

VIRTUE ANALYSIS OF SOCIAL FORESTRY IN THE PUBLIC SPACE THROUGH THE MAQASHIDI APPROACH

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Received: 26 th December 2021	Reviewed: January-July 2022	Published: 22 th August 2022
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ABSTRACT

The granting of forest use rights by the central government to private and state companies, at a later stage creates inequality for residents around the forest. Those who incidentally are the recipients of the earliest ecological damage do not get many opportunities to participate in reaping the resources around them. No wonder, if the economic condition of the surrounding population is still below the poverty line. The Ministry of Environment and Forestry (KLHK) established a program, social forestry. This is an effort to provide legal access to land management in the state forest area of 12.7 million hectares to the community. Based on this description, this article will reveal the extent to which social forestry programs have a positive impact on the environment, both human and natural. As an analytical tool, Abdul Mustaqim's maqashidi interpretation is projected to explore the maqashidiyah dimensions (maqashid al-Qur'an and maqashid shari'ah) of social forestry by referring to several verses that talk about the theme. For the conclusions, the social forestry program is able to represent the maqashid dimensions of the Qur'an on the freedom and responsibility values. In the maqashid shari'ah dimension, it's cooperative as an effort to protect the soul (hifdz al-Nafs and protect the environment (hifdz al-bi'ah).

Keywords: Virtue Analysis, Social Forestry, Maqashidi Interpretation

ABSTRAK

Pemberian hak pemanfaatan hutan oleh pemerintah pusat kepada perusahaan swasta dan negara, pada tahap selanjutnya memunculkan ketimpangan bagi penduduk sekitar hutan. Mereka yang notabene adalah penerima dampak paling awal dari kerusakan ekologi justru tidak mendapat banyak kesempatan untuk ikut andil menikmati sumber daya di sekelilingnya. Tak heran, jika kondisi perekonomian penduduk sekitar masih stag di bawah garis kemiskinan. Kementerian Lingkungan Hidup dan Kehutanan (KLHK) Republik Indonesia kemudian menetapkan satu program, perhutanan sosial (social forestry). Merupakan upaya pemberian akses legal pengelolaan lahan kawasan hutan negara seluas 12,7 juta hektar kepada masyarakat. Berangkat dari hal tersebut, artikel ini hendak mengungkap sejauh mana program perhutanan sosial berdampak positif terhadap lingkungan hidup, baik manusia ataupun alam. Sebagai pisau analisis, tafsir maqashidi Abdul Mustaqim diproyeksikan untuk menggali dimensi maqashidiyah (maqashid al-Qur'an dan maqashid syari'ah) perhutanan sosial dengan merujuk pada beberapa ayat yang berbicara tema terkait. Adapun kesimpulan yang dihasilkan, program perhutanan sosial mampu mewakili dimensi maqashid al-Qur'an pada nilai kebebasan dan tanggung jawab. Pada dimensi maqashid syari'ah, ia cukup kooperatif sebagai upaya hifdz al-nafs (menjaga jiwa) dan hifdz al-bi'ah (menjaga lingkungan).

Kata kunci: Analisa Virtue, Perhutanan Sosial, Tafsir Maqashidi

INTRODUCTION

The Ministry of Environment and Forestry (2018) noted that there are 26,000 villages around the forest, with 37.2 million inhabitants, of which 10.2 are included in the “poor” village category. It can be seen that there is a serious imbalance faced by nature and humans (read: local residents) due to exploitation patterns that tend to be directed at big companies (Forclime, 2018), so that the surrounding community does not get many rights; even can only witness how the 159 million hectares of land in front of them were brutally exploited by industry and forced to enjoy at least 2,175 ecological disasters as a result of these activities (Walhi, 2018). The high rate of deforestation and the low economy, then prompted the government to give recognition to community rights through community-based forest governance, or what was later called the “social forestry” program. A program that is expected to be able to improve the welfare of the surrounding community, as well as an effort to maintain forest sustainability (Forclime, 2018).

