

## **JURIDICAL-PHILOSOPHICAL STUDY OF WONOSADI FOREST CONFLICT RESOLUTION MODEL WITH A GENDER PERSPECTIVE BASED ON LOCAL WISDOM**

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### **ABSTRACT**

A forest is a place where various living things depend. The interests of one creature sometimes clash with the interests of other creatures, causing conflict. The women of Beji Village, Ngawen District, have wisdom in managing forest use conflicts wisely. This study aims to identify, inventory, and criticize the Wonosadi forest utilization conflict resolution model that can provide welfare for all parties. This research seeks to combine legal research with philosophical research. Empirical legal research is carried out by uncovering forest management phenomena so that they can be sustainable and provide welfare for various parties. Philosophical research aims to reveal perspectives, mindsets, and philosophical foundations developed by the people of Beji village, especially their women, in resolving conflicts wisely. The results of the study found that the Beji village community developed a mindset based on an ontological basis that views the forest as not just a collection of trees in the form of mere physical objects, but rather spiritual values. The epistemological basis for understanding the forest is not just using ratios, but at the same time using feelings. Understanding does not aim to master or exploit but to love and admire. The values that form the basis of axiology encourage the perspective of Beji village women in resolving conflicts wisely in the form of values of respect for fellow beings, compassion, caring, cosmic solidarity, and justice. This philosophical foundation is used as a source of material and a source of value for constructing and resolving conflicts based on living law in society (living law).

**Keywords:** *conflict, local wisdom, philosophical basis, living law.*

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### **INTRODUCTION**

Forest natural resources are a place where various living things depend. Forests that are managed and utilized properly and responsibly can provide welfare to many parties, on the other hand, excessive exploitation can harm various creatures. Humans and non-human beings will suffer when forest destruction occurs. Destroying forests is a serious threat to ecosystem safety. Destroyed trees will reduce the biodiversity of the various creatures in them. The systemic negative impact of forest destruction is not only felt by humans but also by non-human beings.

Ngakan et al's research found that indigenous peoples were the most disadvantaged when forest destruction occurred. The negative impact of forest destruction results in a reduction in biodiversity. The dependence of indigenous peoples on biodiversity is so strong that it is directly proportional to the suffering they feel. Indigenous people live a prosperous life when the condition of the forest is sustainable, on the other hand, they suffer when their forest is damaged. A case study conducted by Ngakan et al in Pompli hamlet, North Luwu Regency, South Sulawesi resulted in findings of the high dependence of indigenous peoples on the products of forest biological resources in the form of wood, rattan, shrimp, fish, vegetables, and medicines (Ngakan et al., 2008). Forests are a multi-functional foundation for the

preservation of biodiversity ecosystems, so forest damage will have an impact on undermining the joints of life and the welfare of various creatures.

Ecofeminist figures Vandana Shiva and Karen J. Warren sharpen and deepen the analysis of the negative impacts of forest destruction. Women are the ones who suffer the most when there is mismanagement in forest management and utilization. According to Shiva and Warren, women living in developing countries are the ones who suffer the most from forest destruction because women's dependence on natural resources is very strong. Women's poverty is getting worse because their sources of income and livelihood are disappearing (Warren, 1995)

Judging from the macro-scale, the management, and utilization of forests in Indonesia is not yet optimally oriented towards realizing sustainable forests. Forest Watch Indonesia in 2009 conducted research which yielded findings that over 60 years, Indonesia's forest area had shrunk by around 46.3 percent, from an initial area of 162 million ha, only 88.17 ha remained. An illustration of the high deforestation rate can be seen in the following table:

