



Intention to Preach for Wildlife Protection in Sumatra Indonesia

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Abstract

This study analyzes the involvement of Clerics at the grassroots that help the implementation of the MUI Fatwa No 4/2014 regarding protected wildlife for the balance of the ecosystem. This study measures their knowledge-attitude-practice (KAP) and intentions to preserve nature and wildlife in conservation areas. The Clerics were invited from 11 villages surrounding Rimbang Baling Wildlife Sanctuary (RBWS), Riau. The clerics strengthened and trained to understand Islamic conservation ethics, accepting the fatwas and intensive guidance and information on da'wah, then tested using questionnaires before and after the training. The survey was conducted by providing 15 question indicators. ANOVA test results showed that the pre-test and post-test had significant F test results, with a sig value < 0.05. The relationship between attitudes, norms, behavior, and knowledge to conserve wildlife before training was $R = 0.547$ and after training was $R = 0.662$. The variables affect wildlife conservation actions by 37.4%.

Keywords: Clerics; Islamic conservation ethic; Rimbang Baling

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Introduction

Efforts to preserve life on the earth and steps to achieve sustainability are prophetic missions. The efforts to protect living things and their environment are to preserve the legacy for the future of humanity. In Islam, the ulema is the inheritor of the prophet. It reminded us that humans must carry out stewardship to respect creation well and not cause any damage to the earth (Qs 7:56). Recently, conservationists have realized the critical role of religion and the clergy in supporting conservation (McLeod & Palmer, 2015; Bhagwat et al., 2011). In 2014, the Indonesian Ulema Council (MUI) issued a fatwa to conserve and protect wildlife and maintain the ecosystem balance (Mangunjaya & Praharawati, 2019). A field approach, as well as research and lesson learning, were also reported by McKay et al., (2018) and Mangunjaya & McKay (2012) explain that in Islam all creatures were God's creations and they have their rights.

Humans are servants of Allah as khalifa fi al ardh who are responsible for their mandate. Some of these mandates are to manage and prosper the earth. However, challenges in managing

conservation areas are complex due to the conflict of interest between the desire to conserve and the community's livelihood. One of the challenges is the food source for predatory animals (e.g. tigers), which are supposed to exist in the forest but now are getting depleted. The wildlife frequently looks for food at settlements which causes conflict between humans and wildlife (McKay et al., 2018).

In Indonesia, religion is an essential inspiration and driver of behavioural practice in daily life (Risakotta, 2021). However, collaborative efforts with religious (Islamic) leaders, which are needed to strengthen conservation and scientific knowledge, are generally not studied in religious schools. There is a way to provide opportunities for conservation action through religious and spiritual teachings. In this study, we immediately implemented the fatwa issued by MUI No.4/2014 on Conservation of Endangered Animals to Maintain Ecosystem Balance through participatory training on the fatwa on Conservation of Endangered Animals to Maintain Ecosystem Balance.

Khalid (2003) took an approach through knowledge training on Islamic conservation ethics in Zanzibar, Africa. The path through knowledge training on Islamic conservation ethics has been carried out in Zanzibar, Africa (Khalid 2003). The same method has been adopted in mosque communities in Sumatra and Java (Mangunjaya et al., 2018; McKay et al., 2012). A similar approach was conducted by the Peat Restoration Agency (BRG) and succeeded in increasing the effectiveness of fire prevention (62.4%). This activity is through implementing the MUI fatwa on peatland protection to prevent forest fires (Praharawati et al., 2021).

Ulema as preachers in Indonesia. They volunteered to become imams and religious leaders in village mosques. They are agents who can deliver da'wah and explain the potential to contribute to preserving nature (Mangunjaya, 2011; Praharawati et al., 2021). Furthermore, they can also become conservation agents when appointed, empowered, and increased their knowledge and understanding of the importance of wildlife conservation in nature. By providing training, they can provide correct information to the community so that they must be enriched with experiences, theories, and effective methods to teach and practice conservation ethics in Islam.

