

The Transformation of Critical Land Governance Based on the Islamic Spirituality Values

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Abstract:

The study aims to transform the critical land governance based on the Islamic spirituality values which contained in the societies economic and environmental conservation values. This study used the Participatory Action Research (PAR) method, it was taken by two stages, in each stage there were four procedures. The study involved the society at Dawuhan village, on Sirampong district, in Brebes regency, as teamwork to solve the critical land problem. The result of this study showed that coffee planting as transformation of critical land governance. It transformations based on the environmental conservation and the society's economic values. After the transformation of critical land governance, the environmental conservation values showed that the critical land in Dawuhan village decreased, meanwhile the society's economic values in Dawuhan village greatly increased. The critical land reduced, it shown by hard crops (pine, coffee, and etc.) planted in great numbers from 20% to 30%. The progress in economic values also shown by coffee yields, it increased from 1 ton to 5 tons. Along with PAR method implemented in this study, the hard crops and the economy growth.

Keywords: *Critical Land, Islamic Spiritual, Governance, Transformation*

INTRODUCTION

The damage of natural resource occurs in almost all regions of Indonesia, one of the damages occurs in the forest area in Sirampong district, Brebes regency. Based on the result of *pre-research*, with area 6.703 hectares, in 2004 land damages has occurred in Sirampong district, it is approximately 800 hectares. Whereas one year before, in 2003, the land damages only 286 hectares. In brief, 514 hectares of critical land has increased in a year. On the other hand, Sirampong district also an area with high risk of volcanic eruption, its areas approximately 1.430 hectares. In conclusion, Sirompang district being one of the areas in Brebes regency where land damages has increased, furthermore, it is a high risk disaster area, both landslides and volcanic eruption (Ningtyas & Sanjoto, 2015; Dariah et al., 2004; Subarna, 2011).

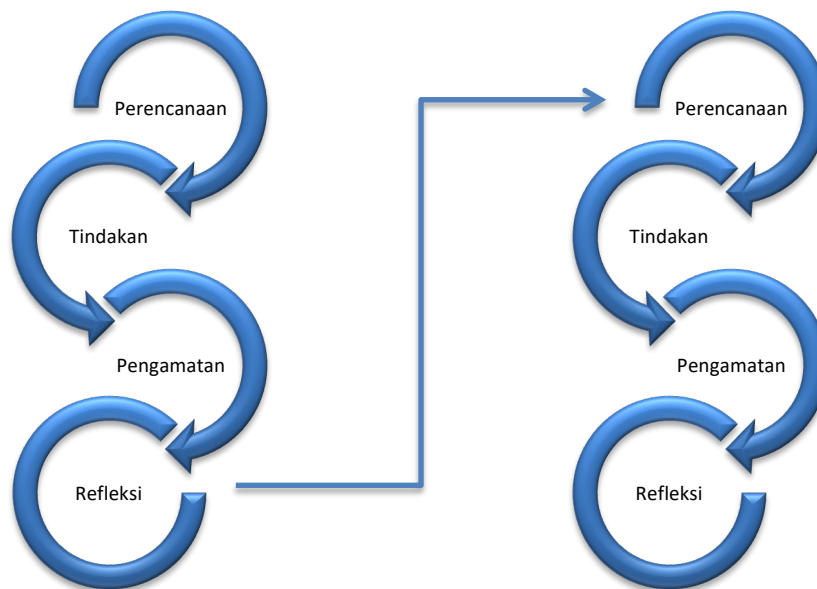
Specifically the damage occurs in Dawuhan village, Sirampong district, it has areas approximately 1.449,06 hectares. By the whole areas, about 23,63 hectares for yards/buildings; 214,19 hectares for gardens; and the remain areas, about 1.204,06 hectares has status as state forest. However, the fact shows that most state's forest has converted into agricultural areas such as potatoes, cabbage, carrots, and green onion. These vegetable plants are very ensure the society's economic welfare, but the processing of agricultural areas was inappropriate with the land conservation principle (Abdurachman, 2008). As a result, the area has high risk of landslide due to decreasing number of hard crops which function as soil holder to prevent landslide and decreasing of water absorption areas, it was causing landslides and floods in the lower areas (Erfandi, 2013).

