

Village Development: Transcendental-Based Natural Resource Utilization Policy and Environment

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DOI: [10.23917/jtl.v4i2.18876](https://doi.org/10.23917/jtl.v4i2.18876)

Submission Track:

Received:

27 June 2022

Final Revision:

31 December 2022

Available online:

10 February 2023

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ABSTRACT

This study aims to explore village development policies in the utilization of natural resources and the environment based on transcendental values, where the urgency of this research lies in the village development model by prioritizing the transcendental paradigm. This study uses a juridical-normative research method by examining Law No. 6 of 2014 concerning Villages which is aligned with a philosophical approach. This research examines transcendental values as the basis for village development in utilizing natural resources and the environment, where previous studies were only materialistic towards improving the community's economy. The results of the research show that natural resources and the environment are God's gifts that must be able to be utilized for the benefit of the community. As a gift from God, natural resources and the environment in their utilization must always prioritize ethics and morals. Ethical and moral values are the essence of transcendentalism and are capital in village development. Meanwhile, the results of the study concluded that government policy towards village development through Law No. 6 of 2014 concerning Villages Article 81 (3), is especially important to implement in order to be able to maintain natural resources and the environment that is beneficial to human life. The existence of transcendental values can maintain the sustainability of natural resource ecosystems and the environment for the development of villages in the archipelago.

Keywords: *Village development, Natural resources, Environment, Transcendental*

INTRODUCTION

Rural development today is the government's priority in alleviating poverty towards the welfare of its citizens. The number of villages in Indonesia is in accordance with the Decree of

the Minister of Home Affairs No. 146.1-4717 of 2020 concerning Determination of names, codes and the number of villages throughout Indonesia in 2020 totaling 74,961 villages living in 34 Provinces (Kemendagri, 2020). Data on the Development Village Index (IDM) shows an acceleration of rural development, which is marked by an increase in independent villages where in 2020 there are 1,741 (2.49%) villages, increasing in 2021 to 3,278 (4.44%) villages in Indonesia. Likewise with villages in the advanced category, from 11,899 (17.01%) villages in 2020 to 15,324 (20.75%) in 2021. For the developing village category, it has decreased from 39,866 (57.01%) in 2020 to 38,086 (51.57%) in 2021. Furthermore, villages in the underdeveloped category have decreased from 13,961 (19.96%) in 2020 to 12,177 (16.49%) in 2021. Meanwhile, villages categorized as very lagging have experienced an increase from 2,466 (3.53%) villages in 2020 to 4,985 (6.75%) villages in 2021 (Kemendesa PDPTT,2021).

The universe and its contents are Allah's creation with a very neat, orderly and perfect arrangement of various aspects of human life. Meanwhile, in the creation of the universe and its contents, the human mind will not be able to reach it, because it is full of complexities and puzzles. In the absence of religious values as a tool and knowledge of nature (cosmology), the human mind will not be able to produce anything about the answer to the creation of this universe. Even religious books sometimes discuss this matter very superficially and do not cover all the desired discussion. Religious books are only able to answer questions globally about things that the brain is unable to digest. What is clear is that the creation of this world is proof of the immeasurable majesty of God in which all religions must believe (Atabik,2015).

Based on the mandate of the laws of the Republic of Indonesia No. 6 of 2014 concerning Villages Article 78 paragraph (1), villages in Indonesia are given the authority to be able to carry out village and rural area development by utilizing Natural Resources (SDA) and the environment in the village in a sustainable manner. The purpose of this regulation is to create a source of life in the village by optimizing the use of local natural resources so that the welfare of the villagers increases. Furthermore, in Article 371 paragraph (2) of Law Number 23 of 2014 concerning Regional Government, Villages have authority based on laws and regulations governing villages. Therefore, the village has authority in developing rural areas and managing village natural resources based on the Law on Villages (Suroño et al,2016). Furthermore, the velocity of village development is inseparable from the optimization of existing natural resources in rural areas, where every village in Indonesia has local natural resource potential that differs from one village to another due to differences in the geography of the villages that make it up (Turmudi,2019).

Regional development, including villages, should also pay attention to the environment, which must always be maintained. Management of natural resources and the environment as much as possible pays attention to the survival of living things and the preservation of natural ecosystems. Therefore, synergy and integration are needed to prevent damage and control a good environment. In addition, aspects of environmental law and conservation of natural resources need special attention. This is because a healthy environment is part of human rights guaranteed in the 1945 Constitution and the Declaration of Human Rights. (Absori et al, 2020).

