserving water sources, providing building materials, providing medicinal materials, providing textile dyes, because in the forest, fabric dyes are obtained.

gringsing such as kepundung bark (red dye), kemiri fruit (yellow dye), noni bark (red dye), and taum wood (blue dye), provide materials for yajña ceremonies and increase the income of villagers. The form of forest preservation in the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency can be done by preserving the Forest Based on Myth and Local Wisdom, Protecting the Forest Environment,

Preserving the forest by carrying out religious rituals. Forest conservation on a regular basis can be carried out with concrete actions such as not cutting down trees indiscriminately without permission, burning forests and on sloping land positions, terracing can also be made.

While the effort is abstract is by performing religious rituals such as performing the Tumpek Uduh ceremony. For the younger generation of Hindus, the results of this research are expected to be guided in an effort to preserve the environment based on the Tri Hita Karana philosophy. For the people of the Tenganan Pegringsingan Traditional Village, the results of this study are expected to be used as a guide for forest conservation and the development of the natural resources contained therein.

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