The government of Brebes regency has done some efforts to overcome the critical land through the reforestation (they plant hard crops) (Erfandi, 2013), they socialized about the dangers of land clearing, provided counseling about the suitable farming patterns, and made Dawuhan village as the environmental service centers (PPL) (Yuliati, 2018). Even in early 2010 the government of Brebes regency worked together with Indonesian state forestry company (Perhutani) by issued new policy that the wasteland managed by the society (there are few pine tree population or even none) should plant with the coffee trees. This policy has made by consideration that coffee tree able to prevent the erosion and has high economic values. However, the fact showed the opposite symptom. The society has been continuing land clearing for agricultural areas and they were not consider about the environmental effect can come suddenly and they also were not care about the areas sustainability aspects.

Based on the explanation above, it is necessary to follow up the problem by the transformation of critical land governance, which is able to accommodate the economic need of local society and decrease the status of critical land. It is necessary to considerate about the society's economic values (Arifin & Ariyanto, 2018; Purwadi, 2018) and environmental conservation values (Luthfi & Wijaya, 2011; Nugroho, 2000; Saddam, 2019) in transformation of critical land governance. Through the economic values, the society's life expected has swift improvement towards a better life, meanwhile through the environmental conservation values it is expected empower the natural resource appropriately. By considering these values, it is expected decrease the status of critical land and put the society's economic welfare as priority. The society's awareness about these values (Subiyakto & Mutiani, 2019) grows through the Islamic spirituality approach, therefore the society's economic values and environmental conservation values are well embedding in their deepest heart. Since the Islamic spiritual values are used as a strong foundation in implementing the society's economic values and environmental conservation

values to transform the critical land governance, then the governance transformation was done has a good long term impact (Firmansyah, 2010; Hidayat, 2015; Rusdiyah et al., 2016; Subiyakto & Mutiani, 2019).

Based on the brief explanation above, this study aims to transform the critical land governance based on Islamic spirituality values, it uses *Participatory Action Research* (PAR) method or commonly known as participatory action research. PAR brings people together to reflect about an issue and acts based on social practice in order to make it more coherent, fair, rational, informative, satisfying and sustainable. PAR involves groups of people in society to work together on thematic problem which appears in social life (McTaggart & Curró, 2009). The researchers participate actively as collaborators with the society in Dawuhan village, Sirampong district, Brebes regency in the land governance towards the better goals. The study used *Participatory Action Research* (PAR) method, it was taken by two stages, and in each stage there were four procedures (preparation, action, evaluation, and reflection).



Picture 1
The Study Stages and Procedures

In the first stage, the society in Dawuhan village, Sirampong district, Brebes regency were not aware about the economic values and environmental conservation values which transformed based on islamic spirituality values. The first stage occurred during 2018 to 2019. Then, in the second stage, the society in Dawuhan village, Sirampong district, Sirampong regency who has already transformed get the accompaniment during the process of governance transformation in order to the process implemented properly. The second stage has done in 2019 to 2020.

RESULTS AND DISCUSSIONS

Islamic spirituality values and transformation of critical land governance

Spirituality is a relation between action and life goals which is very fundamental for human being or Muslim. As an illustration, the purpose of Muslim's life to worship Allah S.W.T., spirituality connects the Muslim's action to his life goals. In Islamic spirituality,

there is a deep relation in which Allah S.W.T influences individual self esteem, sense of meaningfulness, and connectivity with other people and nature. The relational quality of spirituality known as the Islamic core theme consist of beliefs, rituals, behaviors, and knowledge. Moreover, the obedience to Islamic rituals brings individual closer to Allah S.W.T and finds the values and self actualization. The Islamic spirituality also embedded in piety (fear of Allah/taqwa), it divided into two components, namely spirituality and responsibility. In conclusion, Islamic spirituality has deep relation with Muslim's worship, whether it is worship to Allah or other human being (Fares & Bin Noordin, 2016).