In the geographical environment, Natural Resources has a significant role. Natural resources strongly influence productivity in the context of their distribution. In addition, the condition of natural resources influences the development strategy of a nation, because natural resources that can be utilized will improve the social-economic status of a nation. Furthermore, sustainable national development requires the creation of stable multi-vector energy so that it can meet the needs of the population and increase the economy in a region (Kerimov & ZS Gagaeva, 2019).

Meanwhile, the village development pattern that exists in our country today is almost similar to the rural area development pattern implemented in South Korea with its *Saemaul Undong* program during President Park Chung-hee. Around the 1970s an interesting development pattern was implemented, in order to avoid the gap between cities and villages due to the impact of industrialization in South Korea, the principle of participation was implemented. In addition, the pattern of development that exists in rural areas in the archipelago currently also adopts the pattern of village development in the Oita region - Japan during the time of Governor Morihiko Hiramatsu in 1979 with the OVOP (One Village One Product) concept. With this concept villages are required to produce a superior product. So that from the program nearly 300 products were produced from various sectors (Gultom, 2021).

However, there are differences in the application of the One Village One Product concept in Japan and Indonesia, where these differences lie in the lack of community initiation, lack of educated producers, lack of rural finance, lack of political will, unclear project targets and lack of market acceptance for Small and Medium Enterprises products. This is what makes the bottom-up approach difficult to implement in Indonesia. One Village One Product's success in Japan was due to the extraordinarily strong influence of local leadership in partnering with private companies to develop local potential without any government intervention. On the other hand, many One Village One Product concepts have been developed by Indonesian villages but have not shown success, this is because the government is too involved in developing local

potential in the villages. Or in other words, the government's intervention in private companies is too big so that village independence is not able to run optimally (Widiyanti, 2018).

The concept of OVOP-based village development has been implemented in many Asian countries with a development approach from within the village itself which considers three things namely, independence, village capabilities and human resource development. Adopting OVOP, Vietnam has also developed the OCOP (One Commune One Product) program in Quang Ninh Province with the following principles, 1) movement from local to international; 2) independence, self-confidence and creativity and 3) human resource development. From the One Commune One Product development strategy, extraordinary results were obtained in reducing poverty, creating jobs, increasing income, creativity and building capacity. However, the One Commune One Product concept itself also has several drawbacks, including the absence of clear guidelines for this program, limited sales network and weak management capacity, therefore it is necessary to strengthen several things to get the most out of developing the concept (Thanh et al, 2018).

In this research, it can be formulated the problem of how to model the use of natural resources and the environment in village development which prioritizes transcendental aspects in Indonesia. Where so far, the utilization of the potential of natural resources and the environment has only been based on human economic interests aimed at prosperity alone. In exploiting natural resources and the environment, humans often neglect the sustainability of the ecosystems that are formed, causing damage to the universe.

RESEARCH METHOD

In this study, the juridical-normative research method was used with a transcendental philosophy approach. The author will review Legislation No. 6 of 2014 concerning Villages, especially article 78 (1) and article 81 (3). While the transcendental paradigm approach can be seen broadly in the form of religious values, ethics, and morality. By connecting these two things, researchers try to create a concept for the use of natural resources and the environment. In addition, the author uses descriptive analysis which aims to obtain a systematic and objective picture of the use of natural resources and the environment for village development in Indonesia, along with the positive and negative benefits and impacts of exploitation of natural resources and the environment for the survival of the community members.

RESULT AND DISCUSSION

Utilization of Natural Resources and The Environment in Village Development

The Indonesian people should be grateful and proud because God, the Supreme Creator, has created conditions for regions in rural and rural areas in Indonesia that have their own characteristics and diversity. One area is different from another, both in terms of geography, topography, demography and other aspects. This difference is very reasonable considering that there are so many villages in the archipelago and they have their own characteristics, one of which is due to natural conditions, culture and local wisdom that have existed since ancient times as the legacy of their ancestors.

The research of Budi Sunarso “Analysis of Society Dependence on Natural Resources in Ringinsari Village of Boyolali District” showed that the life of the village community is still very much influenced by the surrounding natural conditions, both directly and indirectly, such as climatic conditions and the availability of clean water. The high value and benefits of natural resources for the community have implications for the community's dependence on these natural resources. This proves that humans need natural resources and natural resources also need humans. Natural resources and society are interdependent on one another (Sunarso,2021).