Previous research has explained that environmental awareness can be motivated by various drivers, such as knowledge, culture, worldview, and teachings or norms, which underlie attitudes and perceptions on which to base action (Palmer and Vinlay 2003; Nurdeng 2009; Mohammad 2014). The conservation approach through disseminating fatwas in the community shows that religion can provide views and guidelines for life in the world, including biodiversity conservation (Bhagwat et al., 2011).

Research Method

Study Area

This research was conducted on clerics; they do pretest and post-test questionnaires in fatwa training. They come from 11 buffer villages in Rimbang Baling. The training was conducted in February 2019. The training was conducted to strengthen the capacity building of village clerics, namely from (1) Batu Sasak, (2) Kuntu, (3) Aur Kuning, (4) Pangkalan Serai, (5) Gema, (6) Ampalu, (7) Tanjung Medang, (8) Kasang, (9) Padang Sawah, and (10) Kebun Tinggi and (11) Lubuk Bigau (Fig. 1).

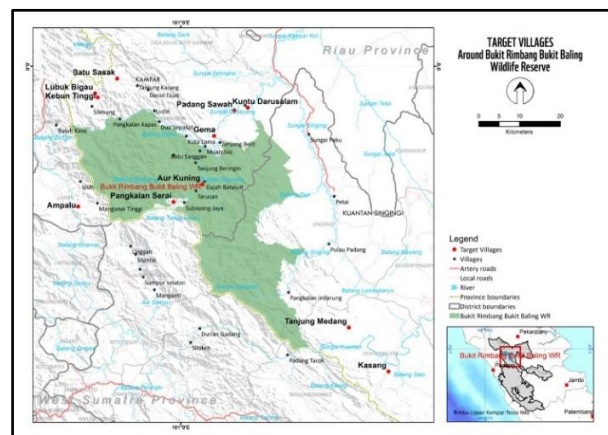


Figure 1. Stages of Research Methodology

We invited 2-3 clerics from each village who regularly give Friday sermons in their mosques, as well as imams or elders in their village.

Strengthening the Capacity of Clerics

The clerics who were invited to attend training on MUI fatwa No. 4/2014 on Conservation of Endangered Animals for Ecosystem Balance were 40 people. They came from 11 villages around the Rimbang Baling Wildlife Sanctuary area (Fig. 1). The Center for Islamic Studies (PPI) of UNAS facilitates training in Islamic conservation ethics and the material presented in modules and books. The materials were: 1) Knowledge of the balance of ecosystems and the importance of the existence of fauna and flora for humans, (2) understanding of the creator and his creation: a study of the verses of the Qur'an, and (3) playing videos about creation, destruction and ecosystem balance, (4) introduction of the principles of sermons and their function of pillars,(5) explaining fatwas into daily life and writing sermons, (6) uncovering the trade and extinction of wildlife in Indonesia, (7) exploring effective methods for teaching and raising awareness about conservation ethics in Islam, (8) feedback and expert commentary in delivering sermons and (9) group agenda for delivering sermons and da'wah (Fig. 2).

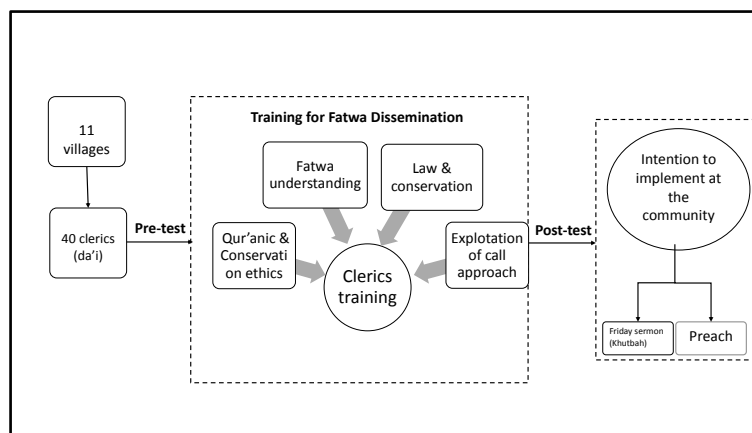


Figure 2. Research framework for strengthening of clerics in conservation actions.

