

Environmental Ethics of Kaki Air Village Community at Teluk Kaiely District, Buru Regency

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ABSTRACT

The purpose of this research is to 1) identify the community's ethical principles and 2) identify the variables that contribute to the establishment of community environmental ethics in Kaki Air Village. This study employs a qualitative descriptive method with a phenomenological orientation. The statistics were compiled through primary and secondary sources, with the major source being the residents of Kaki Air Village. This study included non-participatory observation and field survey techniques (field study), as well as interviews (interviews), documentation studies, and literature research. The data analysis step entails the reduction of data, its display, verification, and analysis. The study's findings indicate that the residents of Kaki Air Village have a particular brand of environmental ethics, namely that 1) humans are a part of nature. The visible qualities are divine values in this type of ethics; 2) nature is not to be dominated. This ethics upholds the virtue of politeness; 3) Support of other animals' rights to life. Concerning the ideals engendered by this ethics, namely the value of oneness; 4) exposing flaws in the maintenance system. This ethic is based on human and cultural values; 5) nature must be conserved. The ideals included in this ethics, particularly the value of wisdom and traditional values; 6) environmental stewardship. The principles created by this ethics are those of care and wisdom; 7) respect for the environment. The values produced by this ethic are those of concern and traditional values. The following elements contribute to the development of environmental ethical principles in the Kaki Air Village community: 1) attitude of the public; 2) natural environment; 3) regulation; 4) customs; 5) traditions; 6) sasi (Customary Law); 7) mata kao; 8) belief in the sacred; 9) belief in the landlord.

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1. Introduction

Today, there are several instances of natural suffering occurring as a result of human-caused damage. Human activity is one of the causes contributing to environmental degradation. People perceive themselves through the lens of anthropocentrism, a school of thought that regards humans as the center of the universe system (Keraf, 2010). While dominant ethics are viewed as being imposed or applied solely to human groups, anthropocentrism regards humans as the foundation of the universe, with a greater value in the cosmos as objects, means to satisfy human interests and wants. It is regarded as a subject or issue about environmental deterioration. According to (Pratiwi et al., 2018), the existence of a location (position) and moral values in the environment that are centered on humans (human centered ethics) has an effect on humans' ntropocentric attitude, which in turn has an effect on utilization (exploitation), or the use of resources for personal gain. excessive.

Numerous environmental or natural calamities are currently being seen, including illicit tree logging, environmental contamination in the water, air, or on land, and forest fires. Environmental ethics was founded in 1972 in response to several instances of natural disasters and ecological catastrophes (Herimanto & Winarno, 2010). This ethical ideal is represented in the religious teachings that are disseminated across the globe. According to Weber (Suharyo, 2009), religious precepts serve to develop and encourage human conduct, behavior, attitudes, and behavior in terms of working and executing environmental protection and preservation.

Kaki Air Village, often referred to as a floating village, is located in Buru Regency's Teluk Kaiyeli District. The inhabitants construct dwellings on stilts over the water. The dwellings are solidly supported by massive concrete pillars and mangrove trunks submerged in the sea. The Kaki Air community's settlement is unusual; the community is quite content to be silent or to live in the Kaki Air. The administration of Buru Regency has talked with the inhabitants of Kaki Air to allow them to move on Buru Island's mainland, but they have rejected, claiming they had lived there for centuries, made friends with nature, and felt at home. The government of Buru Regency wishes to relocate the residents of Kaki Air to the mainland of Buru Island because there is no clean water supply, the river and sea environment have been contaminated by the gold mine on Mount Botak, and it is feared that this will harm public health. The hamlet of Kaki Air Village obtains drinking water from Namlea Village, which is approximately 15 minutes away by rowing or riding a jonson. The jonson or spit boat is the mode of transport for the residents of Kaki Air settlement.

The majority of the residents of Kaki Air are immigrants from the Makassar Bugis tribe, who have traditionally occupied the area. They are already intimately acquainted with nature, particularly the sea environment and the rivers that flow downstream. Their hamlet is located at the point where river water meets sea water. As a seaside community, the residents of Kaki Air village exhibit a peaceful demeanor, both in their interactions with one another and with their natural environment. Ethical perspectives impact social, cultural, and economic characteristics on the natural forces surrounding their everyday existence for a long time.

