Management aspects of indigenous lands in environmental conservation

H Thamrin
Department Islamic Economic, Post Graduate Programme, State Islamic University of Sultan Syarif Kasim Riau JL HR Subrantas 17, Pekanbaru, Indonesia

husni2017husni@gmail.com

Abstract. This study is intended to analyze the management aspects of indigenous lands in environmental conservation. This research applies qualitative grounded research methods from the sociology-anthropology-ecology—research shop in Riau Province. The results of the study found that many indigenous peoples had lost their indigenous lands and local wisdom. Therefore, to maintain the sustainability of indigenous land conservation, it is necessary to carry out eco-culture management by considering the following points: First, the right to self-determination regarding the cultural identity one has. The second is territorial rights and indigenous land. The third is collective human rights. Fourth is cultural rights. Fifth is the right to adhere to their own religious and moral belief system and values. Sixth is the right not to be discriminated. Seventh is the right to participate fully in the political process. Eighth is the right to obtain compensation for any activities that have a detrimental impact on the environment and social, cultural, spiritual and moral values. This eco-cultural management perspective needs to be implemented in the government's socio-political policies, people's economic policies and ecological sustainability policies.

1. Introduction
The management of indigenous lands in Indonesia is currently experiencing erosion or criticality, some of which are degraded due to several factors. One of these factors is the land ownership policy which adopts colonialism policies so that the government does not recognize many indigenous lands. In fact, before the colonial era, indigenous land and indigenous law in the archipelago were included in the ownership of indigenous land in Malay Land in Riau Province. Likewise, the existence of indigenous peoples has been marginalized. Indigenous peoples are distinguished based on kinship (genealogical) and territory (territorial). Based on the perspective of its form, indigenous peoples who stand alone become part of a higher indigenous law and consist of several lower indigenous law communities and an association of several equal indigenous law communities. Furthermore, it can be said that each of these forms of indigenous law communities can be dubbed as indigenous peoples who live, are stratified, and in series”[1]. The existence of indigenous peoples has been going on for a long time in Indonesia. However, its current existence has long been eliminated and degraded. The non-recognition of the existence of this indigenous land has caused much harm to indigenous communities and the sustainability of the environment. In the regulation of indigenous land, local wisdom is regulated regarding preserving the environment and its contents.
Land management today does not pay attention to elements of local wisdom but tends to be more concerned with economic-capitalistic profits that exploit nature and its contents and resources. It is what causes the degradation of local communities and gives birth to marginalization, where is what is called the Anthropocene perspective of environmental tricks. It is dominated by anthropocentric-capitalistic economic activities and modern technology [2]. Nature, which is understood as a sacred place by the Malay indigenous people and holds a million values of local wisdom that has long been rooted in people's lives, can be explained by using reason to evoke an attitude of admiration full of respect. The sacredness and mystery of nature have been eliminated in the anthropocentric-capitalistic paradigm and modern technology. In the positivistic-capitalistic anthropocentric paradigm, nature is understood as merely a profane fact without any sacred-magical-religious vibrations and no moral values and content. Nature is reduced as objects and facts that can be sorted out, analyzed and explained scientifically-rationally.

The ecological crisis is also a phenomenon caused by the mechanistic-reductionistic-dualistic perspective based on Cartesian science. The anthropocentric perspective is corrected by the ethics of bio-centrism and eco-centrism, especially Deep Ecology, to review nature as an ethical community [3]. This anthropocentric-capitalism perspective has destroyed much of the Malays' environmental, economic, cultural, political, social, infrastructure, and technological lives. However, some of the Malay local wisdom in preserving the environment, among others, still survive amid the currents of shifting by the insistence of an anthropocentric perspective. Some are experiencing a crisis due to the pressure of the influence of modernization. Meanwhile, others have been swept away by modernization and an anthropocentric perspective. The concept of local wisdom and ulayat land of the Riau Malays has been practised by the Malay indigenous peoples or traditional communities in other places. The perspective of humans, indigenous lands and the environment as an integral part of a harmonious relationship between humans and nature, as well as behaviour that is full of responsibility, full of respect and care for the continuity of all life in the universe, has become the perspective and behaviour of various Malay communities. In this case, the perspective of the Malay community has a harmonious relationship between humans and the environment, which is then called the eco-culture perspective [4].

Summarizing the explanation above, an accurate solution is needed to answer the challenges of the times, especially related to preserving the environment and function of indigenous lands that are increasingly being degraded and marginalizing human life due to an eco-centric perspective.