The social forestry program has become a discourse that is widely discussed by environmental scholars, as did Sulistya Ekawati, et al. through his book, *Bersama Membangun Perbutanan Sosial*, in which he provides a description of each scheme of “processed social forestry in order to realize the objectives of forest management” (Ekawati, 2020). Or even Forclime who wrote his support for social forestry (Forclime, 2018). Likewise with the Ministry of Environment and Forestry of the Republic of Indonesia, as the initiator of the program which is so aggressive in conveying the positive

dimensions (benefits) of the program he initiated through the official website or in seminars. The material presented (read: loaded) tends to be based on purely socio-ecological aspects.

In order to meet the trend of the study of the integration-interconnection of Islam and science, responding to these problems in a Qur’anic manner is important to do. Radhie Munadi and Kaslam conducted research on ‘Forest Management Ethics in the Perspective of the Qur’an’. Through the thematic method, they collect related verses to reach a conclusion that humans as caliph fil ardh have the responsibility to manage forests. M. Agus Muhtadi Bilhaq did the same thing through his research, *‘Perihal Deforestasi di Indonesia dalam Tinjauan Al-Qur’an dan Hadist*, as well as M. Nafisah through her thesis entitled *‘Al-Quran dan Konservasi Lingkungan*. Saryono spoke further on *‘Pengelolaan Hutan, Tanah, dan Air dalam Perspektif Al-Qur’an* (Management of Forest, Land and Water in the Perspective of the Qur’an).’ Based on some of these studies. Overhere, the Qur’anic view on the concept of social forestry will be presented through the maqashidi interpretation approach initiated by Abdul Mustaqim. Regarding ecology, Abdul Mustaqim built a thesis that, “whoever has the right faith, then the right way of interacting with nature (Mustaqim, 2021a), and destroying the earth is the same as signing a contract for the destruction of human existence itself.” (Mustaqim, 2021b). Based on this, it is interesting to investigate further how reliable the maqashidi interpretation is in analyzing the virtue of social forestry programs. The core surgery includes; social forestry discourse, general concepts of

maqashidi interpretation, maqashidi interpretation of Abdul Mustaqim's perspective, verses on social forestry, and the most important thing is how the results of virtue analysis are.

RESEARCH METHOD

Such research applies a qualitative paradigm model, in which the author positions himself as a key instrument in conducting the analysis virtue to the phenomenon of social forestry. Library research (type of library research) is the part that leads to the study of the related literature. As for the data that was later successfully verified as a source, among others, the book "*Bersama Membangun Perbutanan Sosial*" written by Sulistya Ekawati, et al. and "*Argumen Keniscayaan Tafsir Maqashidi sebagai Basis Moderasi Islam*" written by Abdul Mustaqim, in the inauguration of a professor in the field of 'Ulumul Qur'an. In addition to the book of commentaries which includes: *al-Azhar* by Buya Hamka, *al-Mishbah* by Quraish Shihab, *al-Munir* by Wahbah Zuhayli, *al-Qur'an al-'Adhim* by ibn Kathir, *Fi Dzīlālil Qur'an* by Sayyid Qutb, as well as a printed interpretation of the Ministry of Religion of the Republic of Indonesia. And as an analytical tool, this research uses a maqashid approach formulated by Abdul Mustaqim through a combination of maqashid al-Qur'an and maqashid shari'ah.

RESULTS AND DISCUSSION

Social Forestry Discourse

By definition, social forestry is understood as the policies, knowledge, initiatives, and processes that lead to an increase in the role of local communities in regulating and managing forest resources. The term social

forestry has been used by India first as social forestry, as a program to empower communities around forests in India (Ekawati, 2020). In Indonesia, social forestry is associated as the main program of the Ministry of Environment and Forestry (KLHK) of the Republic of Indonesia in order to provide legal access to 12.7 million hectares of state forest land (Informatics, nd), based on three principles; conservation, rights, and livelihoods (Ekawati, 2020).

Historically its birth was motivated by several things: first, national political demands and encouragement for the rights of the people around forest areas. Second, social conflicts (agrarian-based) in rural/indigenous communities around the forest continue to increase and expand, so a comprehensive solution is needed. Third, criticism of the dominant paradigm of forestry management which has the character of scientific forestry and still ignores the provision of social space for the surrounding community. Fourth, efforts to improve the socio-economic welfare of forest communities, which are very significant in each region (Rakhman, 2019).