The implementation of religious worships, such as prayer, fasting, charity, and pilgrimage must be fulfilled in order to improve relationship among a Muslim, Allah and the society; otherwise, it will be a worthless ritual. Unconsciously, religious rituals give benefits for Muslim and has big impact on achieving spiritual level. It is because the spirituality can not be maintained unless the Muslim done all religious rituals such as fasting, pilgrimage, and zakat regularly. A Muslim commanded to do daily, weekly, or even annual religious ritual in which it provides spiritual strength to their soul and it also strengthen and renew their beliefs while purify their heart from sin. It shows the appearance, financial status, or ethnic background are irrelevant to the effective or spirituality values; otherwise only the inner purity from sin and worship to Allah S.W.T. assessted on devotion and spiritual discipline. Purification of the soul can maintained by doing religious rituals such as prayer, zakat, fasting, pilgrimage, and recite the holy Quran. Reciting the holy Quran is an important way to enlighting the soul; by think about the meaning of Quran, the Muslim get support and motivation at once to overcome their life problem effectively and to improve the quality of decision making (Fares & Bin Noordin, 2016; Trinova et al., 2020; Zuhri, 2017).

Based on the explanation above, it can be concluded that Islamic spirituality was a deep relation between human being with Allah S.W.T. it consists of beliefs, doing religious ritual, living an appropriate lifestyle with the Islamic rules and principles. At the end it improves the relation among human being to their God, Allah S.W.T., the society in general, and the universe in which there was about how to manage the universe properly and correctly. If the Islamic spirituality well embedded in the soul of human being, it is possible for them to manage the universe properly and correctly, especially in critical land governance (Fares & Bin Noordin, 2016).

The inappropriate utilization or a land usage with the conservation principles caused the critical land. The critical land is a land inside or outside the forest area that has damaged, thereby caused loosing or reduce its function. A land can be said has no function when it is no longer able to maintain its productivity level and were not work as a proper water management medium. The critical land triggers disasters such as floods, landslide, drought and other disaters (Pratiwi & Setiadi, 2018). Some factors causing the critical land were the environmental damage due to social and economic activities which caused the damage to forest and land function (Surtiani & Budiati, 2015).

Realized about the harmful effects of the critical land status, it is necessary to transform the land governance in order to minimize or even disestablish the status. Etymologically, transformation can defines as an appearance changes, whether the changes in shape, characteristic, function or others. Transformation was a continuity process of change until it reaches targeted stage. The changes are made by responding the influence of external and internal factors in which directs the changes from its original form through the

repetitive processes (Najoan & Mandey, 2011). Therefore, the transformation of critical land governance was an effort can be used in minimize the status of critical land in an area.

The transformation of Critical Land Governance Based on Islamic Spirituality Values

The result of this study obtained by using *Participatory Action Research* (PAR) method, the result are represented in table (1) below, it is about the transformation of critical land governance based on the Islamic spirituality values.

Table 1. The transformation of critical land governance based on Islamic spirituality values

No.	Islamic spirituality values	The transformation of governance
1	The environmental conservation values	Coffee planting has strategic values as a conservation plant of soil and water, in order to minimize the status of critical land in Dawuhan village.
2	The societies economic values	Coffee planting is a high value commodity, in order to supports the societies' economic in Dawuhan village.

Based on table (1) above, it is known that transformation has done in the micro stage, by increasing partnership programs based on social capital of local community in Dawuhan village (Harini et al., 2012; KLHK, 2019). In general, the society in Dawuhan village were not aware about how important the coffee planting as an effort of land conservation. On the other hand, they more concerned on vegetables planting in which its function damage land conservation. It is indicates by low enthusiasm of Dawuhan society towards coffe planting. The conservation of vegetables land into coffee planting land has been encouraging by the government as a solution to face the floods and landslide that have threatened the society in Brebes district due to deforestation and the large planting area of vegetables which causing these disasters, with no doubt these disasters must be solved immediately. However, Dawuhan society did not really concerned about that condition. Finally, the government has been collaborating with kelompok sadar wisata (pokdarwis) to give the example about coffe planting in which it gives more long term profits than vegetables planting.

In implementation process of *Participatory Action Research* (PAR) the researchers take a role as companion both in handling and managing the critical land appropriate with the conservation principles. The local society called to make a group that aims to facilitate the society in synchronize the forest area and developing food crops and horticulture. The first stage had done was looking for the information and mapping the land usage including the land utilization and its status.