Data processing was performed based on questionnaire results by examining the pretest and post-test of the training fatwa, like value knowledge, attitudes, subjective norms, behavioural control (PBC), and the intention of individuals to preserve the wildlife in the Rimbang Baling Wildlife Reserve area. According to Fishbein & Ajzen (2009), the intention and behaviour of individuals have influenced by knowledge, attitudes, behavioural control, and subjective norms.

The framework of this survey follows the theory of reasoned action (TRA) model that focuses on individual intentions or desires, that personal intention can influence behaviour change (Fig. 3). The behavioural changes are self-motivated, such as personality, mood, emotions, positive or negative self-confidence signs, general behaviour, past behaviour, social life, education, age, gender, income, religion, race, ethnicity, culture, and the information receives. It is in the form of knowledge, media, or other forms of intervention from the outside.

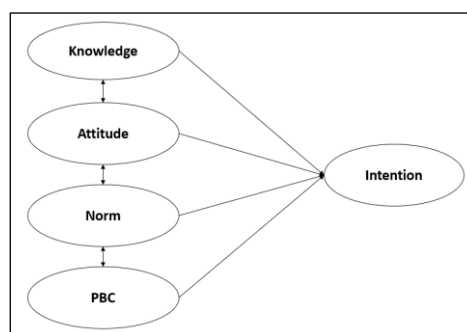


Figure 3. The relation of the four variables to the intention (Fishbein dan Ajzen, 2009)

Data Analysis Method

Data processing began by creating a matrix and changing from ordinal data to interval data using the Successive Interval (MSI) method. The data were analyzed by performing parametric statistical tests to determine the regression of each variable simultaneously, then the result was compared between the pretest and post-test. The five variables and indicators of questions (Table 1) were measured with a Likert Scale (Table 2). The survey was conducted by asking 15 questions (indicators) and calculating the total average, standard deviation, and total percentage by the sum of "SD + DA" and "A + SA" given to respondents in each question.

Table 1
Variable and Indicator

Variable	Indicators of questionnaire
Knowledge (KN)	The existence of species knowledge (KN1), illegal logging (KN2), animal protection (KN3), tiger protection (KN4), and understanding of fatwa (KN5)
Attitude (AT)	Attitude towards the animals (AT1) and participation in conservation (AT2),
Percept Behavioral Control (PBC)	Perceived behavioural control in acting (PBC1) and making decisions in wildlife and forest conservation (PBC2).
Intention (IN)	Intention to protect the forest (IN1), Intention to preserve the wild animals (IN2), Intention to encourage conservation (IN3)
Norma Subjective	Subjective norms; subjective views on population behaviour in conservation (SN1), participation in animals (SN2), and involvement of religious leaders (SN3)

Table 2
Likert Scale Standard

Keterangan	Kode	Skor
Strongly disagree	SD	1
Disagree	DA	2
Neutral	N	3
Agree	A	4
Strongly agree	SA	5

Results and Discussion

Respondent Profile

The total respondents were 40 clerics consisting of 29 males (72%) and 11 females (28%). Fifty percent were university graduates, 45% were high school graduates, and the others were from elementary and junior high schools (Fig. 4).