Social forestry is placed as a sustainable forest management system in State Forest Areas or Private Forests/Customary Forests implemented by local communities—Farmers Groups, Cooperatives, Village Forest Management Institutions (LPDH)/Customary Institutions, Customary Law Communities (MHA), Farmers Group Associations (Gapoktan), and Forest Village Community Institutions (LMDH)—as the main actors (Forestry, nd-a). The forms of management include six forms, including;

Forms of Social Forestry	Information
Village Forest	Forests under village authority managed for the benefit of village communities.
Community Forest	State-owned forests managed by community institutions or cooperatives through a licensing process.
Indigenous Forest	Forest areas which are hereditary managed by indigenous peoples with their respective rules.
Community Forest Plantation	Individually or cooperatively managed forests
Partnership Pattern	Synergy between industrial companies and local communities.
Conservation Partnership	Governance held by the government and local communities for programs such as Grand Forest Parks, National Parks, and Nature Tourism Parks.

Based on Permen LHK number 83 of 2016, the social forestry program is specifically oriented to the granting of permits, guidelines for management rights, partnerships, and customary forests in the field of social forestry. It also helps to find solutions to problems of tenure and justice for the people who live in forest areas. The basic principles include; justice, participatory, legal capacity, sustainability and accountability (Banten, nd), a detailed description of which was provided in a national workshop on social forestry in Ciampak in 2002 (Cifor, 2003).

Maqashidi's Tafsir: Epistemological Study

Etymologically, the interpretation of maqashidi is the arrangement of *shifat-maushuf*. The word 'tafsir' is the *isim masdar* form of *fas-sara-yufassiru-tafsiran* which is associated with explaining something, revealing a reasonable meaning, revealing a meaning that is still closed. While 'maqashid' is the plural form of maqshad which means, purpose or intent, straight path and moderation (Mustaqim, 2019). In relation to the science of interpretation, maqashid can be intended in two ways; *maqashid al-Qur'an* and *maqashid al-shari'ah*. *Maqashid al-Shari'ah*, as defined by 'Allal al-Fasy, is the ultimate goal to be achieved or the secret behind every stipulation in Shari'ah law. While maqashid al-Qur'an, Ridlwan Jamal and Nisywan Abduh define it as a secret, wisdom, and purpose to be realized—by the revelation of the Koran—for the benefit of and reject mafsadat (Rifqi & Thahir, 2019).

Two such concepts, at a later stage were constructed into new definitions to explain maqashidi interpretation. Ridwan Jamal writes, "tafsir maqashidi is a type of interpretation that discusses the meanings of lafaz al-Qur'an and the expansion of its lughow meaning, accompanied by an explanation of the wisdom and goals to be realized through the revelation of the Qur'an and Islamic laws being prescribed." In addition, Washfi Asyur is of the view that the maqashidi interpretation is one of the many types of interpretations that examine the disclosure of meaning and wisdom—both universal and partial—in addition to helping

contextualize it in the form of benefit (Rifqi & Thahir, 2019).

With its theological footing—Thaha: 2, al-Isra': 9, Hud: 88, al-Qiyamah: 36, al-Anbiya': 10, al-Maidah: 6, al-Baqarah: 185—Tafsir maqashidi means for (Mustaqim, 2021a):

1. Shows the intent and purpose behind religious texts (read: Al-Qur'an and hadith); that behind the commands and prohibitions as well as the permissibility of the Shari'a there must be a purpose.
2. Explaining the rationality dimension of religious texts and Islamic teachings (*ma'quliyat al-nushush al-diniyyah wa ta'alimiha*).
3. Complementing the existing interpretation methods does not reflect the maqashidiyah dimension.
4. Epistemological bridge between the text of the Qur'an and reality.

Abdul Mustaqim, Indonesian Qur'anic Studies scientist who was born on December 4, 1972 in Purworejo, Central Java to KH. Moh. Bardan and Hj. Soewarti. The religious and educated family environment became the beginning of the formation of his personality who liked science. Mustaqim took formal education; MTs al-Islam Jono Purworejo, Madrasah Aliyah Krapyak, and higher education at the same place, Iain Sunan Kalijaga Yogyakarta. Each; S1 majoring in Tafsir Hadith (1996), S2 Religion and Philosophy (1999), S3 Islamic Studies (2007). In addition to formal education, Mustaqim studied a branch of religious knowledge specifically at the Krapyak Islamic Boarding School in 1988-1998. In the midst of his busy schedule of managing the

LSQ ar-Rohmah Islamic boarding school, he also teaches in several places—UIN Sunan Kalijaga Yogyakarta, IIQ an-Nur Bantul, Postgraduate UNSIQ Wonosobo, (Nabillah, 2021).