This research draws on prior work, namely Citra Nurkamilah (2018), titled *Environmental Ethics and Its Application in Preserving the Natural Environment in the Kampung Naga Community*. This study aims to provide an overview of the environmental ethics prevalent in the Naga community regarding environmental protection. This Nurkamilah image research is primarily focused on the manner or form of the Kampung Naga community, which has a pretty strong environmental ethic based on principles that are systematized based on ancestral legacy, namely visible and invisible inheritance (Nurkamilah, 2018). Azhar et al. (2015) with the title *The Relationship of Environmental Knowledge and Ethics to Attitudes and Behaviors for Environmental Sustainability*. The purpose of this study is to determine whether there is a correlation between environmental knowledge and environmental ethics and environmental protection attitudes and behaviors (Azhar et al., 2015).

The similarities and differences between this study and the two preceding studies are that both are concerned with the problem of preserving the natural environment, but Citra Nurkamilah's research focuses on the environmental ethics of the community in Kampung Naga, whereas this study focuses on the ecological, ethical values of the Kaki community. Water and the elements that affect the formation of cosmological values in the community of Water Feet. Similarly, Azhar et al.'s research focuses on the link between environmental knowledge and individuals' attitudes and behaviors.

According to the description above, the purpose of this study is to 1) ascertain the community's ethical principles and 2) ascertain the variables that impact the formation of community environmental ethics in Kaki Air Village.

Environmental ethics

According to William in (Pratiwi et al., 2018), environmental issues in general are usually connected to ethical confrontations or human ethical dilemmas when interacting with the natural environment. In a moral and civilized society, ethics assists humans in examining diverse viewpoints or concepts that contain both correct and incorrect (wrong) statements regarding human attitudes and conduct toward the natural world. Generally, human conduct refers to what is right and wrong, good and evil, and a sense of responsibility that results from an ethical analysis that incorporates values and morals when confronted with many aspects of life.

(Keraf, 2010) argues that environmental concerns are moral or behavioral issues affecting humans. Environmental ethics is concerned not only with human behavior or behavior toward the universe, but also with the relationship of all life in the universe, including the relationship between humans and other humans who have an effect on nature, as well as the relationship between humans and other living things or with nature in general.

Ecocentrism ethics maintains the same perspective as biocentrism theory, namely that the battle for protection, empathy, rescue, and a feeling of responsibility for the natural environment is not just about valuing living things, but also about prioritizing harmonious and equal attention to all life. That is, ecocentrism's ethical theory applies to all environmental components or technologies, as well as to all ecological groupings, living and non-living. Ecocentrism's flow or theory (The Deep Ecology) operates on the practical and intellectual levels. This translates into the practical sphere as "living in a home" with extremely minimal entropy and a low-consumption lifestyle. In the academic sphere, deep ecology is referred to as ecosophy, the knowledge that governs existence in harmony with nature in a wide sense as a family.

Life's Existence and Adaptation

Human action is a reflection of the fact that human externalization exists. According to Berger, externalization is the constant outpouring (embodiment) of the human self (presence) into the world, both physically and mentally. Thus, he constantly devotes himself to an activity through his whole existence (Berger, 1994). For instance, externalization is a process of a person's adaptation (adjustment) to a religious community in study (Parisadha Hindu Dharma). When a human person lives in a community, he will always regard himself as an integral part of it, therefore exerting influence (Dadang Kahmad, 2009).

According to (Rohadi & Haryono, 2016), adaptation refers to an organism's capacity to adjust to its environment. Adjustments can be made to the shape, behavior, or functions of the body. The adjustment process can occur via genetic and habitat routes, such as altering bodily organs or seeking alternative environments.

Science and Technology and Life Sustainability

Environmental problems are actually not a new problem. Environmental damage due to increasing human activities, including pollution of the environment by pesticides and industrial and transportation waste, destruction of habitat for rare plants and animals, and the decline in the aesthetic value of nature, are some of the environmental problems. In the 1970s, environmental problems became more widespread. This is related to the increase in the earth's atmosphere as a result of the uncontrolled greenhouse effect.

Global warming in the last three decades of the 20th century has led to 1) an increase in temperature; 2) Climate change, especially rainfall; 3) Increased intensity and quality of storms; 4) Rise in temperature and water level. This causes most areas of the world to experience frequent disasters. Meanwhile, rainwater is getting more acidic, causing damage to agricultural land, forests, and other biota.