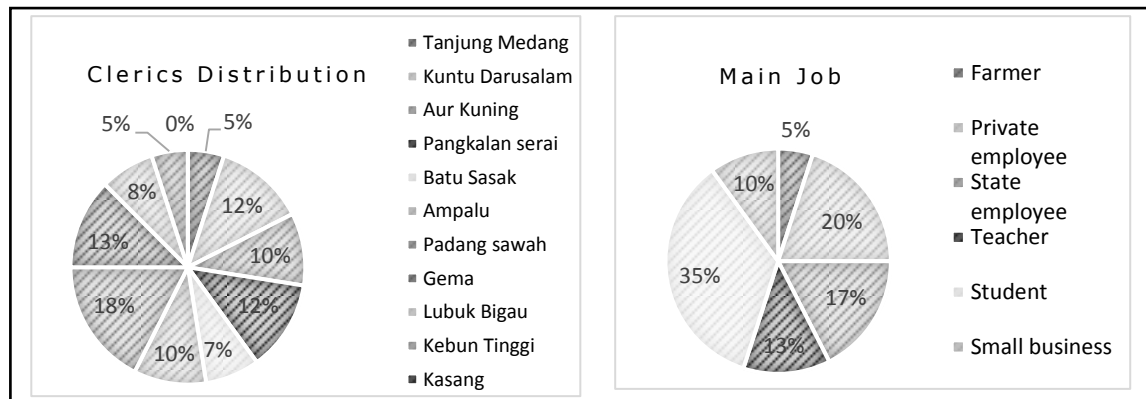


Figure 4. Social Security Disbursement in Aceh

The Cleric's Knowledge and Wildlife Sustainability

The ANOVA test results, both in the pretest and post-test, showed that the F test value had significant results, with a significant value of < 0.05 (Table 3).

Table 3
ANOVA test

Model	Sum of Squares	df	Mean Square	F	Sig.
Pretest Regression	34.460	4	8.615	3.739	.012 ^b

Post-test Regression	70.897	4	17.724	6.819	.000 ^b
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Partially, the results of the pretest regression coefficients for all variables had no significant effect on intentions ($sig > 0.05$). On the other hand, the results of the post-test regression coefficients for PBC and knowledge variables had a significant effect on intention ($sig. < 0.05$). Knowledge had a significant value of < 0.05 , PBC had a significant value of < 0.05 (Table 4) and coefficient regression (R) pretest and post-test training (Table 5).

Table 4
The relation of knowledge, attitude, norm, and PBC toward the intention

Model	Pretest			Post-test		
	Coefficients regression	t hit.	Sig.	Coefficients regression	t hit.	Sig.
(Constant)	2.741	0.972	0.338	-0.942	-0.391	0.698
Knowledge (KN)	0.112	0.998	0.325	0.335	3.217	0.003
Attitude (AT)	0.127	0.991	0.329	-0.098	-0.486	0.630
Subjective norm (SN)	0.330	1.978	0.056	0.268	1.818	0.078
PBC	0.104	0.761	0.452	0.592	2.806	0.008

Table 5
Coefficient regression (R) pretest and post-test training

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Pretest	.547 ^a	0.299	0.219	1.518
Post-test	.662 ^a	0.438	0.374	1.612

This research carried 15 question indicator items to measure the variables of knowledge, attitudes, and sustainability practices of clerics. By calculating the total score agree (A) and strongly agree (SA), the category of KAP can be calculated according to summarizing the number of score criteria (Sugiono 2010): the highest score for each measurement item (scale) x number of question indicators x number of respondents, then obtained $5 \times 15 \times 40 = 3000$.

The total score of data collection results for the pretest was 2306, while the post-test was: 2409. Thus, the criteria of KAP, according to 40 clerics, ranged from 77 - 80%. This continuum can be determined into the pretest = 2306 and post-test = 2409. This result belongs to the reasonably good intervals category (Fig. 5).

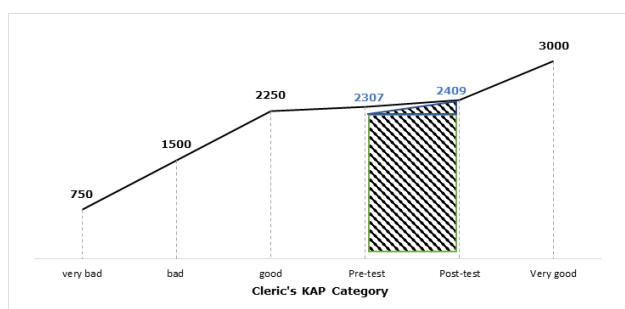


Figure 5. KAP category of clerics' intention to preach

The analysis results were compared based on the positive response by looking at the increase in the total percentage of agree and strongly agree on answers, from the pretest to the post-test. The KAP value of the cleric was quite good. The results can continue to be improved, and they can assist the community in disseminating fatwas for the sustainability of wildlife protection in conservation areas.