Abdul Mustaqim's construct of thought is built on his basic assumptions about the Qur'an and interpretation. The Qur'an is seen as God's response in the form of a communication act that requires context and purpose. Meanwhile, interpretation is a dialectic between living contexts, which is not only measured on paper (Nabillah, 2021). Departing from the two, Abdul Mustaqim then puts maqashidi interpretation as one approach in the interpretation of the Qur'an which emphasizes the effort to explore the dimensions of maqashidiyah, both fundamental (principal) or particular (branched), based on the theory of maqashid Al-Qur'an and maqashid shari'ah, which is intended to realize benefit and reject damage (Mustaqim, 2021a).

Through the idea of maqashidi interpretation, Mustaqim wanted to develop a maqasid which he called the movement of deregionalization; from the object of the problem in legal verses to a more global realm (covering the entire genre of verses) including; story, theological, proverbial, socio-political and so on. In addition, developing the study of interpretation by emphasizing the importance of considering the maqasid aspect in the process or product that gave birth to the philosophical principle of *al-'ibrah bi al-maqasid* with its main principle, *li tahqiq al-maslahah wa dar' al-mafsadah* (Nabillah, 2021). Abdul Mustaqim tries to apply maqashidi interpretation through

several methodological principles, as follows: (Mustaqim, 2019):

1. Understanding maqashid al-Qur'an

Covers the value of personal benefit (*ishlah al-fard*), social-local (*ishlah al-mujtama'*), and universal-global (*ishlah al-'alam*). At the very least, what is meant is to pay attention to the fundamental values of the Qur'an which include justice, humanity, equality, moderation, freedom and responsibility.

2. Understanding the principles of maqashid al-shariah

Realizing the benefits contained in ushul al-khamsah. Includes *hifdz ad-Din* (maintaining religion), *al-nafs* (soul), *al-aql* (reason), *al-nasl* (generation), *al-mal* (wealth). Plus of two points; *Hifdz al-Daulah* (defense of the state) and *Hifdz al-biah* (caring for the environment)

3. Develop the dimensions of maqashid min haits al-'adam (protective) and min haits al-Manifest (productive)

4. Collecting theme verses as an effort to determine maqashid (*kulliyah* and *juziyyah*)

5. Consider the context of the verse; internal-external, micro-macro, past (*qadim*)-present (*jadid*)

6. Understand the basic theory of *Ulum Al-Qur'an* and *Qawa'id Tafsir*.

7. The linguistic aspects and features of the Arabic language (balaghah, nahwu-sharaf, semantics, semiotics, pragmatics, or even hermeneutics) must be considered.

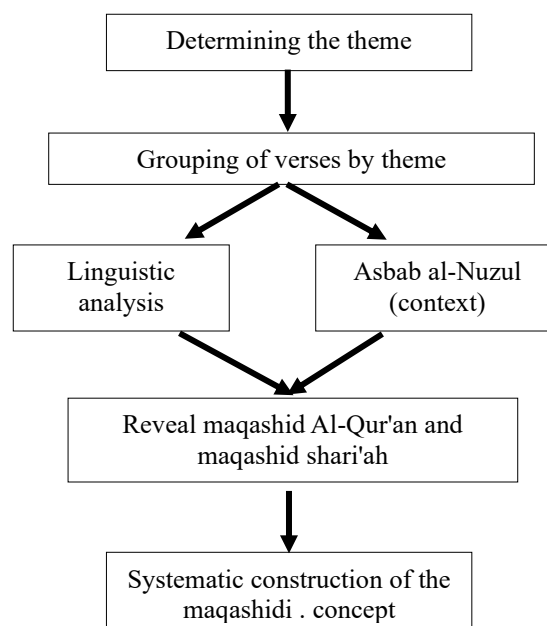
8. Distinguish between *wasilah* (means) and *ghayah* (goal), *ushul* (principal) and *furu'* (branches), *al-tsanabit* (taken for granted) and *al-mutaghayyirat*.