In village development, villages in the archipelago must be able to explore and optimize the existence of every natural resource and village environment based on applicable laws and regulations. This aims to increase the quality of life and the lives of villagers in order to create the welfare of rural communities. Consequently, the village must prepare a village development plan by involving community members through village meetings. In addition, villages must also be able to explore and map village natural resources in order to be able to optimize their existence according to the local authority of each village.

Furthermore, sustainable rural development is the key to sustaining active local communities in rural and semi-natural areas, avoiding depopulation and conserving sites of high ecological value, including protected areas, and the ecosystem functions and services on which society depends and which contribute to poverty reduction both locally and globally. One of the ways to conserve biodiversity around the world is by establishing protected forest areas. It thus contributes strongly to the maintenance of genetic, species and ecosystem diversity and the provision of a range of fundamental ecosystem services. Interactions between residents usually found in rural and protected forest areas often cause conflicts, influenced by differences in concepts in development's mindset. (Pardo et al, 2021).

But at the present time the management of natural resources (conservation) in Indonesia in particular, has experienced many failures. One of the causes of failure in conservation is the minimal involvement of the community in it, or even none. In addition, some conservation areas

in Indonesia have been damaged due to overlapping policies. The lack of synchronization of laws and regulations with one another is also the cause, for example between the conservation law and laws governing the authority of autonomous regions (decentralization). Therefore, indigenous peoples are an alternative in conserving natural resources, because in indigenous peoples there is local wisdom that regulates relations between members of indigenous peoples, as well as with the natural surroundings (Nugroho et al, 2019).

Apart from that, in developing villages that utilize local natural resources, the government should also pay attention to its sustainability by prioritizing morals and ethics in its implementation. Natural disasters are increasingly difficult to avoid, resulting in nature becoming a separate threat to human life. Everything happened because of the influence of capitalism in various industrial activities, transportation, mining and agriculture. As a creation of Allah SWT, nature should be something that has sacred/religious value. In addition, nature must also be used to explore and reflect on the greatness of Allah as the Creator, which ultimately leads humans to achieve faith in themselves (Absori et al, 2017).

Therefore, as a human being who has been gifted by God with reason and feelings, it is proper for humans to apply the universe and its contents as well as possible. The harmonization of human relations with nature and the exploitation of resources within it must consider the balance of the ecosystem. Maintaining good natural ecosystems, humans as caliphs on earth have been able to play the roles and functions mandated by God to protect and preserve the universe. Where all the contents of the universe and its potential end up for the benefit of humanity towards the welfare and prosperity of these humans.

Utilization of Natural Resources and the Environment with Transcendental Dimensions

Rural residents' relation with nature and the environment has been running very harmoniously. We can observe this how rural residents pay attention to the sustainability of their environment. Villagers feel that they were born and raised in their area, they have a moral obligation to always maintain the sustainability of the environment that has raised them. They are aware that nature is God's gift that must be maintained and cared for as a form of responsibility. In addition, they have always relied on nature in their livelihoods, whether as farmers, fishers or others.

The Qur'an as the source of the core teachings of Muslims expresses many verses related to the creation of the universe and its contents. In addition, through the Qur'an, believers must understand why Allah created the universe and everything in it. In all of Allah's creation, there are signs for people who understand and believers must meditate on the wonders of the universe

in every posture, saying, “O our Lord, you did not create this in vain.” (QS. Ali Imran/3: 191). One of Allah’s purposes for creating the entire universe and its contents - which does not cause Him to tire or get bored (QS. al-Baqarah/2:255 and QS. al-Ahqaf/46: 32) -namely so that humans know that Allah is Almighty over all things. something and Allah's knowledge encompass everything (QS. al-Thalaq/65: 12) (Zaini, 2018).

As a manifestation of the devotion of Muslims to Allah, they manage nature wisely by prioritizing ethics and morals that shape human attitudes towards the environment. Humans in acting also understand the carrying capacity of the environment that distinguishes it from other creatures. Where one of the interactions between humans and the environment is through social and economic activities. In addition, humans are the subject of development, in which humans are socially created by Allah to be able to know one another. This is what underlies the concept of social construction, including involving human relationships with their environment (Sarkawi et al, 2016). In its development, so far ethics is often equated with morals, which is part of philosophy or commonly called “philosophy regarding moral teachings”. This equating occurs because of a lack of understanding of the use of the term. Ethics is a science that contains decency or morals. Furthermore, decency or morals is the whole of a rule, rule or law that takes the form of doom and prohibition (Dimiyati et al, 2018).

