

Sedulur Sikep Indigenous Community Environment Balance During Covid-19 Pandemic

St. Laksanto Utomo

DOI: <https://doi.org/10.37178/ca-c.21.3.017>

St. Laksanto Utomo, Faculty of Law Sahid University, Jakarta, Indonesia
laksanto@gmail.com

Abstract

The environmental balance of the Sedulur Sikep customary law community during Covid 19 pandemic remains consistent. They believe that the COVID-19 pandemic emerged as a natural reaction to what humans have done, as a sign that the earth has begun to judge. They stated that the COVID-19 outbreak confused all circles and made it difficult to get food. It was found that local wisdom regarding the environment of Sedulur Sikep implies the harmony of life with the North Kendeng Mountains. They implement the local wisdom in their daily life, including refusing the construction of the cement industry in North Kendeng Mountain. The reason for the refusal was based on the argument that the existence of the cement factory was damaging and disturbing the environmental balance on Mount Kendeng. The Sedulur Sikep Indigenous Community through the Community Care Network for the Kendeng Mountains (CCNKM) stated that the Kendeng ecosystem was threatened with the destruction of the Kendeng Mountains becoming more open. In the midst of the Covid 19 crisis, CCMKN reminded all parties to reduce the risk as small as possible due to the pandemic outbreak caused by human greed for nature. One example, in the midst of the current Covid 19 pandemic, in Rembang and Pati, Kendeng limestone mining continues. Large Scale Social Restriction (LSSR) which can actually stop exploitation in the Kendeng Mountains but is ignored.

Keywords: Environmental Balance; Sedulur Sikep; Covid 19;

Introduction

Background

Environmental balance or ecological balance is a complex relationship between living organisms and the environmental conditions in which they live. The relationship between one species to another and the relationship within the species itself is certainly different. In this case, conflicts can arise when species of living things take over the natural resources that are consumed.

Human being is part of nature that must maintain the balance of the ecosystem for its survival. So far, humans have assumed that they are not part of nature so they are free to use everything that exists in nature. Massive exploitation without thinking about the long-term effects results in environmental damage. Currently, there are many natural disasters caused by environmental damage.

In Indonesia, each customary law community has local wisdom to preserve their environment. Because the life of indigenous peoples cannot be separated from nature, therefore it has long been customary for indigenous peoples to regulate their lives with nature. Local wisdom is a form of environmental wisdom that exists in social life in a place or area.

Environmental protection and management is an effort to realize and improve the quality of life and quality of life of living things in a natural and sustainable manner. Environmental management for individuals or groups of people nationally adheres to mutually agreed regulations. These regulations are packaged in various ways, through laws that must be understood and obeyed together.

The Government of Indonesia has established regulations on environmental protection and management in the form of Laws and Government Regulations nationally. At the regional level, these regulations are translated into regional regulations. Meanwhile, for specific problems, it is specifically regulated in a Ministerial Decree or Ministerial Regulation in charge of problems from that particular sector.

Laws and Government Regulations concerning the environment and development, including: (1) the 1982 Law on the Basic Provisions of Environmental Management; (2) Law no. 23 of 1997 concerning Environmental Management; and (3) Law no. 32 of 2009 concerning Environmental Protection and Management[1].

The implementation of Laws and Government Regulations in the field is supported by positive habits with the nuances of protecting and preserving the environment. These positive habits can be carried out individually or in community groups in certain local areas. These habits are then known as local wisdom.

Local wisdom[2] is a legacy of our ancestors in the values of life that are integrated in the form of religion, culture and customs. In its development, the community adapts to its environment by developing wisdom in the form of knowledge or ideas, equipment, combined with customary norms, cultural values, and activities to manage the environment to meet their needs.

Local wisdom regarding the environment that is spread throughout Indonesia and is firmly held by indigenous peoples has an important position in efforts to maintain and preserve the balance of the environment. The existence of local environmental wisdom is actually one of the principles in environmental management as mandated by Article 2 letter I of Law no. 32 of 2009 concerning Environmental Protection and Management. However, the reality is that these provisions are often not considered, even ignored by decision makers for and on behalf of the interests of economic development and investment. Not infrequently, customary law communities who have customary rights over an area or land to be managed are not involved in the policy or decision-making process.

The customary law community of Kendeng or Sedulur Sikep as a community still exists in Central Java, especially in Blora, Kudus, and Pati. They still adhere to local wisdom regarding their environment in an effort to maintain and preserve the environmental balance in the Kendeng Mountains. Their struggle is not limited to legal channels, but also through peaceful action activities. This peaceful protest has resulted in casualties.

This paper will discuss the tradition of environmental balance adopted by the indigenous people of Sedulur Sikep and the struggles they have made to protect and preserve the North Kendeng Mountains Area from environmental destruction due to various activities such as illegal logging, illegal mining, and the construction of the cement industry in the Kendeng Mountains area. North in Sukolilo, Kayen and Tambakromo.