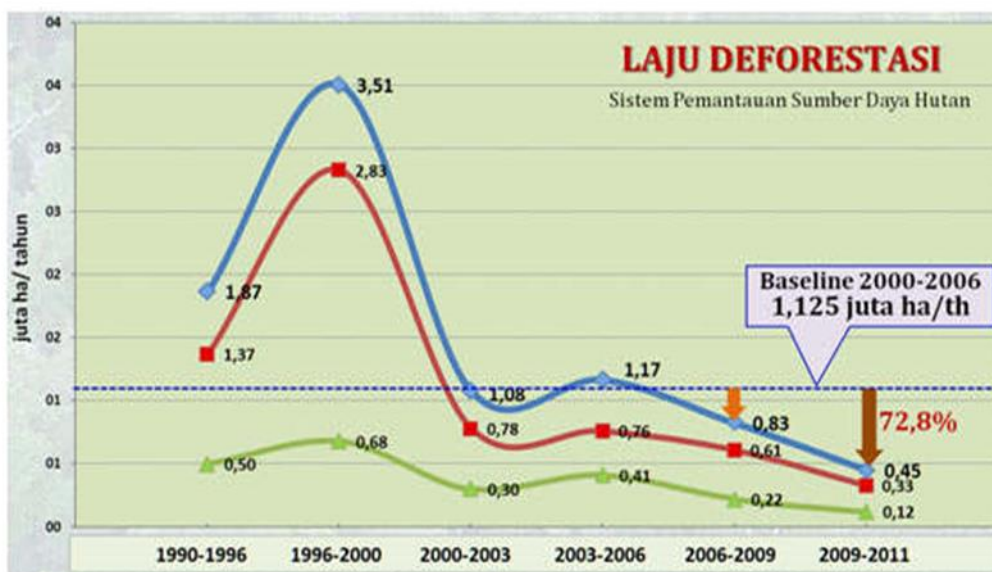


Figure 1 Deforestation Rate (Source: Directorate General of Forestry Planning, Ministry of Forestry, 2013)

juta ha/ tahun	1990-1996	1996-2000	2000-2003	2003-2006	2006-2009	2009-2011
Indonesia	1,87	3,51	1,08	1,17	0,83	0,45
Kawasan Hutan	1,37	2,83	0,78	0,76	0,61	0,33
Non Kawasan	0,50	0,68	0,30	0,41	0,22	0,12

Figure 2 Deforestation Rate (Source: Ministry of Forestry)

If this condition is allowed to continue, some environmentalists predict that in the next 5 to 10 years, Indonesia's forests may become extinct.

During a crisis in forest management at the national level, inspirational and innovative ideas emerged from the lives of simple people in Beji Village, Ngawen District, Gunung Kidul Regency. The people of Beji village do not use poverty as a justification for destroying forests. From an economic point of view, the average income level of Beji villagers is in the poor category because it is only Rp. 722,000.00 per month (Ahsan Nurhadi, Bakti Setlawan, 2012), even though awareness of preserving the Wonosadi forest is very high. Moral integrity that faithfully preserves the forest amidst the crush of high economic needs is a rare habit of life rarely found elsewhere. Skills in managing conflicts over the use of forest products to produce decisions that provide a sense of justice and prosperity for all creatures need to be studied systematically, in-depth, and comprehensively.

## **METHOD**

This research is a combination of field research and library research. The material object of the research is the local wisdom of the Beji village community when resolving conflicts related to the utilization of Wonosadi forest resources. The formal object used is the ecofeminist thought of Vandana Shiva and Karen J Warren. Books on Javanese ethics, cultural philosophy, customary law, and gender studies are used as primary literature. The secondary literature is taken from books on sociology, anthropology, and the Beji Village Monograph 2015 which are related to the research topic. Field research was carried out by observing in depth the phenomenon of the cultural activities of the Duren hamlet community, Beji village, Ngawen sub-district, Gunung Kidul district when they were in relations or when they faced conflicts with each other and with the Wonosadi forest. The observation process is carried out by observing and being involved in the activities of daily life in the community (participatory research). Interviews with traditional community leaders, village heads, and PKK administrators were conducted to obtain broad, systematic, and in-depth data. The collected data were analyzed qualitatively using elements of the philosophical method of interpretation and hermeneutics (Baker, 2021).