A thought about the transcendental paradigm is based on religious values, spirituality, ethics, and morality which are full of dynamics and thoughts that have an exceptionally long history to make it happen. Matters that are non-rational by prioritizing emotions, feelings, values, intuition, speculation and individual experience for understanding in a science are the substance of transcendental thinking. Likewise in the Indonesian nation’s economic system, the transcendental dimension needs to be explored in the ideology of Pancasila. So far, the capitalist economic system which prioritizes market interests is only oriented towards the material paradigm and there is no compatibility with the values of Pancasila (Hartati, 2021).

The aspect of the transcendental approach has been seen from how our ancestors who lived in rural and suburban areas lived their daily lives. Our ancestors treated nature and the environment like other creatures. This is because they always rely on nature and the environment in their daily lives. Interactions and reciprocal relationships give them awareness in applying the best possible environment. The older generation of the village thinks that land does not only have economic value, but also has historical value. Therefore, in managing land and agricultural land, they do not only take material-economic benefits, but also think that land has a history that must always be maintained, cared for, and preserved for the next generation.

From an Islamic point of view, the transcendental paradigm can be seen in its considerably basic teachings, namely *aqidah*. In *aqidah* taught the correlation between humans, nature and God. Humans and nature are creatures that are mortal (not eternal), while God is the ruler of the universe and its contents (*robbul alamin*) which are *baqa* (eternal). Naturally, a Muslim will feel happy if he is able to totally obey all commands from Allah SWT, both general and detailed. This is a consequence of the recognition of Allah SWT as the ruler of everything, in which all creatures depend on Allah SWT (Wahyu Anggoro, 2018).

There are two considerably basic aspects of monotheism regarding the maintenance of the earth and the universe in its integrity. The first aspect regarding the nature of the Oneness of Allah Almighty, that Allah has no partners and is independent, was not created by anyone but the Creator and that human beings are prohibited from opposing Him by competing against anything that belongs to His creation. In the second aspect, all of Allah's creation is an inseparable whole. Allah has given perfection to all His creation in a well-ordered and orderly system. Everything is related but there is no way for humans to understand everything. For example, the integrity of an ecosystem is based on the order of things that cannot exist separately. This is a combination of various species, be they animals, plants, or microorganisms, as well as minerals (objects considered dead but give a soul to life) (Mangunjaya, 2013).

Therefore, the occurrence of natural damage is caused by the loss of environmental ethics in its utilization by humans. This is because there is an element of human greed to dominate the entire contents of the earth which is oriented only to economic factors (materialism). They do not think the destruction of nature will impact the sustainability of human life in the future. We also must consider carefully the benefits and benefits every time we exploit this mineral resource from nature that was created by God (Malik, 2022).

Furthermore, humans in carrying out the process of interaction and managing nature, there are three things that need attention. First, *al-intifa'*, that is, humans are given the freedom by God to take and utilize natural products for their prosperity and good. Second, *al-I'tibar* where Allah invites humans to think about and contemplate behind the natural secrets of His creation while taking every lesson from events caused by natural events. Third, *al-islah*. namely the preservation and preservation of nature is the responsibility of every human being (Iqbal, 2020).

With the existence of these three principles, humans as caliphs on earth in the utilization of natural resources and the environment should of course pay attention to the preservation of nature. This is particularly important considering that nature and the environment are Allah's creations that we must always protect and protect from damage. Exploitation of natural

resources and the environment always maintains a balance, so that it will bring benefit to the community.

CONCLUSION

Village Development has an important meaning for the pace of national development which ends up creating prosperity for residents of rural and suburban communities. Natural resources and the environment are incredibly significant capital for village development, therefore the village government as the spearhead of village development must be able to take advantage of every natural resource and environment in its territory. This is because God has given every rural and suburban area with its natural potential. Meanwhile, the village government and community members are expected to be able to explore and optimize it for the benefit of the residents.

In utilizing natural resources and the environment, humans must always be based on ethical, moral and religious values that have been believed so far. Not just taking advantage based solely on lust and greed. Transcendental values must be able to be present in the use of natural resources and the environment which will ultimately bring benefit to humankind, including in the development of rural areas in the archipelago.

SUGGESTION

The government should have made a policy at the implementing level in the form of ministerial regulations, governor regulations and district heads regulations regarding the use of natural resources and the environment which always presents ethics and morals. This is particularly important to become a basis for the village government in carrying out village development in maximizing every local potential that exists in rural areas of Indonesia.

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