Literature Review

Environmental balance

The environment is the unity of space with all objects, power, circumstances, and living things, including humans and their behavior, which affect nature itself, the continuity of life, and the welfare of humans and other living things (Article 1 number 1 of Law No. 32 of 2009 concerning PPLH)[3].

Environmental balance is the ability of the environment to cope with pressures from nature and from human activities, as well as the ability of the environment to maintain

the stability of its life. Environmental balance will be achieved if there is an interaction of organisms with environmental factors and the interaction between components in an environment can run proportionally. In other words, environmental balance is the ability of the environment to overcome disturbances or pressures that arise both from nature and from human activities and the ability of the environment to maintain the stability of life in it[4].

According to Aslam, an environment is said to be in equilibrium if it has the following characteristics:

1. An environment in which there are patterns of interaction, including: energy flows, material cycles, food chains, food webs, ecological pyramids, biogeochemical cycles, and productivity. Through these interaction patterns, the growth and development of organisms takes place naturally, so that no organism dominates over other organisms.

2. Homeostatic environment, namely an environment that is able to defend against natural disturbances, both natural and artificial disturbances.

3. An environment that has environmental carrying capacity, namely an environment that is able to support all living organisms, because in the environment there are various natural resources (biological and non-biological).

4. The formation of a climax environment, namely an environment that is overgrown with trees (formation of forests).

Environmental balance is a dynamic balance, meaning a balance that can change. But this change is to maintain the balance of other components, not to eliminate the other components; because drastic changes in components will affect changes in other components. For example, the loss/destruction of one component (trophic level) in the ecological pyramid or food chain causes changes in the previous and subsequent components. This causes the environment to become unstable.

On the other hand, an unbalanced environment is said to occur if there is a change in the form of a reduction in the function of the component or the loss of some components that can cause a break in the chain in the ecosystem. Any disturbance that enters an environment is beyond the tolerance threshold.

Indigenous Law Community

The concept of indigenous peoples was first introduced by Cornelius Van Vollenhoven. Ter Haar as a student of Cornelius Van Vollenhoven explored more deeply about indigenous and tribal peoples. Ter Haar provides the following understanding, customary law communities are community groups that are organized, live in a certain area, have their own power, and have their own wealth in the form of visible and invisible objects, where the members of each unit experience life in society as a natural thing according to the nature of nature and none of the members have the mind or inclination to dissolve the bond that has grown or leave in the sense of breaking away from that bond for good[5, 6].

The form and structure of the legal community which is a legal alliance, its members are bound by territorial and genealogical factors. According to the understanding put forward by legal experts in the Dutch East Indies era, what is meant by a legal community or a territorial legal alliance is a permanent and orderly society, whose community members are bound to a certain residential area, both in worldly terms as a place of life and in spiritual connection as a place of worship of ancestral spirits[7]

- a. In the book *De Commune Trek in bet Indonesia*, F.D. Hollenmann constructs 4 (four) general characteristics of indigenous peoples, namely religious magic, communal, concrete and cash. This is revealed in a brief description as follows [8]book *De Commune Trek in bet Indonesische*, F.D. Hollenmann constructs 4 (four) general characteristics of indigenous peoples, namely religious magic, communal, concrete and cash. This is revealed in a brief description as follows [9]

b. A Religious magical nature is defined as a mindset based on people's beliefs about the existence of something sacred. Before the community came into contact with the religious legal system, this religiosity was manifested in a horologic way of thinking, animism, and belief in the supernatural. Society must maintain harmony between the real world and the inner world (the unseen world). After the community recognizes the legal system of religion, religious feelings are manifested in the form of belief in God (Allah). People believe that every action, whatever its form, will always be rewarded and punished by God according to the degree of change. Communal nature (Commune), society has the assumption that every individual, member of society is an integral part of society as a whole. It is believed that the interests of the individual must be properly aligned with the interests of society because no individual is separated from society[10, 11].

c. The concrete nature is defined as a pattern that clearly or clearly shows that every legal relationship that occurs in society is not carried out secretly or vaguely...

d. Spontaneous nature (kontante handling) implies participation, especially in the fulfillment of achievements that are given immediately/immediately...

The definition of customary law community is regulated in Article 1 paragraph 15 of the Regulation of the Minister of Agrarian Affairs and Spatial Planning/Head of the National Land Agency Number 9 of 2015 concerning Procedures for Determining Communal Rights to Land. Customary Law Communities and Communities Located in Certain Areas stated that the recognition of the rights of customary law communities is the government's acknowledgment of the existence of indigenous peoples' rights as long as the fact remains. Thus, it can be concluded that the customary law community is a group of people who have their own provisions, their own territorial boundaries, as well as the norms that apply in that community and are obeyed by the community groups in the group.

Definition, Characteristics and Functions of Local Wisdom

The word local wisdom consists of two words, namely wisdom (wisdom) and local (local). Wisdom means wisdom, and local means local. Local wisdom is values, ideas, full of wisdom, wise local views, good values that are embedded and obeyed by community members[12].