## **RESULTS AND DISCUSSION**

### **Overview of the Physical and Social Environment of Beji Village**

Beji Village is in Ngawen District, Gunung Kidul Regency, Special Region of Yogyakarta. Wonosadi forest located in Beji village has more than 107 species of trees; 8 types of orchids; 11 types of fauna Mammals, Primates, and Reptiles; 22 types of bird fauna (Niapele, 2013). Wonosadi Forest also has 30 types of medicinal plants that are beneficial for women during menstruation, pregnancy, childbirth, and breastfeeding. Medicinal plants are available free of charge to prevent, treat, and improve the health quality of women's reproductive organs.

The Wonosadi Forest has economic, sociological, ecological, and cultural functions, namely to: (1) regulate water management; prevent and limit the dangers of flooding, and erosion and maintain soil fertility, (2) create a healthy and comfortable climate (3) creating natural beauty, (4) a means of developing science, education, culture, and tourism, (5) diverse sources of livelihood residents around the forest, (6) nature reserves and wildlife reserves (Admin, 2021). Ecologically the Wonosadi forest is useful as an air filter to reduce air pollution because it can absorb and store CO<sub>2</sub> an average of 524.179 tons/ha/year (Herniti & Sudibyakto, 2012).

The main source of livelihood for Beji villagers is farming. The composition of the population based on occupation can be grouped as follows: 1375 farmers, 104 farm laborers, 36 civil servants, 4 military/police employees, 288 private employees, 30 traders, 106 carpenters, 11 service providers, 296 craftsmen (Mardan & Ramadhan, 2022). On a normal day, men of productive age mostly work outside the village (Ngemboro). The side businesses that women do to fulfill their economic needs are producing hats, besek, and tenggok which are made of bamboo as their basic material; as well as the snack food industry in the form of patelo, rengginang, rambak crackers, tela chips whose raw materials can be easily obtained from local crops.

Organizations for women who routinely hold activities are PKK, Arisan, Dasawisma, and study groups. Activities of mothers in the environmental sector that are carried out routinely are clean Friday service work taking place between 15.00 WIB to 17.00 WIB. Women work together to clean up their surroundings. The work starts from inside each house's yard and then extends to the yard, the road in front of the house to public facilities. Clean Friday is an event to socialize with neighbors as well as increase awareness of environmental health, sustainability, and beauty.

Traditional ceremonies that still take place regularly are Wonosadi forest awareness and village cleaning (mreti desa). Sadranan means sending, which is a form of offering given by the residents aimed at ancestors who have passed away and whose services have been great for the community. Sadranan is held once a year after the harvest period, taking June-July (Dulkaidah of the Javanese calendar) Legi Thursday to coincide with the birth of Prince Onggoloco (a figure who contributed to forestry Wonosadi) or Legi Monday to coincide with the 'moksha' death (deceased whose body was not found) Prince Onggoloco. Village clean-up activities (mreti desa) are usually held in June on Monday Legi, approximately two weeks before the sadranan activities. The activities carried out include cleaning the river, cleaning the yard, repairing the fence of the yard, and beautifying each other's environment. At least once a year the Beji village community carries out a collective environmental awareness movement.

The mythical worldview is still developing in the Beji village community. There are several myths related to the sacredness of the Wonosadi forest which are still believed by the people of Beji village. The myth of the existence of the Wonosadi forest such as the myth that the houses, health centers, schools, and livestock pens suddenly collapsed because of the use of wood taken from the Wonosadi forest; the myth of a young couple who suffer as a result of committing immoral acts in the Wonosadi forest; the myth of all tires bursting Trucks transporting logs from felled trees come from the Wonosadi forest; the myth of being possessed by residents who behaved impolitely in the Wonosadi forest; the myth of a woodcutter who fell and did not recover as a result of cutting wood in the Wonosadi forest; the myth of a Brimop member who accidentally killed a star while fishing in one of the water sources in the Wonosadi forest; the myth that there are sightings of spirits "guards of the forest". These myths are quite effective as a psychic mechanism for the people of Beji village not to act arrogantly and arbitrarily to exploit forest products.