2. Methodology
This study used a qualitative grounded research method. The research location is in Riau Regency, Indragiri Hilir Regency, Siak Regency, Dumai City, Pekanbaru City.

Figure 1. Map of the research site.
2.1. Data collection

Techniques This research was conducted through in-depth interviews with informants as follows: The research informants included: traditional figures = 17. Company leaders = 5 academics = 11, environmental Non Governance Organization = 12, Friends of the Earth Indonesia = 7, Ministry of Environment = 13, Environmental Agency = 15, Religious Figures = 25, Ordinary People = 35, community leaders = 17 Data analysis activities started from classification, categorization, interpretation, and discussion. In addition to conducting in-depth interviews, data was also collected through observation and data on Indigenous Lands' location. extinct, cultural rights and territories and indigenous land rights losses, the right to self-determination and cultural identity of Indigenous Lands activities and facilities, right to profess a belief system and values and socio-politics, as well as local culture losses.

Data processing or descriptive analysis contains the meaning of an attempt to simplify and at the same time explain part of the entire data through classification and Indigenous Lands. Indigenous Lands categorization steps to compile a series of systematic and accurate descriptions in the Sociology-Anthropology Ecological approach. The process of classifying and categorizing data was carried out since they were in the field, along with the data collection process and continued in more detail and systematically after all data were collected. Classification and categorization of data are carried out in part but still maintain the position of Malay culture as a whole. In categorizing the data, there is an attempt at a qualitative interpretation that is carried out inductively based on the emic approach.

3. Results and discussion

3.1. Scrape anthropocentric value indigenous peoples

Vandana Shiva noted that modernization has led to traditional communities being uprooted from their cultural roots. Religiosity and spirituality of indigenous peoples who ranged in nature have been replaced by modernization as a new religion and spirituality [5]. No casualties were no longer in the form of offerings but in human form, individuals or groups that had to be sacrificed for the sake of modernization and the construction of a new religion. "Dams, mines, power plants, military bases all of this is a religious temple called the new development. What is sacrificed at the altar of religion are natural life and human life. Sacrament development consisted of destruction and desecration of sacred things more. When natural sacred has lost its strength and is seen merely as a resource for development, nature was destroyed without fear magical.

In the current of modernization, traditional knowledge is eroded and undermined by the dominance of the anthropocentric view. In addition to the modernization and anthropocentric domination of indigenous peoples, marginalized indigenous philosophy of value is very high, and there is also the invasion of the perspective and lifestyle of the anthropocentric and pragmatic people. Because everything is placed within the framework of human economic interests and a rational explanation-positivistic framework, local knowledge that does not meet both criteria were then crushed extinct anthropocentric.[6] The wisdom way of thinking and knowledge of indigenous people Malay are not recognized as knowledge even denounced as the occult-irrational. Thus, all the wisdom and practices of life and its values are so rich, particularly concerning nature, removed from modern society.

The dominance of positivistic philosophy and ethics derived from Aristotle and reinforced by the paradigm of anthropocentric ethical buried indigenous Malays. With a view of humans only as social beings and by limiting ethics as only applicable to the human community, the ethics of indigenous Malays have primarily been forgotten altogether by modern society. Man's relationship with nature in ecological communities like those of indigenous peoples is denied altogether. Ethics indigenous peoples Indigenous understood as applicable to all relations of life in nature were also removed from the minds and practices of indigenous peoples live. Because of the dominance of anthropocentric philosophy, which disappeared Malay heritage of indigenous peoples ethics of public discourse in today's society.

The loss of biodiversity due to modernization with "development" as the religion of modern society, devastation and extinction of biodiversity is so rich in traditional Malay society. The impact of trade-off
is the extinction of biodiversity. It is increasingly extinct and eroded Malay traditional wisdom with all its value because traditional knowledge is closely linked to biodiversity. Traditional knowledge may only be maintained if nature and all its wealth are still maintained when nature with all its richness is endangered, extinct throughout this traditional wisdom.

The loss of most of the indigenous land rights of indigenous peoples of Riau, including the right to live and survive by the identity and the uniqueness of their cultural traditions and the right to self-determination. During the invasion and domination of modern society because of the influence of anthropocentric Malay indigenous peoples of different cultural traditions and the loss of indigenous land rights. It happens either because of colonialism and imperialism, and modernization of the Western impact was eliminated and the extinction of indigenous peoples worldwide. What do they know life has no place in a modern legal and ethical framework. Along with the loss of traditional land rights of indigenous peoples of Riau, lost as local knowledge they so determined how indigenous Malay it. Instead, the loss of the land had it, then threatened the existence of indigenous Malays [7].