9. Interconnecting the results of interpretation with theories of social science-humanities and science, so that the conclusions reflect the integrative-interconnective paradigm.

10. Open to criticism.

The processes and procedures that must be followed before arriving at the maqashidi interpretation product (Mustaqim, 2021b):

1. Determine research themes and issues.
2. Collecting thematic verses and supporting hadith.
3. Using linguistic analysis—either semantic or semiotic—through dictionaries and or authoritative commentaries.
4. Asbabun nuzul (if any). For example, there is no, at least we must consider the internal-external context, micro-macro, past and present.
5. Reveal maqashid Al-Qur'an (fundamental values of the Qur'an) and maqashid shari'ah (*ushul al-khamsah*).
6. Building a systematic spiritual construction of a maqashidi concept.



Social Forestry Verses

The Qur'an does not explicitly mention the term that can be translated "social forestry". However, the Qur'an presents it in a form that represents the term, either explicitly or implicitly. In line with Muhammad Shomali's analysis, the Qur'an contains 750 verses related to nature. In fact, the fourteen suras in the Qur'an are given names that are commensurate with the names of certain animals and natural events, for example al-Baqarah (the cow), al-Nahl (bee), al-Fiil (elephant), al-Fajr (dawn), al-Qamar (moon), and so on (Shomali, 2008). Thus, the term social forestry can be summarized in the verses of the Koran related to the term social forestry *al-ard* (earth), *al-bi'ah* (environment), *al-islah* (environmental conservation).

1. Term *al-ard* found 463 times in the Qur'an, either independently or in combination with other terms. Meaning, term *al-ard* shows two meanings, namely planet earth that is ready to be inhabited by connoting land as a space for organisms or micro-organisms, space for human life and geological phenomena; and planet earth which is still in the process of being created with the events that surround it (Rodin, 2017). In the context of social forestry, the first meaning is more appropriate for the purposes of analytical studies, where the term *al-ard* scattered in the Qur'an, including:

- a. Al-Baqarah: 29 related to the creation of the earth for humans

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ
اَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He (Allah) who created all that is on the earth for you, then He went to the heavens, then He perfected them into seven heavens. And He is All-Knowing of all things.

- b. Al-A'raf: 24 related to the earth as a place of residence and human pleasure

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Allah said, "Come down! You will be hostile to each other. The earth is your abode and your pleasure until the appointed time."

- c. Al-Nahl:15 related to the earth's ecosystem

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ

And He planted mountains in the earth so that the earth would not shake with you, (and He created) rivers and roads so that you may be guided.

- d. al-Hajj: 5 related to the life cycle in the earth's ecosystem

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ

ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ
وَنُقَرِّئُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ
مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ
لِكَيْلَا لَمْ يَلِ الْأَرْضَ أَمَدًا لَنَا لَيْهَا الْمَاءُ
اهْتَرَتْ لِي بِهَيْجٍ

O people! If you doubt (the day of) the Resurrection, then verily We have created you from clay, then from a drop of semen, then from a clot of blood, then from a lump of flesh which is perfect and imperfect so that We may explain it to you; and We fixed in the wombs according to Our will until the appointed time, then We brought you out as babies, then (gradually) you came to adulthood, and some of you died and some of you died. who returns to a very old age (senile), so that he does not know anything that he already knows. And you see the earth is dry, then when We have sent down water (rain) on it, the earth lives and becomes fertile and grows various types of beautiful plant pairs.

- e. Al-Hijr: 19 related to the spreading of the earth with all its instruments, and so on

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

And We have made in it sources of life for your needs, and (We also

created) creatures for which you do not provide sustenance.

2. Term *al-bi'ah*, the result of the derivation of term *ba'a*, *yabi'u*, *bi'ah* which means again, occupying territory, living space and environment, quantitatively found in the Qur'an 18 times. However, for the context of the environment as a living space, it is found in the following letters:

- a. Surah al-A'raf: 74

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ
وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا
قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ
اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ

And remember when He made you caliphs after the people of 'Ad and placed you on earth. On the plains you build palaces and on the hills you chisel into houses. So remember the favor of Allah and do not do mischief on the earth.