### **Introduction to Multiple Conflicts**

Community life does not always run in harmony, calm, and peace. The situation in the community that was originally harmonious, peaceful, and serene sometimes changes to become

tense because of conflict. Conflict usually occurs because of a conflict of interests. Conflict is a social condition that cannot be separated in social life, however understanding the meaning of conflict, recognizing its types, and the factors that cause it will certainly be useful in overcoming and finding solutions to resolve existing conflicts.

According to the Kamus Besar Bahasa Indonesia (KBBI), conflict is strife, disagreement, and conflict. A conflict is a condition when there is a difference in views, beliefs, interests, and needs, which have conflicts between one person and another or a group and another group. Conflicts usually arise because of some of these differences. Conflicts can also arise due to problems in everyday life such as differences in culture, physique, needs, emotions, and so on.

Darmaputra argues that conflicts can arise because humans have urgent interests that both demand to be fulfilled. Conflict can occur in society if: 1) there is more than one choice, 2) each choice demands to be fulfilled and prioritized even though it must beat the others, 3) the problem in question is seen as important to be resolved immediately so that if it fails to be resolved properly it can cause disharmony, disharmony, and imbalance in society (Darmaputra, 1992). Conflict is a logical consequence of a pluralistic society.

Several factors cause conflict, namely:

1) Individual differences.

Personal conflicts and social conflicts can arise due to differences in feelings, stances, and human perspectives from one another.

2) Background differences.

Differences in ethnic, religious, racial, ethnic, and cultural backgrounds can be a factor causing conflict. The diversity of backgrounds gives rise to thoughts and attitudes that can lead to conflict.

3) Interest differences.

Differences in interests between individuals and groups, with these differences can lead to conflicts between individuals and individuals, individuals and groups, or groups and other groups to achieve their respective goals.

Conflict has several types including the following:

1) Individual Conflict

Individual conflicts can occur between individuals and individuals, or individuals and community groups. The cause of individual conflict is due to differences in perspectives between individuals regarding an issue.

2) Social conflict

Social conflict is a type of conflict that occurs because of attempts at struggle and efforts to maintain roles and status within community groups. Social conflicts can occur within social classes or between different social classes.

3) Religious Conflict

Religious conflicts can arise due to differences in beliefs or views regarding teaching or religious values. Religious conflicts can occur in the same religious community or from different religious communities.

4) Racial Conflict

Racial conflict is a conflict that occurs because of racial differences. This conflict is usually triggered by views of racism where someone feels that their race is superior to other races.

5) Political Conflict

Political conflict is a type of conflict that occurs due to differences in views in political life. Political conflicts usually occur because of ambitions for power struggles.

6) International Conflict

International conflict is a type of conflict that occurs at the international level. It involves two or more countries/nations.

Every community has issues that have the potential to create conflict as well as the ability to resolve conflicts wisely. Various ways or efforts can be made to prevent and resolve conflicts that occur in the community. First, Preventive, namely efforts to prevent problems in the form of social control measures to prevent or reduce the possibility of unwanted things happening in the future. Preventive or preventive actions can be carried out either individually or in groups. Preventive actions are carried out because humans realize the potential for conflict to occur, if it occurs it will harm various parties, and this incident can be anticipated. The aim of preventing conflict in a preventive manner is to condition the situation in such a way as to prevent problems from arising between the two parties. One of the ways is to socialize with the community about the noble traditions that apply in society when they are violated can lead to a disharmonious life.

Second, Repressive, which is a problem-solving effort that is carried out after the problem has occurred. Repression is often carried out by acting against parties who violate the provisions, agreements, regulations, and traditions that apply in society. Repressive efforts aim to restore the disturbed harmony due to irregularities.