Humans with Socio-Cultural Environment

Several notions about the relationship between humans and the environment emerged, such as:

- 1) Comprehending cosmogony, the concept that people must adapt to nature for the sake of nature's wisdom.
- 2) Determinism: Understanding the concept that the natural environment heavily influences human growth. With his theory of evolution, Charles Darwin (1809-1882) is one of the most well-known personalities.
- 3) He contended that all living things (plants, animals, and people) undergo periodic evolution. There will be a battle for life (conflict for life, struggle for existence) and a strong survival of the fittest during this evolution. Natural elements play a large role in the developmental process.
- 4) Possibilism, according to which nature is not a determining element but rather a regulating factor, opportunity, or potential for human actions and civilization.
- 5) Acquainting Oneself with Technological Optimism. This perspective is based on the concept of "man ecological dominating concept," which states that people are the main force in the environment. Humans can control, regulate, process, and influence their surroundings as a result of the development of science and technical engineering by humans.

2. Methodology

This is a qualitative study, to elucidate many aspects of occurrences, phenomena, and habits (customs) that are concerned with the ethics of the community environment; hence, this study employs a phenomenological method. The phenomenological approach is an attempt to break from the scientific method, which presupposes the presence or existence of a fact or reality that ordinary people do not know about.

The data collected are both primary and secondary. The core data for this study came straight from the source, namely firsthand observation of the Airfoot community at work. Secondary data is information gleaned from Village Office papers.

The data for this study were gathered from a variety of sources, including community leaders and village authorities. Meanwhile, to obtain correct data, the researcher utilized triangulation of sources and methodologies to verify the veracity of the data. Triangulation is a technique for determining the authenticity of data. Triangulation is a technique for determining the authenticity of data that compares the findings of interviews with the research object (Moleong, 2010). Kaki Air Village, Teluk Kaiyeli District, Buru Regency was chosen as the research venue.

In this study, the observation method was used to collect data. The goal of observation is to pay close attention, record any occurrences that arise, and evaluate the relationship between the many parts of the phenomenon. It is done by seeing the object of research in its environment.

This method is used to collect oral or written data, such as the community's ethical principles and the causes that impact the inhabitants of Kaki Air Village to develop environmental ethics. Field surveys (field studies), interviews (interviews), documentation studies, and literature studies are some of the tools that were utilized to complete the observation method.

This study is based on qualitative data. Through in-depth interviews with resource persons, qualitative research offers its research outcomes in a qualitative descriptive style that will see and uncover potentials and solutions. Using the procedures below, assess the data you've collected.

The first phase, data reduction, consolidates or organizes "rough" data about the community's environmental ethics that comes from field notes. The data presentation stage is the second step, and it involves providing data from the data reduction stage about the community's environmental ethics at Kaki Air Village. The data is provided in a clear and concise manner. The data verification stage, the third step, is the construction of the truth of the theory, facts on the environmental ethics data of the community in Kaki Air Village, which has been collected to be processed and analyzed so that it can be hypothetically verified.

3. Result and Discussion

The research discusses two issues: 1) recognizing the community's ethical principles, and 2) determining the elements that impact the establishment of environmental ethics among Kaki Air Village residents. Each of the concerns listed above is explained in detail below.

3.1 Environmental Ethical Values in Kaki Air Village as a Community

The citizens of Kaki Air Village's environmental ethics are guided by the Norwegian philosopher Arne Naes' ethical theory of ecocentrism. Ecocentrism ethics is, in a broad sense, knowledge or the ability to manage life in accordance with nature as a family. That is, there is recognition that all organisms and living things share the same status as all beings, and so have the same dignity.

The residents of Kaki Air Village have unconventional ethics that is based on the cosmos. That is, the environment is universally valued in and of itself, the existence of all living creatures is valued as a component of a healthy ecosystem, and all cosmic objects bear moral obligations. In their everyday lives, the residents of Kaki Air Village are inextricably linked to conventions and habits (culture and customs), particularly when it comes to environmental ethics. The inhabitants of Kaki Air Village are descended from immigrant populations, specifically the Bugis (from Bone, South Sulawesi), although they have intermarried and assimilated with the indigenous people of Buru Island (Gebfuka or Gebemliar). However, this does not influence the Bugis people's ancestors' culture or customs, particularly in terms of environmental ethics.

The regional government of Buru Regency has repeatedly requested that the residents of Kaki Air Village vacate their settlements due to the pollution of the village's environment by mercury waste from the Mount Botak gold mine, but the residents of Kaki Air continue to dwell in the middle of the river. This is Waeapo (floating house). The community believes they are already familiar with the Waeapo River ecosystem and are concerned about the diverse biota found there.