- b. Al-'Ankabut: 58

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ
الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا نِعَمَ أَجْرٍ الْعَامِلِينَ

And those who believe and do good, verily, We will place them on high places (in Paradise), under which rivers flow, they will abide therein forever. That is the best reward for those who do good.

In addition, there are several verses that oblige humans to preserve the environment without holding any competition, as mentioned in al-Baqarah: 22 (Rodin, 2017).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلْهِنْدَادَا وَأَنْتُمْ تَعْلَمُونَ

(It is He who) made the earth a bed for you and the sky a roof, and it is He Who sends down water (rain) from the sky, then He produces with it (rain) fruit as sustenance for you. Therefore, do not set up rivals for Allah, even though you know.

3. Term *al-islah* in the context of social forestry is the antonym of the term *fasad* (damage) related to good deeds in the aspect of caring for and protecting the environment, as in al-Baqarah: 11, al-Syu'ara': 152.

a. Al-Baqarah: 11

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا
نَحْنُ مُصْلِحُونَ

And when it is said to them, "Do not do mischief on the earth!" They replied, "Indeed, we are the ones who make repairs."

b. Al-Shu'ara': 152.

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

Those who do mischief in the earth and do not make amends.

Virtue Analysis

The term virtue itself is a derivation of virture which means virtue or nobility which is then translated into English with the terms virtu and virtue which means moral virtue. Meanwhile, in Webster's New World College Dictionary, the term virtue is given the meaning of general moral excellence; right action and thinking; goodness or morality. In the view of several figures, the term virtue also has variant meanings, including according to Quentin Skinner, Machiavelli and Aristotle. Indirectly, Quentin Skinner interprets the term virtue with a set of superior values found in individuals and groups. As with Machiavelli, the meanings given are very diverse, not to call it inconsistent. There are at least five meanings that are described according to the reality and the context at hand. There are times when virtue is defined as leadership traits, noble traits, self-efficacy, masculinity (vir or virius), and moral flexibility (Maiwan, 209).

Aristotle, as a philosopher who focuses on anthropocentric thinking, tends to have works related to humans, especially with ethics. One of his teleological thoughts is the ethics of virtue, where etymologically virtue is a translation of the term virtue in English and the term vitus in Latin, also virtuous which is given the meaning of pious. The virtue in the building of Aristotle's thought is the main characteristic that arises from habit, good things that are done continuously. On the other hand, virtue is not obtained if good things are not done continuously, but are carried out temporally, even only at the moment of benefit (Bistara, 2020).

In the discourse of maqashidi interpretation, the term virtue focuses more on the meaning of goodness which in the realm of Islamic studies is called the value of *maslahah*. The creation of the earth is also inseparable from the value of *maslahah* which is arranged by God in such a way for the life of His living creatures, especially humans. In fact, the Qur'an has affirmed that the earth and its natural resources were created for human welfare. This can be seen in Al-Baqarah: 27

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ
إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ
عَلِيمٌ

It is He (Allah) who created all that is on the earth for you, then He went to the heavens, then He perfected them, into seven heavens. And He is All-Knowing of all things.

Quraish Shihab in Tafsir al-*Misbah* describes that Allah created all things (on earth) as a fulfillment of the needs, continuity and comfort of human life (Q. Shihab, 1999). In the interpretation of the Ministry of Religion, it is emphasized that Allah created the earth to be used by humans (RI, 2011). Wahbah Zuhaili also mentioned how it is the divine nature that prepares the earth for its benefit for humans, realizes its *maslahah* and leads to the fulfillment of body and soul needs (Az-Zuhaili, 2013).

This is in line with the concept of social forestry, where through equal and widest access to land, the community is required to be productive and wise in managing and taking advantage of the forest. By providing legal access as an effort to fulfill their daily needs, the

community will be helped economically. In the research of Mulyadin, Surati and Ariawan in 2016 showed that the Community Forest (HKm) program, one of the oldest schemes of social forestry, was able to provide income above the regional minimum wage (UMR) to members of one farmer group, while other farmer groups received timber plantations located in HKm areas in the form of long-term investments. In addition, Dewi's research (Ekawati, 2020).