Third, curative, namely efforts to overcome conflicts by tackling and overcoming the impacts caused by problems or conflicts that occur. Curative efforts are a follow-up in dealing with ongoing problems or conflicts. Steps to resolve conflicts curatively can be done by a) Looking for the causes of conflict; b) Looking for solutions that are win-win or beneficial to both parties; c) Conducting mediation by presenting a third party as a mediator; d) Taking legal or court channels as a last resort if the conflict cannot be resolved peacefully.

### **Conflict Handling Models By Reviving Historical Memory**

Historically, there has been at least one prominent conflict in the use of the Wonosadi forest between ecological and economic interests. In 1964-1965, a group of people looted the Wonosadi forest to satisfy their desire for temporary economic interests. The destruction of the Wonosadi forest harms the interests of society in general and women in particular. In the rainy season, there are landslides, while in the dry season, there are heavy rains. Farmers also experience crop failure due to lack of water. The animals lost places to stop and breed. Women bear heavier social, economic, and cultural losses compared to men.

The impact of the destruction of the Wonosadi forest is directly proportional to the amount of suffering felt by women. Women use more water than men. The tasks of cooking, washing, providing drinking water for the family, filling the bathtub, and watering the plants in the yard fall on women's shoulders so the scarcity of water exacerbates women's suffering. At that time, women needed to wait a long time to get water or had to travel long distances on foot to Sendang Tengah or Kali Duwur (Interview with Sri Hartini, Sukini, Waliyem 21 June 2021). A lot of women's economic-productive work is wasted just looking for water.

The need for clean water for domestic purposes and caring for the reproductive organs of women is greater than that of men. The proportion of women's need for clean water when experiencing menstruation, giving birth, and breastfeeding babies is higher than men. Women naturally have special needs to care for their reproductive organs. The scarcity of water makes it difficult for women to care for their reproductive health. Medicinal plants that are commonly consumed during menstruation, pregnancy, childbirth, and breastfeeding for free die when crushed by fallen trees. Medicinal plants (“empon-empon”, “jampi kepyok”) which are usually consumed during pregnancy so that breast milk can flow smoothly, and babies grow healthy have also died due to deforestation (Interview with Sukini 20 June 2021).

The burden of women's suffering increases in times of food scarcity. Women as providers of daily food needs experience economic and psychological suffering. Forest destruction hurts Beji village residents, most of whom work as farmers. Arid soil and water scarcity resulted in a significant decline in rice yields. Yields in one year usually shrink three times to only one time. The quality and quantity of rice are not optimal because a lot of it is "gabug" (not filled) (Interview with Sariyo 22 June 2021). The need for food is a basic need for all family members that must be met so the scarcity of rice requires women to think harder to be able to fulfill it. Women experience suffering when dealing with the scarcity of basic materials to sustain the lives of their children (Zulharman & Prayadi, 2020).

In their daily life, more women in Beji village live in their village than men. Men work more to earn a living in the city. Women are qualitatively suffering longer than men. Destruction of forests causes air pollution on an ongoing basis. The dirty air filter that trees usually do is no longer there, so the air condition becomes polluted. The freshness of the air and the beauty of birdsong are increasingly rare. Flora and fauna function to decorate the beauty of nature, many of which are lost. Women's right to enjoy a beautiful, comfortable, and fresh environment has been taken away due to forest destruction.

History plays an important role in building awareness to resolve conflicts wisely. Empirical events that occurred related to the Wonosadi forest became a trigger for the community to take preventive actions that could damage the forest (Ahsan Nurhadi, Bakti Setlawan, 2012). Various negative impacts that were felt in the past when the Wonosadi forest was destroyed raised the awareness of Beji villagers to be careful, and to care about preserving it.