The study revealed that the residents of Kaki Air Village adhere to a unique style of environmental ethics known as Deep Ecology (Deep Environmental Concern). Deep Ecology is an approach to the environment that focuses on the functioning of life, which must be respected and handled with care. For the simple reason that nature is the source of life for humans and all other kinds of life. Therefore, humans should safeguard nature for the greater good, human interests, and the interests of the natural world.

The citizens of Kaki Air Village have embraced this mentality. The residents of Kaki Air Village adhere to their elders' beliefs about environmental ethics. Concerning the Kaki Air Village community's environmental ethics, they are as follows: a. Humans are an integral part of nature.

- a) Humans are a part of nature

For the citizen of Kaki Air Village, their existence is natural, as humans can only live if their innate potential is realized. The residents of Kaki Air Village have forbidden themselves from engaging in excessive greed, such as extensive exploitation of sea goods and flora around their houses.

Although the residents of Kaki Air Village rely heavily on natural resources, they maximize their utilization and take only what they require (only to meet their needs that day).

The community's environmental ethics demonstrate the value of divinity. The heavenly values reflected in the daily lives of the residents of Kaki Air Village are founded on the conviction that God Almighty created this universe. This is widely acknowledged in all religions, and individuals are endowed with the capacity to protect and care for it.

b) Nature cannot be dominated.

The residents of Kaki Air Village's belief that nature should not be domesticated may be evident in their refusal to engage in large-scale logging. When the inhabitants of Kaki Air Village chop down mangrove trees, they replace them with fresh mangrove seedlings. Additionally, they do not take large quantities of fish or marine biota to satisfy their demands. The Kaki Air Village community operates on the idea that it is only necessary to seek out what is required for the next generation.

The virtue of civility is evident in the environmental ethics of the residents of Kaki Air Village. The value of civilisation is a term that refers to the condition of each component of life adhering to civilization and emulating the noble ideals of a nation's culture. This civilized ideal necessitates care for a resource in the form of the community's assessment of the forest area's cultural and aesthetic worth. The residents of Kaki Air Village manage nature in accordance with its intrinsic values, which include properly exploiting a natural resource and avoiding damage, as well as not arbitrarily chopping down mangrove trees.

c) Support of other animals' rights to life

In their everyday processing of nature, the residents of Kaki Air Village do not act arbitrarily. The average person consumes natural goods regularly. If natural items do not meet their requirements, they abandon them in order to ensure their sustainability. Nature and natural products in their surroundings are considered friends by the residents of Kaki Air Village, and their presence as beings with the same rights as humans must be protected.

The idea of togetherness is reflected in the community's environmental ethics. The term "unity" refers to a state of being in which a civilization may coexist peacefully with all other living beings. Despite the fact that it is composed of several components, it may create a cohesive whole.

d) Exposing flaws in the maintenance system

The citizens of Kaki Air Village are extremely concerned about the various living species (sea biota, plants, and birds) that inhabit the area, yet they never disrupt or care for them. The belief that living things exist is based on God endowing them with their own surroundings. It is quite immoral for individuals to take their freedom to live apart from their surroundings for granted.

Human and cultural values are reflected in the environmental ethics of the residents of Kaki Air Village. Human values are a knowledge of one's attitudes and conduct in line with moral standards to coexist on the basis of conscience and respect for all living beings.

e) Nature must be conserved.

The citizens of Kaki Air Village have a highly favorable attitude toward environmental management. All biological species that exist in the ecosystem are carefully protected and controlled. This is evident if the area beneath their house is densely packed with mangrove tree saplings that they want to place on unoccupied land later. When individuals remove or chop down trees, they make a point of replacing them with new ones. Additionally, the community is involved in forestry efforts around the village. Occasionally, they remove trees from other locations and transplant them in the home setting.