The implementation of cycle 1 consist of the research introduction as the first stage, it was done by field visitation and noted the society daily activities in Dawuhan village, Sirampong district, Brebes regency. The next stage, enculturation or blending in with the locals society. The collected informations in the research introduction used as guidance to blend with local society. In this stage, an approach to the locals was taken and started to talk and discuss about the critical land governance and the improvement of society welfare.

After the enculturation process had done, the next stage was called the society to make a group or community. Through this group the researchers invited the society to

participate in the critical land governance. This group becomes the executor of the programs that had agreed. Then, take the first action, it was the implementation of critical land governance by built the coffee field school. The implementation of act was execute the prepared plans in the stage before. The evaluation was done by checking the responses from the society on the socialization that already done by using explanation method. The reflection was done by critical review about the changes that was happened. At this stage all informations gathered together.

The implementation of cycle II begins with new activity. The team and community discussed about all activities had done in cycle I and made new plans as an improvement and the follow up of cycle I. The preparation at cycle II agreed together with the community. The action implemented together and noted every phenomenon. By evaluate all activities had done at cycle II were intended to look at the impacts felt by the society.

The society in Dawuhan village as the transformation target of the critical land governance, they were divided into 4 (four) groups, namely the Pagalaran kelompok sadar wisata (pokdarwis), they had important role in realization all activities related to the coffee field school; the second group was coffee farmers group, they were the main target of implementing the coffee field school in improving knowledge and insight related to coffee; the next was farmers group, they was a part of the target which is expected to influence the mindset of society to switch their area step by step into coffee planting area by some considerations; the last group was Kaliwadas society group, they was general element to support various activities, especially for the coffee field school in creating the knowledgeable society in coffee planting, considering that coffee was a commodity with high economic values in order to support the local society's financial. The urgency of transformation the critical land governance in Dawuhan village to increase the village tourism sector; to improve human resources of pokdarwis Pagalaran; and to improve the village's potential.

The aims and the benefits of transformation the critical land governance in Dawuhan village through the coffee field school program (SLP) were, (1) campaign about coffee planting; (2) reforestation the deforested area; (3) reduce the impacts of floods and landslide; (4) increase the tourism village sector; (5) increase the society's financial by switch vegetable plants into coffee plants. The establishment of SLP program was done due to previously effort of the Brebes regency government on handling the critical land in Dawuhan, one of their efforts was reforestation (planting the hard crops). Reforestation was the best alternative ever. Planting trees were given a lot of impacts. Automatically, by plant the trees the farmers reap the fruits, sap, wood, and others, it was according to the type of the planted trees. Planting the trees create the cooler micro climate. It also creates the improvement of ecosystem where the trees grow. At the end, it improves the ecosystem quality too. Planting the trees in long term improves the water management system in order to give the positive impact for the lower area (Erfandi, 2013).

Beside the reforestation, the government of Brebes regency had done some efforts such as socialization about the dangers of clearing land, given the counseling about the appropriate farming patterns, and brings Dawuhan village as one of the environmental service centre (PPL) in belief it makes the society understand about the status of their own village in order to build the awareness for themselves to keep the natural resource around them. The government has been paying attention for long time to the environmental issues in the mountains area of Slamet Mountain which is located in Brebes regency (Yuliati, 2018).

Furthermore, it was stated that the impact of deforestation affected the society, especially the society who lives along turbid water streams in which it divides Brebes regency, where the headstream comes from the hills in Slamet mountain areas. As the effort of conservation, Baperlitbangda coordinate with OPD (Region Government Organization) to take some steps of conservation. Among the efforts, the government has given coffee seed and delegated the society to participate in coffee planting and processing training activities. Moreover, regularly they give socialization about the dangers of clearing land and giving counseling about the appropriate farming patterns, and brings Dawuhan village as the Environmental Service Centre (PPL).