### **Conflict Resolution Model by Building Mindset**

The villagers of Beji village have a noble perspective in relating to each other and to nature that does not only stop at trying to achieve equality but more than that trying to realize the common welfare of all beings. The principle of respect for life is used as a basic moral principle that underlies the perspective and attitude of everyday life. Animals, plants, and humans are all living things that must be treated properly and fairly. The development of harmonious relations in harmony with all creatures is used as a basis for resolving conflicts to produce gender-just decisions as well as guaranteed forest sustainability.

When facing the conflict, Beji village residents abandoned the mindset, perspective, and practice of patriarchal capitalism which is a factor causing gender inequality and forest destruction. The mindset, perspectives, and practices of patriarchal capitalism are damaging to the environment and gender unfair because they promote the principle of domination. Men dominate Women and humans dominate nature. The logic of domination is built on dualistic

thinking by placing a different hierarchy of values. Men and women, humans and nature, and the economy and ecology are both strictly separated. The position of humans is separated from nature, men are separated from women, and economic interests are separated from ecology. Men, humans, and the economy are given a higher and more important hierarchy of values compared to women, nature, and ecology. Differences in the hierarchy of values are used as a basis for legitimacy to perpetuate the practice of oppression against women and nature (Warren, 1995). The interests of women and nature are subordinated to the interests of men and humans. The people of Beji Village abandoned the logic of domination which put forward an arrogant attitude to feel themselves as the most powerful party, replacing it with a pattern of relationships based on the principle of love which always respects all parties in equality to create mutual harmony.

The Beji village community does not use the "zero-sum principle" when resolving conflicts between economic and ecological interests, humans and nature, or men and women. The principle of "zero-sum principle" is a moral principle that was once applied in policymaking in the forestry sector during the New Order era by developing a dualistic mindset, namely when one had chosen one then the others were ignored (Ahimsa-Putra, 2015). The principle of "zero-sum principle" is built on the assumption that truth is not ambiguous so humans must have the courage to decide to choose one of the existing alternatives. When humans are faced with various truth claims, it is impossible to be as right as they please. The only choice of truth is this or that one. The "this or that" approach has the assumption that behind the available choices, there must be the most correct one (Darmaputera, 1992). Decisions deemed to be correct are determined by the careful choice between "this or that" which is deemed the most valid.

Beji villagers develop a comprehensive synthetic mindset by embracing all elements in a harmonious whole. The "either-or" mindset is replaced with the "both-and" mindset. Making decisions by making absolute choices that forests are only used for economic interests can be detrimental to ecological, social, and cultural interests. Public space is completely left to men, only to harm women's interests. The Beji villagers call their wives the term "garwo" which means "sigaraning nyowo" (inseparable heart). Beji villagers understand the concept of cleavage not in the sense that women are subordinate to men but rather emphasize how to exist as a determinant of whether there are humans. "Nyowo" is the determining element for the existence of all living creatures, the loss of life is the same as death. The wife is not only positioned as a "kanca wingking" (a friend who is only in charge of taking care of kitchen matters) but a friend who is always involved when trying to solve all the problems that occur.

When faced with an alternative for the forest to function for economic needs or ecological sustainability, the Beji villagers stated that it was better for both (even though they were different). Ecological and economic needs are basic human needs that do not need to be separated or fought against. The dualistic thinking pattern views one thing as important and high, then eliminating or despising other things is seen as incompatible with the life of the Beji village community. The Beji village community emphasizes the interrelationship between humans and nature and with each other. The well-being of all beings is more complete when all elements are considered, not dismissed.

### **A Model for Handling Conflict by Living Myths**

Residents of Beji Village view the existence of the Wonosadi Forest as spiritual in nature. Communities do not see the forest as a collection of material particles that are ready to be consumed and exploited, but rather as a sacred place. The views of the people of Beji village are influenced by Javanese philosophical thinking which views humans as an integral part of the macrocosm. Humans are not the rulers of nature but are "pamong buwana" those who care for nature. Humans should behave like mothers who look after, care for and care for all members of their family properly. The extra capabilities possessed by humans should be used to increase the sense of responsibility to create maximum harmony with all cosmic elements.