It is attributable to several factors: First, the ideology of developmentism did not include indigenous Malay, especially regarding indigenous land in environmental management policies and socio-cultural wealth preservation as an integral part of all development programs. Second, misperceptions are people who think that the indigenous people of Malay are a destroyer of the environment that must be removed or relocated to save the environment. Nevertheless, indigenous peoples are the guardians of the Malay environment of invasion and destruction by outside communities, immigrant communities. Third, the nature only in terms of economic value, so that the release of the entire ecological value, the local political, social, cultural, spiritual and moral associated with indigenous land and the lives of indigenous peoples in the surrounding of Riau, Fourth, modernization and progress of civilization seen and measured primarily by the quality of the physical-economic-capitalistic. indigenous land and wealth and cultural values, social, spiritual, and moral attached to and owned by indigenous people considered to have no economic value to the modernization and advancement of civilization [8].

3.2. Eco-culture: A management aspects of indigenous lands troubleshooting ecologies
In the context of culture, especially Deep Ecology, support for leaving the anthropocentric perspective. When the life of a holistic perspective invites to abandon an anthropocentric perspective, real human beings are invited to return to local wisdom, the wisdom of the old indigenous Malays.

On that basis, we need to review the wisdom or knowledge of indigenous peoples in various regions of the human, natural, and man's relationship with nature. The review will focus on three things. First, how indigenous Malay peoples about themselves, nature and the relationship between humans and nature. Second, the peculiarities of the traditional knowledge of indigenous peoples of Malay as well as determine the lifestyle and behaviour of the indigenous nature. Thirdly, the rights of indigenous Malays need to be protected because protecting their rights, not only the existence of indigenous people is protected, but also their ethics and nature that were targeted.

Occurred desecration of nature, making nature no longer attractive to be respected, worshipped, and maintained in amazement. Thus, men had seen him so excellent and superior in dealing with nature that does not mean anything. Therefore, respect, caring behaviour, love, and harmony or rapport with nature are irrelevant and do not have a place anymore. "Desecration (nature) takes place through a change of meaning (space). Space is sacred, the centre of all meaning and life, the source of ecological survival, transformed into another place (site), the location because of anthropocentric. Whereas because of the Malays human relations -Natural-God is a sacred religious, metaphysical relationship, many of abstinence forbs, and advice is essentially derived from the Koran can be seen in relation with nature in a letter al-Baqarah (2): 164

Legal regulations and policies just for the sake of capitalistic economic value have marginalized the existence of the Malays' indigenous land as an example of a case where the Land of the Malay comprehensive Malay 8881.59 km2 or 888 159 hectares. However, the land of indigenous people in Malay in the area Bangko are at the border of Lengadai-slaughter Hilir area of 500 hectares, in Bangko Pusako, an area of 200 hectares. Land indigenous in Kubu are in the Gulf of Nilap, an area of 200
hectares. Sei-sei Panji-panji, measuring 200 Ha and on the island of drying an area of 200 hectares. While in the Land. The existence of Indigenous Lands in Malay in the Sultanate of Siak (1772-1942) is in crisis at the moment of the situation [9]. The Efforts to eliminate the existence of indigenous land have already existed since the Dutch colonial era. It can be seen in policies at the exit by the GOI Colonial and laws issued during the reign of Indonesia such as (1) Agrarische Wet stablat 1870 No. 55; (2) Contract Dutch politics in 1885; (3) Besluit 1915 (4) Act No. 13 of 1948 and Act 1950; (5) Basic Agrarian Law No. 1960; and (6) of Law No. 5 of 1979. The regulation is issued this law has been marginalized the existence of indigenous land

Thus, all the traditional knowledge of high economic value is retained and transformed into an anthropocentric view, closing the traces of its origin entirely on local wisdom. The most tangible evidence is the botanical knowledge of indigenous peoples, and traditional healing Malay foreclosed by little, leaving a trail of traditional, as is the original discovery of the modern scientific community. [10].

To save the Malay Malay indigenous land should be returned to the ethical values of the Malay community. The rights of indigenous Malays should be recognized and guaranteed by the government. There must be a political commitment at the global and national level to protect the indigenous land rights of indigenous peoples and all the wisdom of traditional Malay. Through eco-culture paradigm approach is to save the existence of indigenous land and all the wealth and traditional knowledge, but also to save the ecological crisis is mainly caused by faulty worldview and behavioural paradigm of anthropocentric society.