The concept of local wisdom or traditional wisdom or local knowledge system (indigenous knowledge system) is knowledge that is unique to a particular society or culture that has developed for a long time as a result of the process of reciprocal relationships between humans and their environment[13]. This local wisdom relates to certain communities. Community is a social unit or unit organized into groups with common interests (communities of common interest), both functional and territorial[13].

According to [14], conceptually, local wisdom is human wisdom that relies on the philosophy of values, ethics, methods, and behavior that are traditionally institutionalized. Local wisdom is a value that is considered good and right so that it can last for a long time, even be institutionalized[14].

Meanwhile, normatively, based on Article 1 paragraph 30 of Law Number 32 of 2009 concerning Environmental Protection and Management, what is meant by local wisdom are noble values that apply in the life of the community to, among other things, protect and manage the environment in a sustainable manner.

The characteristics of local wisdom are as follows: (1) it is a fortress as a defense against influences in outside cultures, (2) has the ability to unite or integrate external culture and culture, (3) the ability to control, (4) has the ability to absorb foreign culture, and (5) the ability to give direction to cultural development.

While the functions of local wisdom are as follows: (1) as a means of conservation and preservation of natural resources, (2) as a means of developing culture and science, (3) as advice, belief, literature and taboos, (4) as a means of social integration, , and (5) is as a means of embodiment of ethics and morals.

Method

This study of the environmental balance adopted by the indigenous people of Sedulur Sikep in the midst of the Covid 19 pandemic uses empirical research methods. Empirical Legal Research is a legal research method that uses empirical facts taken from human behavior, both verbal behavior obtained from interviews and direct observation.

Discussion

Indonesia's environment as an ecosystem consists of various subsystems, which have social, cultural, economic, and geographical aspects with different styles which result in different environmental carrying capacities and capacities. This situation requires management and development of the environment based on the state of the carrying capacity and capacity of the environment so that it can improve the harmony, harmony and balance of the subsystems, which means also increasing the resilience of the subsystems themselves.

Environmental management problems can be considered as one of the main factors causing environmental damage. The estuary of all environmental problems is development that is carried out without paying attention to environmental balance factors which in turn will cause environmental damage and pollution. In other words, the development of residential, industrial or plantation areas often ignores environmental sustainability and only considers aspects of economic benefits[15].

Development makes continuous use of natural resources in order to improve the welfare and quality of life of the people. The availability of natural resources is limited and unequal, both in quantity and quality, while the demand for natural resources is increasing as a result of increased development activities to meet the needs of an increasing and diverse population. The impact of these developments causes the carrying capacity and carrying capacity of the environment to decrease, resulting in an imbalance in the ecosystem. This means that changes in land use or areas affect the carrying capacity and capacity of the environment. Changes in land use of land or areas result in changes in environmental conditions.

Exploitation of natural resources and the environment has now reached a critical point, which causes various environmental and community problems. In addition to environmental problems that occur in areas where natural resource exploitation is carried out, there are actually humanitarian problems, namely the exclusion of indigenous people (indigenous people) who live in and around exploitation areas, both exploitation of forest resources, marine resources, and mining products. Those who for generations have lived and depended on the forest and the sea for their lives, now along with the entry of large capital both legally and illegally that has exploited natural resources, their sovereignty and access to these resources have been taken away[16, 17].

It was further stated that this phenomenon cannot be separated from government policies in natural resource management which so far have focused more on efforts to earn foreign exchange through the exploitation of natural resources of economic value. The amount of profit that can be achieved is followed by an increase in foreign exchange and labor absorption in the sector concerned, the strengthening of the legitimacy of the operation of large capital in the sector. This fact shows that the wealth of natural and biological resources owned is seen as a resource that can be extracted to obtain a surplus. However, on the other hand, the success of earning foreign exchange must be paid dearly by destroying the ecosystem of the area concerned and will result in disruption of the global ecosystem. Furthermore, socio-culturally, there is a conflict of interest between the local cultural order and the modern culture attached to the industrialization of exploited natural resources.

According to [18] the problem is on the one hand, namely modernization sees that the local cultural order is an obstacle that must be "removed" or "replaced" so that the

development process does not get serious interference from the local community, meanwhile the local community views industrialization as a result of natural resources. Excessive exploitation of nature is considered as a threat to their customary rights to the environment. These incidents, especially in forest resources, are exacerbated by the number of illegal entrepreneurs who only care about profit without considering the environmental damage caused, which is also a form of greediness.

The Javanese people are mostly an agrarian society who views land as an important asset in life. This is because land is a natural resource that is processed for living purposes. Land is for an agrarian society functions as a production asset to be able to produce agricultural commodities, both for food crops and trade crops. It is the important position of land, so that in Javanese rural communities the expression "sedumuk bathuk sanyari bumi, den lakoni taker pati, sanadyan pecahing dhadha wutahing ludira." appears. The term shows the high appreciation of the Javanese people in interpreting the land, even in defending the land it must be defended even to death, no matter the chest rupture and blood spilled. This shows that every inch of land is covered with the honor and dignity of its owner. Land is thus a matter of life and death (survival), interests, self-esteem, existence, "ideology", and values. [19-21].