Most of the people of Beji village still believe that the universe consists of material components (*kasad mata*) and non-material (*ora kasad mata*). Most residents still believe that spirits can influence human life. The subtle spirit of existence can bring blessings or misfortune depending on the attitude and behavior towards it. It is believed that the spirit of Prince Onggo Loco still lives in the Wonosadi forest, so people are not allowed to act carelessly. Every human action concerning the forest must be done carefully because it is always supervised by a spirit that acts as a "guardian of the forest". People who enter the forest with bad intentions will experience disaster, while those who enter with good intentions will receive blessings. Control over human behavior does not only come from fellow humans who are still alive but also from their deceased ancestors and other spirits. Belief in mystical things makes residents careful about the creatures that live in the Wonosadi forest. Myth becomes a psychic control mechanism to stop the greed of people who will exploit the forest (Mardhiah et al., 2018).

The existence of myths is one of the means for Beji villagers to preserve the forest. Myth has an effective power in motivating residents to protect and preserve the Wonosadi forest. Myth is a disposition of the metaphysical attitude of humans when they are amid the life of the universe as well as containing awareness to develop behavior in establishing relationships with their environment (Eliade, 2002). Myth functions to provide direction for human behavior when acting (Moertopo, 2008). Myths can have a suggestive influence on society so that respect for nature grows. Myth evokes emotions of awe, horror, fear, and anxiety. Society respects mythical objects. Through myth, respect can develop in humans for the elements in the forest, so that when using forest products, they are always careful and do it wisely.

Several myths that are still believed by Beji villagers related to the existence of the Wonosadi forest include: Elementary School (*Sekolah Dasar/SD*) buildings, Community Health Centers and residents' houses that collapsed because they used wood from the Wonosadi forest; residents who suffer from illness due to open urination in the forest; wood stolen from the Wonosadi forest after making furniture every night moving by itself to haunt the owner; residents experience trance because at the time of fertilizing the forest using fertilizers not from the local environment; Three strange incidents occurred when logging acacia trees: a tree that had been broken off was sawed off but did not fall, when the wood was loaded onto the truck suddenly 4 tires went flat, residents fell while cutting trees in the Wonosadi forest, they have been repeatedly treated at the hospital, not getting better, new healed after being prayed for by traditional leaders and apologizing to the "guard" of the forest; the curse on young people who want to commit immorality in the forest causes their bodies to become weak; "Wewe Putih The Guardian of the Spring". The potential of the Wonosadi forest with the mythological background that develops in it has formed the positive characteristics of Beji villagers when facing forest use conflicts not only prioritizing economic interests but also ecology. Forest

conservation interests are considered an important variable when making decisions to resolve conflicts over the use of forest resources.

### **Conflict Management Model with Land Use Regulators**

The Beji village community manages the land in a relationship of interdependence forming a web of life. One space is interdependent and contributes to the other, so neglecting one will weaken the other's life knots. The basis of otology developed by the Beji village community places every aspect as autonomous as well as relational. Utilization of spatial functions properly can develop optimal harmonious relations between humans and all-natural inhabitants. The land is managed and utilized with various functions. The land is used as a place for comprehensive self-potential development in the economic, social, cultural, agricultural, animal husbandry, plantation, forestry, and talent fields.

Land use has a close relationship with the philosophy of land developed by the community. Land is not reduced to mere objects of economic value, but has philosophical, social, and cultural meanings. The land is not just an inanimate object that is trampled, traded, and cultivated to obtain the maximum economic profit, but is the motherland that can make a living. Soil is a force that can give life (*sing ngurip-uripi*). The views of the Beji village community are like those of Vandana Shiva who interprets land as a womb that is not only for the reproduction of biological life but also for cultural and spiritual life (Hadi, 2007). The land is used as a wider development of the human dimension. Every inch of land becomes the foundation as well as a link to improve the existing quality of life.