The ideals reflected in the environmental ethics of the residents of Kaki Air Village include wisdom and traditional values. The value of wisdom is founded on an attitude that defines the outcomes of thinking and feeling generated by each person and group's conscience.

f) Environmental management strategy applicable to all sentient beings

Kaki Air Village's environmental management policies aim to assist in the conservation and prevention of environmental contamination. The objective is to ensure that humans, animals, and plants can coexist under the greatest possible conditions and thrive organically. The benefits of environmental management policies in Kaki Air Village include the following: 1) realization of environmental protection (a well-maintained and well-maintained environment will avoid negative consequences if left without proper and clear maintenance); 2) economic benefits (if the environment remains sustainable, beautiful, and protected from various threats, of course the production process will continue to run smoothly); and 3) economic benefits (if the environment remains sustainable, beautiful, and protected from various threats, of course the production process will continue to run smoothly). Increased production benefits the community economically; 3) enhance the image of Kaki Air Town (many tourists will gaze and go to Kaki Air Village if the village has a favorable image in the public eye. As a result, the community develops dedication and concern for environmental conservation) in order to optimize the cosmic surrounds of Kaki Air Village.

The qualities of care and wisdom are evident in the environmental ethics of the residents of Kaki Air Village. Caring is the fundamental principle and attitude of paying attention to and behaving pro-actively in response to the events, conditions, and issues that surround us.

g) Environmental stewardship

The citizens of Kaki Air Village have a genuine regard for their environment, a reverence that dates all the way back to the Bugis people's forefathers. Their forefathers' lessons, counsel, and messages are being followed and implemented today. They think they are alive because they are surrounded by God Almighty's creations of all sorts of life. Additionally, they adhere to the notion that if you respect your nature, nature will undoubtedly appreciate you. The ideals reflected in the environmental ethics of the residents of Kaki Air Village include caring and traditional values.

3.2 Emerging Factors in Kaki Air Village's Environmental Ethics

The factors that influence the emergence of community environmental ethics in Kaki Air Village include:

a) Attitude of the Public

The mentality alluded to here is the collective attitude of the residents of Kaki Air Village, which has been mirrored in the community's everyday existence. The inhabitants of Kaki Air Village demonstrate their environmental stewardship by attempting to preserve their environment from illegal loggers, protecting marine and river biota, avoiding polluting the residential area, carefully planting mangrove plants, and harvesting natural marine goods.

The mentality of Kaki Air Village inhabitants is derived from the teachings and counsel of their forefathers and mothers. Not only that, the residents of Kaki Air Village do not isolate themselves from the indigenous peoples of Buru Island's good views about the environment. The community's mentality is also acquired through education, which occurs through family education, the environment, and school.

b) Natural environment

Three distinct environments exist here: the family environment, the community environment, and the school environment. Since infancy, environmental ethics education has been provided to the residents of Kaki Air Village, with parents teaching their children how to manage the environment, inviting them to plant mangrove trees, and teaching them not to damage marine life. These are the instructions that youngsters retain until they reach adulthood. Additionally, the teachings gained from their home environment are implemented in the community, transforming the residents of Kaki Air Village into persons who value the environment on a global scale and the level of their fellow humans and other living things.

Then, environmental ethics are frequently integrated into courses in the school setting, both through topics that focus explicitly on environmental content and through character education implemented by instructors.

c) Regulation

Environmental ethics are also inextricably linked to regulatory or regulatory elements in the Kaki Air Village community. The legislation at issue is part of the Indonesian government's endeavor to conserve the environment following the adoption of Law 32 of 2009 on Environmental Protection and Management. In general, the Law incorporates systematic and coordinated measures to protect the environment and to avoid pollution and/or environmental harm. This is reflected in Article 1 (2) of Law No. 32 of 2009, which states: Environmental protection and

management is a systematic and integrated effort to preserve environmental functions and to prevent pollution and/or ecological damage, and it encompasses planning, utilization, control, maintenance, supervision, and law enforcement.

Through socialization, which is frequently carried out by the Regional Government and the Village Government, the residents of Kaki Air Village have maximized their control over the prudent use of natural resources, preserved environmental functions, and protected the area surrounding the Village of Air Foot from pollution or environmental damage.

d) Traditions

Additionally, traditions influence the environmental ethics of the residents of Kaki Air Village. These customs come in the form of Bugis customs and Buru Island customs. Although the inhabitants of Kaki Air Village are indigenous to Bugis Bone, they live according to the customs of the people of Buru Island. The Bugis people's practices in Kaki Air about the existence of the environment are primarily focused on communal prayer.