The Sedulur Sikep community's view of the environment is very positive; they take advantage of nature (e.g. taking wood) sparingly and never exploit it. This is in accordance with the thoughts of the Samin community which are quite simple, not excessive and as they are. Land for them is like their own mother, meaning that land gives them life. As traditional farmers, they treat their land as well as possible. In land management (what plants will be planted) they are only based on the season, namely the rainy and dry seasons. The people of Sedulur Sikep realize that the contents and natural resources are depleted or not depending on the wearer.

If traced, it is the local wisdom about the environment that is embraced by the Sedulur Sikep community that underlies and guides them to continue to maintain the ecosystem and preserve the environment that they inhabit for generations, especially in the North Kendeng Mountains Area. In fact, what Sedulur Sikep has done is in line with efforts to preserve environmental functions as mandated by the PPLH Law. The preservation of environmental functions is a series of efforts to maintain the continuity of the carrying capacity and capacity of the environment. Environmental carrying capacity is the ability of the environment to support human life, other living things and the balance between the two.

The biggest desire of the Sedulur Sikep community is to maintain and preserve the North Kendeng Mountains in order to continue to contribute to the local community, the majority of who work as traditional farmers. The Sedulur Sikep community is very concerned about the environmental damage in the North Kendeng Mountains caused by cement factory activities, illegal mining, and illegal logging which directly impact the local community such as floods, landslides and other natural disasters.

The Sedulur Sikep community places a high priority on agriculture as their main livelihood. Because they are very dependent on nature or the environment, so it is very natural that the people of Sedulur Sikep insist on protecting and preserving the Kendeng Mountains. Sedulur Sikep's principle in managing agriculture is only to survive or meet daily food needs; there is no desire to exploit nature on a large scale. The work ethic and work ethic of the Sedulur Sikep community in protecting and managing nature can be said to be one of the best, especially in efforts to overcome the food crisis.

It is acknowledged that until now the Sedulur Sikep community still maintains the idealism of Samin's teachings in the midst of industrialization, modernization, and globalization. In fact, since its inception, the Sedulur Sikep community has consistently fought for farmers' rights to life and environmental conservation. One of the struggles currently being carried out by the Sedulur Sikep community is to reject the construction of a cement factory in the Kendeng Mountains, Rembang Regency, and Central Java.

The action against the construction of a cement factory is also known as the Kendeng Farmers Action.

Kendeng Mountains for Sedulur Sikep is not only land, but contains a system of social and state life. According to Sedulur Sikep, the land he occupied was Mother. There is a mother meaning in this phrase, a meaning that sustains all beings. So, it has become an obligation for humans to care for and protect the Earth which has provided a source of life and livelihood.

The impact of exploitation in the Kendeng Mountains is not only limited to the decreasing number of springs which are the foundation of people's lives, but more than that we will lose the richness of biodiversity and damage to nature. This can be interpreted as the deprivation of the rights of local communities, as well as the marginalization of the social and cultural order of the community, which has never been taken into account as economic, ecological, and socio-cultural costs that must be sacrificed for development. This condition can be read as a disregard for the plurality of laws that live and develop in society. This means that the environmental problems faced and experienced by Sedulur Sikep cannot only be seen from the positive legal aspect, but also the existence of local wisdom and customary law adopted by the Sedulur Sikep community must be respected.

The state in Sedulur Sikep's conception is to serve its people. The Adam looked down at the state, meaning that the sikep understood deeply about the state. Sedulur Sikep *dudu wonge negara*, Sedulur Sikep is not a government person. Thus, Sedulur Sikep could not become an official in the government and had no aspiration to become a state official. That's because, Sedulur Sikep has chosen to be a skipper, Sedulur Sikep has chosen to become a skipper. The highest position in the state according to Sedulur Sikep's conception is the people who work as farmers.

[22] stated that the movement to protect the Kendeng Mountains and the role of women was increasing, and anti-cement resistance had acquired a new feature as a women's environmental movement. This environment has two foundations, namely the historical roots of the Samin resistance movement during the Dutch colonial era, and the resistance movement by incorporating new arguments developed by showing the close relationship between women and the environment as the personification of the environment (earth) as a mother. Mothers' daily experiences with the use of water in domestic affairs, and understanding the great risk of losing water resources caused by the cement industry, and the moral commitment to do justice to the next generation are the main reasons for women to leave domestic affairs and enter the line. Front of the match. The threat posed by the cement industry is identified as a serious threat to women.