Basically, the types of plants developed in the HKm program are different, adjusting to the biophysical conditions as well as the socio-economic typology of the community. In Lampung, for example, the planting system developed is a multi-strata canopy where this system has two functions, namely as a function of protecting the land and a financial function in the form of sustainable income for farmers. Here, it is seen how the spirit of *maqashid sharia* in *hifdz al-nafs* (keeping the soul) is an aspect that is also a major concern of social forestry. At this level, social forestry plays an active role in the anthropocentric aspect which is in tune with the maqashid paradigm, where human benefit (*hifdz al-nafs*) is the main point.

Buya Hamka, through Tafsir al-Azhar describes the base of this verse with a firm commentary, "Everything on earth is not for other people, but for you, for you only, O humans!". Buya Hamka then detailed that anything on earth, the contents and even the tools for its use were prepared for humans; flowing water, the open ocean, wood growing in the forest, stones in the river, sand on the beach, livestock, fish in the sea, even the riches that are contained in the bowels of the

earth, are only for humans. Not only that, God gave the tools in the form of reason, knowledge and experience (Hamka, 1989).

We can see what Hamka has detailed in the realization of social forest in the Working Cabinet period. The granting of a permit for a land area of 1,561,053 ha is estimated to have created job opportunities for around 1.4 million people, with activities that include tree planting, managing or utilizing forest products (medicinal plants, ornamental plants, honey, rattan and so on), conduct agroforestry (agricultural commodities), environmental services (nature tourism), fishery business. As an illustration, there was an increase in the economy of the social forest community in Bekasi district (22 July 2018), with shrimp harvesting income/ha which was originally 7.3 million to 292 million (Kehutanan, nd-b).

In addition to community welfare, especially in the economic sector, social forestry is expected to be an important element in forest resource conservation activities in the form of utilization in accordance with environmentally friendly sustainability principles. What Sayyid Qutb said regarding the words “for you” has a deep meaning and impression. This word clearly shows that Allah created humans to be caliphs on earth, in the sense of controlling and managing (Qutb, 1992). That is why then the conservation aspect becomes an important part in the management of social forestry. Through the Green and Brown concept, social forestry wants to show how the Islamic concept related to *hifdz al-bi'ah* (protecting the environment) is also a part of it. Green is intended so that the forest area must be maintained in its sustainability; either as a protection function, or germplasm. While

Brown is intended to designate a buffer zone outside the forest area, where the community can take advantage of the results while still paying attention to aspects of “protecting the environment” such as managing waste wisely (Ksdae.menlhk, nd).

At its peak, social forestry represents what Quraish Shihab said in his commentary, on sura al-Hijr 19-20:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ
كُلِّ شَيْءٍ مُّوَزُونٍ. وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ
لَسْتُمْ لَهُ بِرَازِقِينَ

“And We spread out the earth and stretched grow therein according to measure. And We have made in it, sources of life for your needs, and (We also created) creatures for which you are not the giver of sustenance.”

Here he writes, “*In that verse Allah has spread the earth, made mountains and plants, so humans must be responsible for managing and utilizing natural resources based on the principle of sustainability to achieve prosperity so that it can meet the needs of mankind*” (MQ Shihab, 2002). As *khalifah fi al-ard*, Humans have a major role in managing natural resources, which at the same time are also required to be responsible for maintaining their sustainability. This can be seen in one of the oldest schemes of social forestry, the Community Forest (HKm) which is implemented as an effort to overcome the problem of forest area encroachment by the community. The main purpose of the existence of HKm is to give the community a role in cultivating forest land while still adhering to the maintenance of reforestation plants in forest areas (Ekawati, 2020). The scheme, if drawn on the principle of the interpretation

methodology of maqashidi Abdul Mustaqim, in the end arrived at the fundamental value of the Qur'an related to freedom and responsibility (freedom and responsibility).

CONCLUSION

Social forestry is part of a win-win solution to the problems of community welfare, which at the same time is also an effort to maintain and manage the environment. In terms of virtue, social forestry which aims to manage forest resources by combining economic, social, and ecological aspects goes hand in hand with the maqashid sharia principles in the realm of *hifdz al-nafs* (preserving the soul) and *hifdz al-bi'ah* (preserving the environment). The increasing role and responsibility of Perum Perhutani, the community, and related parties with an interest in the sustainability of the functions and benefits of forest resources is a fundamental value of the Qur'an in the aspect of "freedom and responsibility".

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