The Dualism of Law and Subjective Norm

Indonesia adopts a legal dualism that it obeys by religion and the state (Shodiq, 2014). Preachers were also asked about "compliance with a fatwa (Sharia) and state laws. The question was, "which rule first is obeyed by the preachers in everyday life? Or Are religious laws similar to fatwas or government laws?". The preachers' answers were 27.5% (pretest) and increased to 30% after training, and government regulations increased to 5%. However, the trainee who obeyed both was still above 60%, and the trainee who answered neutral (did not know) only 2.5%.

The result of this study showed that clerics already knew the fatwa. The increase can occur because the cleric's understanding of the MUI fatwa No. 4/2014 continues to be increased. It was an appropriate example of animal conservation which was the responsibility of humans as a steward on earth (Fig. 6). When we asked who is the most respected person or role model in their daily life, the answer was the religious leaders (Fig. 7). This is an indication of the importance of subjective norm. This norm could determine the preacher's action to implement the da'wah about the fatwa.

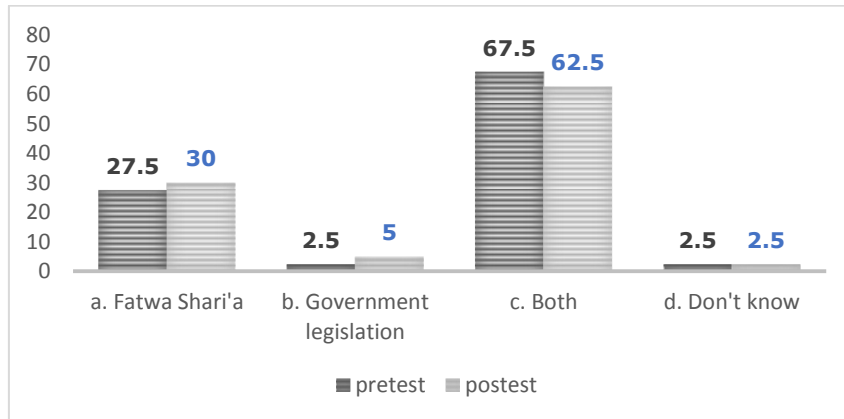


Figure 6. The cleric's reaction to the perception of "which rule is obeyed by the preacher in everyday life first. Is religious law like a fatwa or a government law?"

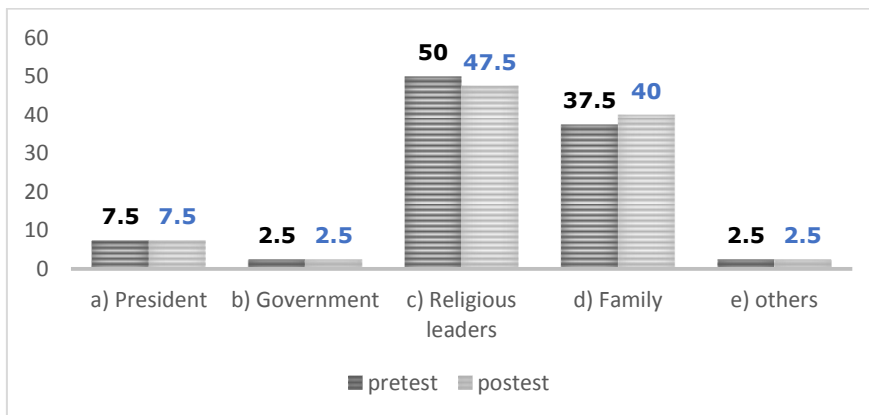


Figure 7. The cleric's attitude toward subjective norms "based on your opinion, who will be more influential in your daily life practice?"

Furthermore, the preacher was asked about subjective norms such as, based on the preacher's opinion, who is more influential in the living life of the preacher. The results of those questions were ulama (48.5%), family (38.75%), president (7.5%), government (2.5%), and others (2.5%) (Fig. 7). The pretest result of the response of the preacher knowledge about the previous fatwa information was 52.5% and increased to 100%. They obtained from other clerics (40%), TV (5%), newspapers (5%), social media (12.5%), and training (37.5%).