[23] stated that the movement to protect the Kendeng Mountains and the role of women was increasing, and anti-cement resistance had acquired a new feature as a women's environmental movement. This environment has two foundations, namely the historical roots of the Samin resistance movement during the Dutch colonial era, and the resistance movement by incorporating new arguments developed by showing the close relationship between women and the environment as the personification of the environment (earth) as a mother. Mothers' daily experiences with the use of water in domestic affairs, and understanding the great risk of losing water resources caused by the cement industry, and the moral commitment to do justice to the next generation are the main reasons for women to leave domestic affairs and enter the line. Front of the match. The threat posed by the cement industry is identified as a serious threat to women.

In opposing the existence of cement factories, women have acted as field players and lobbyists. Their actions are directed not only at government institutions and figures at the regional and provincial levels, but also at institutions and figures at the national level. By bringing their protest to the center of power in Jakarta, it is believed that they will get national media coverage, so that news of their activities can reach a wider audience and generate wider public sympathy and support.

The role of women at the forefront of the anti-cement movement was so prominent that this movement was later labeled as Kartini's struggle from Kendeng, like the struggle of a woman named Kartini for the liberation of women from traditional prisons. The involvement of women in this movement is a creative way for marginalized communities to make their voices heard by those in power. The findings also suggest that serving as a life-giving force; women are true guardians of the environment.

[24], refusing to mine and building a cement factory in the North Kendeng Mountains is a struggle to defend the country, which means protecting the land and water, for the sake of life. The struggle can also be read as an attempt to reclaim self (and community) authority, along with all its definitions.

The people of Sedulur Sikep are not dazzled by the lure of "prosperity and prosperity" from investors. For Sedulur Sikep, prosperity and welfare are not calculated from material values, such as rank, degree, money, power, but sanity and independence as a farmer. This means that the production factors that support agriculture, especially water, land, and people, must be maintained and cared for. According to history, the struggle of the community is always related to the sovereignty of life. Sedulur Sikep has chosen his life as a farmer, so the natural environment must be protected. They always remember the will of Mbah Tarno, the elder Sedulur Sikep, who once said that "Yen pulau Jawa kuwi wetenge diodol odol rusak sak manungsane" That is, if the bellies Java Island continue to be destroyed the earth and its people will be destroyed as well.

Another consideration is the greater opportunity to attract the attention of the central government to intervene. In carrying out their actions using the Art of Happening, for example by using theatrical actions, especially through the so-called self-torture by bandaging their feet with cement. This action seems to be quite effective in pressuring the central government to intervene in finding solutions. [25] said that when they carried out the action of stamping their feet in front of the palace, a farmer, Yu Patmi (48 years), died Tuesday morning (2017) on the way from the LBH Jakarta office to St. Hospital. Carolus, Salemba, Central Jakarta.

[26] argues that all activities in carrying out resistance actions are always made interesting by creating songs that were created by Gunretno himself, or collaborating with other people, for example with Kyai Gufron and Tantri. During the 20 kilometer long march, a song was made that could invite people to take part so that they would join together (in groups), because Sedulur Sikep is a minority. In composing the song, Gunretno also received input from Muslim brothers, so he included the sentence *La ilaha illallah Muhammadur Rasulullah*. Thus people are touched and take part in the long march. In the end, some joined the walk; some on bicycles brought water and gave drinks to the walking people.

In the further development, the struggle songs of Sedulur Sikep Ibu Bumi were known as the Earth's Creed and were staged at the 2018 Folk Music Festival. Musician Resha Stomp included the Earth's Shahada in one of his albums. Rap in News is a weekly program from Marzuki Mohamad a.k.a. Kill the DJ, who comes every Friday, discusses hot issues in rap rhythms. This seventh episode is dedicated to Padmi's mother, Kartini Kendeng, who died after the Dipasung Semen 2 action in front of the State Palace. They also appealed to the State Administrative High Court Surabaya as well. On this occasion, Gunretno hopes that through the song:

*kain pinjung mengko werdi panjang punjung /
slamet lan raharjo ibu pertiwi ibu bumi /
saking serakah lan angkara ning manungso /
putih iku pralambang sucining kalbu /
mugi dayanana mring sedaya para hakim /
mutuske adil mring yuna nusantara.
mugo-mugo putusane kanggo keapikane nusantara*

Sedulur Sikep always thinks positively. So even though he was viewed by many as not good, we always thought that no one likes being ugly, everyone wants to be

good. When he already has bad behavior, maybe we should also be grateful because good and bad have become his balance.

In a condition that was ignored when Sedulur Sikep opposed the founders of the Cement Factory in Rembang, Gunretna also composed the song:

*Amung butuh waktu rong tahun lumaku kanggo ngrusak alam /
lemah subur den keduki, sedaya nuruti serakahe kapital /
ora krungu opo nutupi pangrungu pengemnating praja /
sajak ora do peduli, ndulu lan nggulati gelare kahanan /
wis rong tahun, prihatine para ibu ono jroning tenda /
labuh nggrungkepi pertiwi tan kendat anyekapi sandang boga /
siro ibu pertiwi kang setyo tuhu tyas iki percoyo /
ndika kang bakal ngadili polah manungsa kang uwus nyawiyah ndika.*

It only takes two years to destroy nature

Fertile land is dredged; all spoil the greed of investors

Don't listen or close your ears, O officials

Seemingly unconcerned, not seeing the current situation,

It's been two years mothers have been concerned in the tent

Defending the motherland who never stops providing food and clothing

Motherland who is always sincere,

You are the one who will judge the human behavior that has hurt you.