The elderly (male) congregate in one residence to read the salvation prayer (prayer to reject reinforcements). This is done in order to protect the residents of Kaki Air Village from any natural disasters that may occur unexpectedly. Meanwhile, the indigenous inhabitants of Buru Island's customs are not overpowering. This is because Buru Island in the Foot of Water has a small indigenous population. Occasionally, however, there are customs that individuals perform the Buru Island people's traditional ritual, particularly the Babeto ceremony. Indigenous peoples refer to it as Smaket. This ceremony is performed to avert any reinforcements or calamities.

e) *Sasi* (Customary Law)

The citizens of Kaki Air Village cannot exist apart from Buru Island's customary law. Buru Island is a region with a strong tradition of customary law. It is not incorrect for Buru Island to be better recognized as a traditional region for the residents of Kaki Air Village to adhere to the regulations established by traditional elders and the Regional Government of Buru Regency.

Concerning environmental ethics on Buru Island, the *sasi* tradition is one of the indigenous peoples' efforts to conserve maritime habitats. Maluku is renowned for its maritime environment and its efforts to conserve it. The coastal communities of Buru Island, particularly the Village of Kaki Air, continue to adhere to the customary rules that govern the island, ensuring that the *sasi* tradition is passed down from generation to generation, with the primary goal of preserving environmental sustainability through a respect for nature, which provides the majority of people with their livelihoods. The *sasi* tradition is also a kind of traditional conservation that the people of Buru Regency continue to practice.

The *sasi* tradition is one way in which the community protects the maritime ecology. *Sasi* tradition is a type of customary rule that forbids the extraction of certain natural resources in customary regions. This is done in the interest of nature protection and population maintenance.

Sasi Laut is a customary law that prohibits people from collecting specific sea items in a customary region for a defined length of time until the *sasi*'s opening rite occurs. *Sasi* is designed to provide protected marine resources sufficient time to reproduce properly, resulting in a larger harvest.

f) *Mata Kao*

Mata Kao is a type of guard (using a bottle of water, scraps of fabric, and other items prayed for by the shaman) used to safeguard an object (for example, the object here can be in the form of a tree or plant that the owner protects). For the residents of Kaki Air Mata Kao Village, this is a warning or ban against stealing other people's possessions; if they do, the Kao Eye will manifest itself in the form of bodily discomfort, diarrhea, ulcer growth, and other illnesses.

The eye of kao's effect as a factor in the development of environmental ethics among the residents of Kaki Air Village is due to the public's dread of the eye of kao symbol, which indirectly overcomes the attitude of environmental preservation.

g) Belief in the sacred

Their reverence also shapes the environmental ethics of the citizens of Kaki Air Village for sacred items or locations. For instance, rivers, forests, and marine life. The belief in sacred places shapes the mentality of the residents of Kaki Air Village, especially in terms of minimizing environmental damage.

h) Belief in the Landlord

The environmental ethics of the Kaki Air Village community were also established as a result of the landlord's trust and loyalty. Landlords are landowners who have been distributed by the Head of Soa (Kepala Adat). By adhering to the regulations established through the Head of Soa, the residents of Kaki Air Village develop a positive attitude toward the environment, namely by minimizing environmental harm.

4. Conclusion

Based on the research findings described before, it can be inferred that some of the findings in this study are connected to the Kaki Air Village community's environmental ethical principles and the establishment of environmental ethics in the Kaki Air Village community. The environmental ethics of the residents of Kaki Air Village are guided by the Norwegian philosopher Arne Naes' ethical theory of ecocentrism. Ecocentrism ethics is wisdom or, in a broader sense, wisdom in managing life in harmony with nature as a family. The study discovered a kind of environmental ethics prevalent in the Kaki Air Village community, termed Deep Ecology (Deep Environmental Concern). The Kaki Air Village community's environmental ethical ideals, notably

For the residents of Kaki Air Village, environmental ethics takes the following form: 1) humans are a part of nature. The visible qualities in this type of ethics are divine values; 2) nature is not to be conquered. This ethics upholds the virtue of politeness; it also upholds the right to life of other animals. Concerning the ideals included in this ethics, namely the value of oneness; 4) critique the current system. This ethic is founded on human and cultural values; 5) nature must be conserved. The ideals included in this ethics, particularly the value of wisdom and traditional values; 6) an environmental management program applicable to all creatures. The principles created by this ethics are those of concern and wisdom; 7) respect for the environment. The ideals produced by this ethic are those of compassion and conventional values. The following elements contribute to the development of environmental, ethical principles in the Kaki Air Village community: 1) community attitude; 2) environment; 3) regulation; 4) customs; 5) Sasi (Customary Law); 6) *Mata Kao*

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