Table 6
The relation between fatwa understanding and conservation intention

Model	Mean	Std. Deviation	Sig. (2-tailed)
Pretest	17.58	2.99	0.04
Post-test	18.70	1.22	0.03

The pretest result of the total correlation between understanding fatwa and conservation intention was significant at $0.04 < 0.05$. The post-test consequence of the absolute correlation between understanding fatwa and conservation intention was significant at $0.03 < 0.05$. It means that respondents can understand fatwas as a component that strengthens intent in wildlife conservation (Table 6).

The preachers gave the response to the questions about the effectiveness of the fatwa. The answer was varied. The result of very effective 17.5%, before the training and increased to 62.5% after training. In comparison, the responses that decreased after being introduced were 35-10% ineffective, 20-10% less effective, and 27.5-17.5% effective (Table 7).

Table 7
Effectivity of fatwa dissemination according to clerics

	Pretest	Post-test
Very effective	17.5	62.5
Effective	27.5	17.5
Less effective	20	10
Not effective	35	10

This study intended to measure collective knowledge, attitudes, norms, and perceived behavioural control (PBC) that drive conservation intentions. Based on data comparison, it can be seen whether there is a difference. The main objective was to determine whether the training material met the target and whether it could increase the capacity of the clerics to implement fatwas in the community. Furthermore, the clerics were asked to make an action plan for monitoring their Intention to act like preaching and actively involved in conservation actions.

Based on the regression coefficient value, the pretest form of the approach pattern through "norms" (0.330) can increase the Intention to participate in conservation. Thus, the Intention to participate in preservation before training has been influenced by norms (Islam) than attitudes, knowledge, and behaviour. Meanwhile, after training, the approach changed the pattern of the process through "PBC" (perceived behavioural control) (0.592), followed by knowledge (0.335) and norms (0.268). The multiple linear regression equation is: $\text{Intention} = 0.592 \text{ PBC} + 0.335 \text{ KN} + 0.268 \text{ SN} - 0.098 \text{ AT}$.

The relationship between attitudes, norms, behaviour, and knowledge to participate in conservation showed that the "intention" of the preacher before the training was closely related to the norms that occurred in the community ($R = 0.547$). With the support of the four variables, it can contribute 21%. After participating in the training, there was an increase in the value of $R = 0.662$, and the four variables could contribute to wildlife conservation actions by 37.4% (Table 5). It can conclude that the intervention of conservation clerics in SMRB must prioritize capacity building with 1) PBC, 2) knowledge, 3) norms, and 4) attitudes for the sustainability of wildlife conservation in SMRB.

The effectiveness of fatwa was also questioned to influence their community. Before the training, the very effective answer was only 17.5%; however, it increased to 62.5% after training. The trend for the total score of data collection results for the pretest was 2306, and the post-test was: 2409. The absolute indication of the KAP value of the 40 clerics ranged from 77 - 80%. This category has statistically suitable intervals. It indicates that clerics have the potential in action to implement and disseminate the fatwa.

The training provided preachers with an understanding of the MUI fatwa on the conservation of endangered animals according to Islamic religion and general knowledge about public laws. It is related to protected animals, as well as programs prepared for sustainability programs. From these findings, preachers can be empowered as the main actors to pave the way for the public to understand animal conservation through a fatwa approach. Clerics can play a role in teaching knowledge to the community with religious teaching. Clerics are local people in the village who understand the language of their community. This action needs to be accompanied and facilitated. In addition, they work as volunteers, so they need intensive assistance.

Conclusions

Fatwa training for clerics shows good results in increasing knowledge, attitude, and practicality (KAP) values. Increasing the value of KAP is to implement fatwas in society. PBC factors

and subjective norms drive the preachers' intention to preach animal and forest conservation. Therefore, adequate facilities are needed, such as supporting residents who tend to solve their problems. Their participation is beneficial for researchers, but they need facilities. These facilities can be providing sources and reading materials, such as sermon books or effective dissemination methods for da'wah. The training period may be too short, while knowledge about animal conservation for them is still new for them. Ulama needs time to increase their understanding of attitude change and behaviour change in protection.

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