This corona pandemic can be a way for the earth to ask for our (human) attention for a moment. It's as if Earth is sending a message to humans, "Please stop exploiting and doing harm to me for a moment. Just give me a moment so I can breathe and recover from the damage you have done." This was stated by Niel Makinuddin, an activist with the Nusantara Nature Conservation Foundation.

[27]) stated that if Covid-19 is a marker that reminds us that this crisis is happening because of excessive human interference with nature, then overcoming it is not enough just to wash hands, wear masks, and social distancing. As a preventive measure, especially to break the chain of the spread of Covid-19, such practices are indeed needed at this time. However, in the long term, what is needed deeply and fundamentally, as Pope Francis called for in the encyclical [28], is an ecological conversion. Basically, because the main root of the ecological crisis lies in our wrong view of nature, our position and role and our relationship with nature.

In this regard, it is also interesting to state the views of Mgr Ign Suharyo, the Archbishop of Jakarta at the Easter homily on April 12, 2020, which essentially stated that the cause of covid 19 in today's society, could be caused by a "natural reaction", to collective human error against the universe, it can be said "ecological sin", because humans are too greedy to destroy nature by exploiting it without maintaining a balance, so: there is global warming, climate change, pollution this also results in the human body becoming unbalanced and vulnerable. Whereas nature provides resistance to current conditions, against human greed, there was a natural rebellion. Humans must care for and care for nature, especially to Mother Earth. In fact, Pope Francis, on Laudato Si Week, May 16, 2020 – May 24, 2020, reminded of the second encyclical that humans protect the universe, because humans have turned into consumerism and uncontrolled development, causing environmental damage and global warming.

The indigenous people of Sedulur Sikep believe that the COVID-19 pandemic emerged as a natural reaction to what humans have done, as a sign that the earth has begun to judge. They stated that the COVID-19 outbreak confused all circles and made it difficult to get food. From the statement, it was proven from the start that the people of Sedulur Sikep believed that the pandemic was related to food. If this pandemic continues, it is certain that the lower classes will have difficulty meeting their food needs. For this reason, the Samin community urges all parties to maintain the balance of nature[29].

On April 21, 2020, the people of Samin or Sedulur Sikep expressed their stance that emphasized the need to stop the destruction of nature by stopping the process of building a cement factory near their village. This covid 19 outbreak came, as part of the process of reorganizing the universe. In principle, Sedulur Sikep and the Gunung Kendeng Care Community Network want the Covid-19 outbreak to stop all operations and exploitation by cement factories. Sedulur Sikep carried out the action by implementing health protocols such as: keep your distance and wear a mask. The action taken was part of the Kendeng women's umpteenth resistance against extractive industry operations in their area. The cement factory is considered a threat to water sources, ecosystems, and farmers' livelihoods[30].

The Kendeng Mountains Concerned Community Network (LMCC) said the Kendeng ecosystem was threatened with the road to destruction of the Kendeng Mountains becoming more open. In the midst of the Covid 19 crisis, JMPPK reminded all parties to reduce the risk as small as possible due to the pandemic outbreak caused by human greed for nature. One example, in the midst of the current Covid 19 pandemic, in Rembang and Pati, Kendeng limestone mining continues. Large-scale Social Restrictions which could have actually stopped exploitation in the Kendeng Mountains but were ignored.

Ten women stand at the entrance to the conveyer of a cement factory in Rembang owned by PT Semen Indonesia. Four men accompanied them. A number of limestone trucks passing by. The women were wearing hats, wearing masks. Some of them held up posters and carried the Red and White flag. They protested that the cement factory was still operating, even though all residents were asked to stay at home within the framework of the Large-Scale Social Restrictions (PSBB) regulations issued by the Ministry of Health (Kemenkes) in the context of the Acceleration of Handling COVID-19 so that it could be implemented immediately in various regions. The action was the Kendeng women's resistance to extractive industry operations in their area. The cement factory is considered a threat to water sources, ecosystems, and farmers' livelihoods. Ideally, in this Covid-19 pandemic, the government will focus on providing food for the people and stopping cement factory operations.

According to [31], the prospect of local wisdom in the future is strongly influenced by various government policies that are directly related to natural resource management, where the local community lives and the willingness of the community to maintain a balance with the environment despite facing various challenges. Therefore, it is important to involve local communities in taking action in the environment where they live to avoid social conflicts, as Muh Aris Marfai stated that resource management, in this case agroforestry management, which does not pay attention to the socio-cultural conditions of the local community, can lead to conflicts, especially in the management of the community. , the alternative land management, and mapping of natural resources and interests between local community groups. Seeing the importance of the role of local communities in preserving the environment, it is important to maintain and protect community actions which are a form of ecological wisdom[32].