In the case of indigenous land in Riau, for example, there has been no significant political steps to protect the rights of indigenous peoples' indigenous land legally. Indigenous lands and indigenous peoples are essential to protect the cultural identity and a symbol of Riau. In other words, the translation of political and moral commitment at the global level to the national level is still not satisfactory. As stated by Darrell Addison Posey, "Many countries do not even recognize the fundamental rights of the indigenous tribes to live, let alone a guarantee for their right to self-determination, the right to belong to indigenous land, or the right to master traditional of power resources [11].

To protect the existence of indigenous peoples and their lands and all the wealth of their cultural traditions, including traditional wisdom and in order to protect biodiversity, few indigenous rights following should be recognized, guaranteed and protected by management aspects of indigenous lands in environmental conservation eco-culture approach as follow:

First, the right to self-determination and cultural identity of Riau. Moral and legal rights are attached to the existence of indigenous people Malay as civilized human beings. The main target of this right is that indigenous peoples have the legal and moral position equivalent to other civilizations community groups to be heard and be involved in all the political processes that determine their fate. Indigenous peoples in Malay should not be ignored, and their fate should not be determined unilaterally by outsiders.

Second, territories and indigenous land rights. It is essential because indigenous land is directly linked to their existence. Indigenous land can not be separated from its existence and all its cultural traditions. Therefore, seizing territories and their traditional lands, in the name of anything, is a denial and annihilation of the existence of indigenous people. Thus, the right to territory and land is the most fundamental right for indigenous peoples.

The Declaration of Rights of the tribes of Native of the United Nations, Section VI, acknowledged that "tribes indigenous have the right to maintain and strengthen the relationship spiritual and material typical to traditional lands, territories, water, and sea and the resources at their disposal, inhabit, or use for generations, and is responsible for the future generations in this matter. " Similarly, the "tribes native has the right to own, develop, control and use the lands and territories, including the entire environment of earth, air, water, ocean, sea ice, flora and fauna, sources and other resources that they have, live or use for generations. It includes the right to full recognition of the laws, traditions, customs, territorial system of land and their institutions for the development and management of resources, and the right to effective measures the state to prevent the interference of any kind, deprivation or violation of their rights[12].

Thirdly, collective rights. It is a reaffirmation that the rights agreed there should be a formal legal law for indigenous peoples Riau. However, in contrast to the regime under the United Nations
human rights that tend individualistically, indigenous peoples demand that these rights are guaranteed to every human being and for groups of people, especially indigenous groups in Riau. So, in terms of the right to freedom, indigenous peoples Malay emphasize guarantees for the right to freedom to be themselves with all the unique cultural identity in a cultural group.

Fourth, cultural rights. Culture for indigenous peoples Malay include everything, including knowledge and traditional wisdom, wooded, resinous, berotan, fishing, give, farming, gardening, hunting, ensnaring, dancing, singing, language, sacred places, fairy tales, innovations and practices of life in traditional crafts. It is a wealth of invaluable, not just physically but also spiritual and moral wealth. Therefore, Malay indigenous people demand that their rights to maintain and preserve their culture even developed must be recognized and guaranteed. However, because it is such a close relationship between indigenous culture and nature, preserving it also means preserving the natural world around them. The whole culture is to be taken seriously in all development policies that impact the preservation of indigenous culture and ecology.

Fifth, Malay indigenous peoples have the right to profess a belief system and values of their religion and morals, which outsiders should not violate. They should not be forced to leave the religious practices they have hereditary. The freedom to live their religion must be guaranteed. Similarly, sacred places and objects of their worship, including animals and plants considered sacred, must be protected and kept their integrity. Guaranteeing this right will have a very positive contribution to the preservation of the environment.

Sixth, the right not to be discriminated against (the right of non-discrimination). It is a consequence of the recognition of human rights, with this want to say that the indigenous people of Malay's moral and legal position are the same and equal with the community and other human beings. Therefore, all forms of discrimination against them should be avoided. Countries need to develop a paradigm of eco-culture policy specifically for them, but this is a more specific policy within the framework of the protection of indigenous peoples from invasion and degradation of their cultural traditions, not in terms of treatment marginalizing demeaning them.

Seventh, their Malay community has the right to participate fully in the political process of mutual concern in all communities. It is essential within the framework of development that impacts the environment around them and the preservation of cultural traditions and their existence. The political approach that considers them merely an object that can be moved and sacrificed in every development is anthropocentric, highly unethical, and violates indigenous peoples’ rights.

Eighth, the right to obtain compensation for any activity adversely affects the environment and the values of social, cultural, spiritual and moral indigenous peoples. This compensation shall be regulated in positive law to enable indigenous peoples of Malay to be not harmed economically. The riches and values of ecological, cultural, social, spiritual, and moral have not become extinct just like that, especially by the invasion of outsiders.