Beji villagers interpret land as a medium to build more intensive communication between family members and the surrounding community. In their yards, dry fields, rice fields, and in the forest, residents can develop social relations in the form of greeting each other, helping each other, working together, sharing, and mutually reinforcing one another. On the ground, humans develop their entire existence, identity, and self-potential to build a more humane world life. The land is a spiritual space for the development of the essence of human nature as a whole and in its entirety.

Each land area has a different function but complements one another. The ethical principle in land use stewardship is not to separate life but to connect life (Mahfudoh, 2020). Paddy fields are mostly used as the main source of family income. Most of the resident's physical needs are met by the crops on agricultural land. Yard land is used more to develop relationships between family members, with neighbors, and as a source of additional family income. Wonosadi forest land is used more for the benefit of ecological sustainability and spiritual development. Human harmony with the environment is created when all functions can be carried out properly and developed in a balanced manner.

Soil is a condition for the regeneration of other living creatures. Beji villagers use their yards to develop a symbiotic relationship of mutualism between humans, plants, and animals. Plants that grow in the yard or the forest require manure in the backyard. Animal waste in the backyard is processed into fertilizer, the result is to fertilize the yard and forest. Some of the results of the yard and forest are used for the benefit of humans and their livestock. Synergy relations guarantee more welfare for humans and other natural inhabitants.

Prevention of conflicts over the use of forests for economic interests with ecological interests is carried out by wisely managing them. Forest land in Beji village is divided into two

types, namely: private forest and customary forest. Freehold forest is an artificial forest area that grows on land whose ownership status is privately owned by residents. The management of privately owned forests is the personal responsibility of the landowner, but its utilization still considers the sustainability aspect. Planting and maintaining perennials are the responsibility of the owner, but when logging must replace or replant similar plants. The concept of forest use makes property rights not absolute but bound by obligations and responsibilities to others and nature.

Women who live around forest areas have creative ideas for cultivating Wonosadi forest orchids in their yards. Tourists who are interested in Wonosadi forest orchids do not need to uproot them from their natural environment, because this can damage the beauty, authenticity, and richness of forest resources. Tourists can buy cultivated orchids to be used as souvenirs. The community's economic welfare increases without having to be obtained by destroying the forest.

## **CONCLUSION**

The Beji village community places more emphasis on preventive aspects so that the Wonosadi forest is sustainable and community welfare is fulfilled. Prevention efforts are carried out by reviving myths, avoiding dominating mindsets, reviving the collective memory of the suffering of residents due to the destruction of the Wonosadi forest, and carrying out land management wisely.

The indigenous people of Beji village, Gunung Kidul district, have local wisdom that has a high value in resolving conflicts over the use of the Wonosadi forest. This local wisdom-based conflict resolution follows the principles of forest resource management in the Minister of Environment and Forestry Regulation No. 9 of 2021 concerning Social Forestry Management. They developed an ontological basis for viewing the forest as not just a collection of trees in the form of mere physical objects, but rather a spiritual value. People still believe in myths and respect the spiritual value of the forest. The existence of myths is effective enough to put the brakes on the domination of economic interests when there is a conflict between fulfilling economic needs and ecological preservation. The ontological foundation that views the existence of the Wonosadi forest apart from being physically and spiritually valuable influences the epistemological basis. The method of acquiring knowledge (epistemological basis) developed by Beji villagers is by way of comprehensive synthetic thinking. The workings of synthesis-comprehensive thinking try to combine two different things into a harmonious whole (even though it is different). Economic interests are achieved without having to ignore ecological interests, and men's welfare is realized without impoverishing women. The axiological foundation in the form of values that need to be maintained in the event of a conflict is respect for fellow beings, compassion, caring, cosmic solidarity, and justice.

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