Therefore, the Government does not just look at the existence of the cement factory PT. Semen Indonesia is seen from the point of view of positive law (written law) and purely economic interests, but should respect the local wisdom of the indigenous people of Sedulur Sikep, pay attention to aspects of nature conservation to protect springs in the Kendeng mountains, and the sustainability of their agricultural land. The struggle of the Kendeng customary law community should be appreciated amidst the indifference of some Indonesians to environmental pollution and damage caused by overexploitation of the environment and ignoring local wisdom. Let's all start getting used to taking care of our own health and preserving the nature around us. For those who are loyal to protect and care for nature, nature will also care for and care for us, so that we are far from disaster.

Conclusion

The customary law community of Sedulur Sikep has teachings on environmental balance while consistently maintaining and preserving the environment in which they live and farm for generations, even though during the COVID-19 pandemic. Sikep's teachings guide them to continue to fight for their rights to maintain environmental balance in the midst of rampant industrialization for and in the name of economic development. Various actions were taken by the indigenous people of Sedulur Sikep in refusing the construction of the cement factory PT. The Indonesian cement is assessed by those who can have an impact on environmental damage in the Kendeng Mountains. The indigenous people of Sedulur Sikep want the factory to be closed to protect and preserve the springs in the Kendeng Mountains, so as to avoid the water crisis. It's time for the government to not only look at the existence of a cement factory, PT. Semen Indonesia is seen from the point of view of positive law (written law) and purely economic interests, but should respect the local wisdom of the indigenous people of Sedulur Sikep, pay attention to aspects of nature conservation to protect springs in the Kendeng mountains, and the sustainability of their agricultural land.

Reference

1. Van Barneveld, K., et al., *The COVID-19 pandemic: Lessons on building more equal and sustainable societies*. The economic and labour relations review, 2020. **31**(2): p. 133-157. DOI: <https://doi.org/10.1177/1035304620927107>.
2. Prayoga, K., et al., *Socio cultural and agricultural local wisdom by cetho indigenous community to preserve the nature*. AGROMIX, 2020. **11**(1): p. 21-32. DOI: <https://doi.org/10.35891/agx.v11i1.1843>.
3. Gallagher, J., et al., *Life cycle environmental balance and greenhouse gas mitigation potential of micro-hydropower energy recovery in the water industry*. Journal of cleaner production, 2015. **99**: p. 152-159. DOI: <https://doi.org/10.1016/j.jclepro.2015.03.011>.
4. Lee, C.-S. and S.-P. Chang, *Interactive fuzzy optimization for an economic and environmental balance in a river system*. Water research, 2005. **39**(1): p. 221-231. DOI: <https://doi.org/10.1016/j.watres.2004.09.013>.
5. Imai, S., L. Mehranvar, and J. Sander, *Breaching indigenous law: Canadian mining in Guatemala*. Indigenous LJ, 2007. **6**: p. 101.
6. Borrows, J., *Creating an Indigenous legal community*. McGill LJ, 2005. **50**: p. 153.
7. Joesoef, I.E., *The Idea of Customary Law Community Representation in the Regional Representative Council*. Unnes Law Journal: Jurnal Hukum Universitas Negeri Semarang, 2020. **6**(1): p. 119-142. DOI: <https://doi.org/10.15294/ulj.v5i2.26984>.
8. Henley, D., *Custom and koperasi: the co-operative ideal in Indonesia*, in *The revival of tradition in Indonesian politics*. 2007, Routledge. p. 107-132.
9. Ortega, F. and M. Orsini, *Governing COVID-19 without government in Brazil: Ignorance, neoliberal authoritarianism, and the collapse of public health leadership*. Global public health, 2020. **15**(9): p. 1257-1277. DOI: <https://doi.org/10.1080/17441692.2020.1795223>.
10. Van Niekerk, B., *Religion and spirituality: What are the fundamental differences?* HTS: Theological Studies, 2018. **74**(3): p. 1-11. DOI: <https://doi.org/10.4102/hts.v74i3.4933>.
11. Hariyanto, M. and A. Budianto, *Protection of Indigenous Peoples Law Based on the 1945 Constitution*. 2021. DOI: <https://doi.org/10.4108/eai.6-3-2021.2306460>.
12. Jumriani, J., et al., *The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review*. The Innovation of Social Studies Journal, 2021. **2**(2): p. 103-109. DOI: <https://doi.org/10.20527/iis.v2i2.3076>.
13. Sandoval-Rivera, J.C.A., *Environmental education and indigenous knowledge: Towards the connection of local wisdom with international agendas in the framework of the Sustainable Development Goals (SDGs)*. Diaspora, Indigenous, and Minority Education, 2020. **14**(1): p. 14-24. DOI: <https://doi.org/10.1080/15595692.2019.1652588>.
14. Harianja, R.F. and A. Sudrajat, *The Local Wisdom of Batak Toba through the Philosophy of Dalihan Na Tolu in a Kinship Environment*. Budapest International Research and Critics in Linguistics and Education (BirLE) Journal, 2021. **4**(2): p. 759-765. DOI: <https://doi.org/10.33258/birle.v4i2.1838>.
15. Li, W., *Environmental management indicators for ecotourism in China's nature reserves: A case study in Tianmushan Nature Reserve*. Tourism Management, 2004. **25**(5): p. 559-564. DOI: <https://doi.org/10.1016/j.tourman.2003.06.001>.