Before those efforts, Perhutani has done some other efforts first. The forest area as a part of Dawuhan village were 900 Ha. It was production forest of pine crops. Pine forest management has done together with the society through Lembaga Masyarakat Desa Hutan (LMDH). It is registered there was 230 people who manage 1 to 2 hectares area per person. Based on the condition in fields, it concludes that forests were managed by society inappropriate to the elements of sustainable area governance due to the total covers of wood crops was not more than 20%. It is because the farming patterns of society relies on potatoes, cabbage, green onion which requires the sufficient exposure of sunlight. Some various efforts has done by Perhutani in order to preserve the forest, such as reforestation the pine crops in Perhutani areas. However, that effort repeated for many times and failed due to farmers' behavior who assume that the reforestation from Perhutani as a threat for the continuity of vegetable farming they has been done. Formally, the farmers are quite cooperative by planting the pine in their planted areas, but the fact shown after the pine trees grow and then they think it disturbs the growth of their vegetables crops, the farmers start the "conservation" by various strategies. In conclusion, the reforestation program brings by Perhutani was not really successful. The causal factors not only because of the bad behavior of farmers who manage the forest areas, but also about the numbers of supervisory personnel from Perhutani, there were only 3 field supervisors in Dawuhan village. They have to supervise the forest area in Dawuhan village and two adjoining villages namely Baturisari and Igirklanceng.

In the beginning of 2010, Perhutani issued the new policy that forest area which managed by society and its status as an empty land (the number of pine trees was very small or even none) must be planted with coffee trees. This policy based on the consideration that coffee trees not only able to resist the erosion but also has economic values. Unfortunately, the farmers who managed the forest are not welcome to the new policy even though with these benefits. Their reasons are very simple, the first reason was about the long production period of coffee planting compared to vegetables, then they also think that the economic values of coffee plants not as good as vegetables. As a result, the coffee seed from Perhutani has the same treatment as the pine trees, they cut it off when they think it disturbs their vegetables growth. The program of forest planting with coffee was better than reforestation program with the pine trees. There were several farmers who care and maintain their coffee plants until they reap. From that experience, the society starts planting the coffee even though not in conservative way, they only plant it as companion crops.

However, the fact in field showing the opposite indication. The society has been continuing land clearing for agricultural areas and they pretending were not consider about the environmental effect can come suddenly and they were not care about the aspects of sustainable areas. They use the fulfillment of their economic needs as an excuse and the

clearing land has been continuing even the risks threaten their self, other people, and their descendants in the future. The large numbers of critical land as the impact of the inconsideration farming system to the aspects of sustainable areas requires all parties to give the solution upon these conditions.

In order to the things Perhutani has done, such as mobilizing the society to reforestation through the various approaches and the result were not maximum, the researchers conducted FGD (Forum Group Discussion) together with society to identify the problems and formulate the stages to be taken in sustainable management of forest areas. FGD was attended by local government and the delegations of farmers who are joined in 5 farmer groups namely Poktan Puspita, Subur, Pajerukan, Jatitani, and Bares.

As a result, FGD identified some problems relate to reforestation. First, the farming patterns which rely on *external input*. Second, the farmers lack of knowledge in the sustainable farming activities. For the second problem has given solutions both from district and village government through various counseling activities. The third, lack of awareness about the impacts of land clearing.

By those problems, some ideas came in order to the reforestation can works effectively and has economic values. The society was in a line that coffee plant has conservation and economic values at once. To accommodate the society's enthusiasm and ideas then decided to build the coffee field school. Anyone who has interest on coffee planting can come and join to the coffee field school.

The field school of coffee planting (SLP Kopi) curriculum arranged by participatory way with the members. It starts by identify the move of coffee planting process, then identify the required competences. As its name the field school of coffee planting (SLP Kopi) was held on coffee planting areas or the prepared areas for coffee planting. To support these activities, the field school of coffee planting (SLP Kopi) created demonstration plot (demplot). In the demonstration plot all coffee planting learning activities were held. Now, the field school of coffee planting (SLP Kopi) activities have been reached the planting stage, it taken after they have learnt about method of preparation the land and planting preparation. The method of preparation the land has done by using "Frame A" method, it used according to the bumpy land condition. This method was really good to overcome the soil degradation due to the planting has done by following the contours of the land.