3.3. Alignments need the government to maintain the social-economic community
For the people of indigenous law, government recognition of indigenous land rights, including indigenous forests, is a substance essential to maintain the indigenous law system they run. Natural resources are a source of inspiration to increase their capacity for social and economic development with due regard to the wisdom of ecology has evolved during the life of indigenous peoples marginalization of indigenous happened throughout the history of the regime of the Indonesian government to be reorganized with the approach of eco-culture in restoring rights indigenous law communities in the management of forest resources.

The government, as the mandate of the forest management as stipulated in Law No. 41 of 1999 on Forestry, to put off scepticism about the ability of indigenous law community Malay in the management of their forest resources for the legal community Malay customs are groups of people who think comprehensively and holistic for the current generation and the future generation in the legal and institutional framework indigenous implementation. The government’s focus is ensuring that indigenous rights with the laws that govern are justly earned by indigenous people.
Indigenous Land Rights in contrast to proprietary rights of the individuals obtained by open land or forest. Property rights to land may also be obtained from the land-use rights on social unity (indigenous law communities) where the right to become permanent and hereditary. Absolute property rights are not recognized in indigenous law [13]. Similarly, according to Ter Haar in the right to beschikken (an absolute master), the meaning of transfer can not be found in Indonesia's community of ethnic groups. Rule "seignorial area" (beschikkings gebeid) non-transferable fixed first of all apply, although there are some exceptions, such as war and pressure the central government [14]. Conditions that there are no absolute property rights in the Law of 1960 are referred to as soil's social function.

The government's commitment to encouraging community-based forest management (CBFM) in state forest areas is still weak. CBFM development is still inferior to the development of industrial timber estates (HTI). For example, until 2014, licensing Plantation Forest (HTR) and Community Forest (HKM) has reached about 165 thousand hectares and 44 thousand ha, respectively. At the same time, the total area of plantations increased sharply from about 30 thousand ha in 1990 to more than 10 million ha in 2011. As one of the schemes in the Community-Based Forest Management, indigenous forests should be seen in three essential aspects, namely social, economic, and ecological and the perspective of sustainable development capable of bridging the dynamics of the problem in a comprehensive and holistic. To achieve this, government policies that can be taken are as follows:

First, political and social policies, mainly through amendment of Act No. 41 of 1999 on Forestry to accommodate the interests of the essentials of indigenous people and generally encourage legislation regulating the indigenous law community itself in a broad sense. The government's political commitment (political will) must be realized by establishing norms, standards, procedures, and criteria that can interpret indigenous law communities as part of the national legal system.

Second, the economic policy of the people, by making the indigenous law community a significant driver of the region's economy and expanding their access to financial institutions that exist with legal systems based service that they profess. Economic institutions of indigenous peoples Malay and / or delegate tasks based services indigenous law system is in one of the national economic systems.

Third, ecological policy implementation through the optimization of Plantation Forest (HTR), Community Forest (HKM) and Village Forest (HD) within the framework of indigenous law system Malay and guarantee indigenous governance on lands outside the forest area [15]. The most important of these policies is to give communities control of Malay indigenous law in determining the spatial-based micro-ecological to achieve food self-sufficiency, preservation of resources, and capacity building. To achieve these objectives, the territories of indigenous law Malay that Management Aspects of Indigenous Lands foundation supported by indigenous law community Riau should be formed Indigenous Forest Conservation Institute as a unit-based management Malay indigenous law system based on eco-culture.

4. Conclusion

The management aspects of indigenous lands crisis caused by the ecological indigenous anthropocentric viewpoint that is different from the way the eco-culture saw indigenous community as a community of socio-economic, ecological, the social community are not only human as understood anthropocentric perspective. Because eco-culture of indigenous peoples is an integral part of the Management Aspects of Indigenous Lands community ecological, natural, and metaphysical-religious communities. Indigenous Malays develop into themselves, either individually or as a group, in the bond and relationship with the whole universe, with all beings in the universe, and integrate with substances that are metaphysical-religious in the socio-economic-environmental preservation.

To develop their Management Aspects of Indigenous Lands environment of indigenous peoples of Malay should be able to amend viewpoint anthropocentric -capitalistic to the view of the Eco-culture with due regard to the rights of indigenous peoples, either individually or in groups, which is the minimum standard for the survival of the Management Aspects of Indigenous Lands environment as well as respect for the dignity of the people indigenous.
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