16. Hodson, D., *Time for action: Science education for an alternative future*. International journal of science education, 2003. **25**(6): p. 645-670.DOI: <https://doi.org/10.1080/09500690305021>.
17. Tsing, A.L., *Natural resources and capitalist frontiers*. Economic and Political Weekly, 2003: p. 5100-5106.
18. Hough, J.L., *Obstacles to effective management of conflicts between national parks and surrounding human communities in developing countries*. Environmental conservation, 1988. **15**(2): p. 129-136.DOI: <https://doi.org/10.1017/S0376892900028939>.
19. Widodo, S., *A critical review of Indonesia's agrarian reform policy*. Journal of Regional and City Planning, 2017. **8**(3): p. 204-218.DOI: <https://doi.org/10.5614/jrcp.2017.28.3.4>.
20. Rigg, J., *Land, farming, livelihoods, and poverty: rethinking the links in the rural South*. World development, 2006. **34**(1): p. 180-202.DOI: <https://doi.org/10.1016/j.worlddev.2005.07.015>.
21. Schröder-Butterfill, E., *Inter-generational family support provided by older people in Indonesia*. Ageing & Society, 2004. **24**(4): p. 497-530.DOI: <https://doi.org/10.1017/S0144686X0400234X>.
22. Nawiyanto, N. and E.C. Endrayadi, *Women Against Cement: Environmental Activism in the Kendeng Mountain Range of Central Java Indonesia*. International Journal of Civil Engineering and Technology, 2019. **10**(3).
23. Nawiyanto, N. and E.C. Endrayadi, *The Saminist Movement of the Kendeng Mountains Complex of Java during the Dutch Colonial and Indonesia's Reform Eras*. Tawarikh, 2017. **8**(2): p. 117-130.
24. Rokhmad, A., *Configuration and the role of community leaders in the conflict of natural resources of limestone mining for the cement industry in Rembang Indonesia*. International Journal of Energy Economics and Policy, 2020. **10**(2): p. 521.DOI: <https://doi.org/10.32479/ijeep.8321>.
25. Smith, S.J., *A Riot at the Palace: Children's Cinema-going in 1930s Britain*. Journal of British Cinema and Television, 2005. **2**(2): p. 275-289.DOI: <https://doi.org/10.3366/JBCTV.2005.2.2.275>.
26. Becker, H.S., *Art as collective action*. American sociological review, 1974: p. 767-776.DOI: <https://doi.org/10.2307/2094151>.
27. Erdelen, W.R. and J.G. Richardson, *A World after COVID-19: Business as Usual, or Building Bolder and Better?* Global Policy, 2021. **12**(1): p. 157-166.DOI: <https://doi.org/10.1111/1758-5899.12904>.
28. Bell, M., *Fratelli Tutti: Pope Francis' Encyclical and Implications for Labour Law*. UK Labour Law Blog, 2020.DOI: <https://doi.org/10.2139/ssrn.3721128>.
29. Christie, I., R.M. Gunton, and A.P. Hejnowicz, *Sustainability and the common good: Catholic Social Teaching and 'Integral Ecology' as contributions to a framework of social values for sustainability transitions*. Sustainability Science, 2019. **14**(5): p. 1343-1354.DOI: <https://doi.org/10.1007/s11625-019-00691-y>.
30. Melin, P., et al., *Analysis of spatial spread relationships of coronavirus (COVID-19) pandemic in the world using self organizing maps*. Chaos, Solitons & Fractals, 2020. **138**: p. 109917.DOI: <https://doi.org/10.1016/j.chaos.2020.109917>.
31. Suprpto, N., B.K. Prahani, and T.H. Cheng, *Indonesian Curriculum Reform in Policy and Local Wisdom: Perspectives from Science Education*. Jurnal Pendidikan IPA Indonesia, 2021. **10**(1): p. 69-80.DOI: <https://doi.org/10.15294/jpii.v10i1.28438>.
32. Izac, A.M. and P.A. Sanchez, *Towards a natural resource management paradigm for international agriculture: the example of agroforestry research*. Agricultural systems, 2001. **69**(1-2): p. 5-25.DOI: [https://doi.org/10.1016/S0308-521X\(01\)00015-4](https://doi.org/10.1016/S0308-521X(01)00015-4).