The working indicators of the coffee field school are: *first*, human resources management. Human resources management relate to design and implementation of preparation system, the preparation of coffee field school performance, the development of coffee field school, the maintenance of coffee field school by pokdarwis and society in Dawuhan village who act as stake holders. *Second*, the information management. The information management consist of data or information collecting about coffee field school, keeping the data, socialization, and archiving. It aims to get the accurate and consistence data, create a useful information, and support the communication and take the decision effectively in the coffee field school.

Third, the administration management. It was an effort of the coffee field school relates to the policy settings within pokdarwis, farmers, and society who runs the coffee field school with the aim that organization goals can be achieved properly. *Fourth*, *Legal Standing*. The legal position of pokdarwis officially has recognized by village institution with an official decrees (SK), it issued by Dawuhan sub-district as a legal basis to support

pokdarwis's work programs and the goals of pokdarwis were not only about hiking ways but also about coffee field school.

Before the coffee field school comes, the society has lack of knowledge that coffee planting has more benefits than vegetables. They used a very simple way to plant the coffee in which by making the holes and applying fertilizer, then planting them directly by removing the plastic wrap. The harvest period of coffee plant relatively long, it takes 2 years after planting period. They were misunderstand and still believe that vegetables has more benefits, which is only take 3 months until the harvest period. They also refused to put in coffee crops to their vegetables crops areas, it prevented the coffee planting process. Both Perhutani and other parties provides the information relates to *supplier* of coffee seed.

The researchers has duty to accompany pokdarwis during planting process of coffee seed in the coffee field school. The planting process of coffee seed was conducted alongs hiking way at Slamet Mountain, its already planted 180 Arabica coffee seed in 0.2 hectares areas. The planting process of coffee seed was a collaboration between pokdarwis and Perhutani as sponsor of coffee seeds. Pokdarwis got the coffee seed from Perhutani to plant in Kaliwadas. They plant it every week in their free time while they farmed. They plant it on Friday morning until afternoon, it depends on the weather.

Plotting coffee. The method of mitigate the landslide potential and erosion in Kaliwadas sub-village, Dawuhan village by conservation through planting Arabica coffee seed. Coffee was chosen as conservation plant because it has high economic values and it commodity also has strategic values as soil and water conservation. Coffee has tap root goes straight down into the soil up to 3 meters, the branch roots about 2 meters long, and has webbing form in all ways. With these characteristics can protects and holds the soil from erosion. Coffee plants appropriate as an effort to conserve the land and to improve farmers' income or welfare.

After figure out the whole characteristic of the society, then decided to make some strategies as activities realization as follows: (1) make coffee planting schedule every Friday; (2) invite all society in Kaliwadas sub-village to participate in planting coffee; (3) give the chance to educate the society in Kaliwadas sub-village about how to planting coffee properly and correctly; (4) provide ready to plant coffee seeds; (5) invite one of society from Dawuhan village who has been succesfull on planting coffee to share their knowledge about the ways to produce the coffee with the society in Kaliwadas sub-village; and (7) grouping coffee with GPS in order to make it easier to control and analyze the growth and the improvement of coffee trees that planted in demonstration plot (demplot) I and II.

The table below was an overview about increasing data on transformation of critical land governance based on Islamic spirituality values in Dawuhan village. The following data consist of two tables. Table 2 talking about the increasing area of hard crops and table 3 about increasing area of coffee plants.

Table 2. The decreasing percentage of critical land

No.	Plant type	Area (Ha)	Before the implementation of PAR	After the implementation of PAR
1	Hard crops (Pine, coffee, and etc.)	900 ha	187,1594 ha (20,80%)	269,59 ha (29,95%)

2	Vegetables plants	712,8406 ha (79,20%)	630,41 ha (70,05%)
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Table 3. The increasing economic values by yield result of coffee

No.	Farmers group	Before the implementation of PAR	After the implementation of PAR
1	Poktan Puspita	0,240 tons	1,253 ton
2	Poktan Subur	0,294 tons	2,145 tons
3	Poktan Pajerukan	0,256 tons	1,589 tons
4	Poktan Jatitani	0,214 tons	0,210 tons
5	Poktan Bares	0,209 tons	0,201 tons
Total		1,213 tons	5,398 tons

Based on the table 2 and 3 above, it is known quantitatively there was transformation of critical land governance, it is indicate by increasing area for hard crops and increasing yield result of coffee for society in Dawuhan village. The transformation seen in the before and after accompinion by the researchers during PAR conducted. The critical land was reduce, it indicates by increasing area for hard crops, from 187, 1594 ha become 269, 59 ha, in percentage the areas for hard crops becomes 29, 95%. The improvement was not significant due to the farmers has been preferred vegetables plant instead of hard crops (coffee) that offered by the researchers. However, by increasing area for hard crops at least followed by the awareness of society in Dawuhan village about the importance to minimize the critical land status in their village.

The effort to minimize the status of critical area was appropriate with the environmental conservation values which is prioritize the principles of natural conservation and applied in wise ways. This conservation needed to keep the preservation within, in order to keep and maintaince the preservation of the environmental ecosystem; both the flora and fauna (Hasba, 2018). The environmental conservation came as a protection to natural resources against excessive commercial exploitation in order its utilization guided based on the principle of natural resource conservation, in this case the status of critical land in Dawuhan village. As the land clearing was getting worse, the environmental conservation must be implemented.

The successful of assisting the society in the upper side of Dawuhan village inidactes by the awareness of society in Dawuhan village about the importance to minimize the critical land status, their awareness of the environmental conservation was integrated to the Islamic spirituality values. It was because the behaviour of plant the trees, was not doing illegal logging and etc. were the worships as important as *mahdbab* worship in Islam. On the other hand, if the people were not doing good behaviors means they fights the *sunnatullah*. It called as *mufsidin* (those who creates the damage). Someone called as *mufsidin* if their action caused the natural or environmental damage. In other words, the logical consequence of the statement that human being was faith to Allah by proves through the

concrete action and creates the *sunnatullah* system maintained and functioning as it should be. Indirectly, the concrete action make human, especially the farmers, who has the ability to be humble and was not greedy to the natural resources surround them (Fua & Wekke, 2017; Gufron & Saharudin, 2016; Subhi, 2020; Subhi et al., 2020).

The awareness of society in Dawuhan village about the importance to minimize the status of critical land also affected by the positive values on society's economic values. The improvement of society's economic values explained in table 3 about the increasing economic values from yield result of coffee. Coffee plant called as hard crops in order to minimize the status of critical land due to coffee plant has strong tap roots and wide branch roots which was go straight down until 2-3 meter underground. By these roots, the coffee plant has characteristic to protect and held the soil from erosion. Furthermore, the function of the coffee plant as hard crops not only to minimize the status of critical land, but also has high economic values (Hasba, 2018; Yulhendri et al., 2019), in order to the transformation of critical land governance through coffee planting give the society in Dawuhan village two benefits at once. These two benefits were decreasing the status of critical land and increasing the society's economic values.

Related to the coffee mainstreaming, it aims to give the understanding and to educate the society about coffee plant, Pokdarwis in Dawuhan village has taken various approaches to persuade the society to plant the coffee on the unsuitable area for vegetable plants, the unsuitable area is the the area with land slope above 45 degrees. Pokdarwis in Dawuhan village is a Dawuhan youth association who has concern on tourism development in Dawuhan village. One of the tourism potentials in Dawuhan village was Slamet Mountain hiking trails over Kaliwadas route. In addition to cautioning the farmers about the importance of natural preservation, Pokdarwis also built a coffee shop at climbing basecamp as medium to promote Dawuhan coffee. By the effort of Pokdarwis above, it it was expected can stimulate the farmers to plant the coffee in the critical land which was unsuitable for growing vegetables.

Conclusion

The study aims to transform critical land governance based on the Islamic spiritual values which contained in the societies economic and environmental conservation values. This study used Participatory Action Research (PAR) method, it was taken by two stages and in each stage there were four procedures. The study had involved the society at Dawuhan village, on Sirampong district, in Brebes regency, as teamwork to solve the critical land problem. The result of this study showed that coffee planting as transformation of critical land governance. It transformations based on the environmental conservation and the society's economic values. After the transformation of critical land governance, the environmental conservation values showed the critical land in Dawuhan village decreased, while the society's economic values in Dawuhan village greatly increased.

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