

Strengthening Village Regulations (Perdes) Based on Local Wisdom in The Management and Protection of Forests in Tanjung Mudo Village

Penguatan Peraturan Desa (Perdes) Berbasis Kearifan Lokal Dalam Pengelolaan dan Perlindungan Hutan di Desa Tanjung Mudo

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Abstrak:

Desa Tanjung Mudo memiliki kekayaan sumber daya hutan yang melimpah sekaligus mewarisi nilai-nilai kearifan lokal dalam menjaga ekosistemnya. Namun, degradasi lingkungan dan masuknya pengaruh luar mengancam kelestarian hutan dan melunturkan nilai tradisi tersebut. Kegiatan pengabdian kepada masyarakat ini bertujuan untuk memperkuat kapasitas aparatur desa dan masyarakat dalam membentuk instrumen hukum berupa Peraturan Desa (Perdes) tentang Pengelolaan dan Perlindungan Hutan yang berbasis kearifan lokal. Metode yang digunakan adalah Participatory Action Research (PAR) melalui tahapan sosialisasi, Focus Group Discussion (FGD), pendampingan legal drafting, hingga uji publik draf Perdes. Hasil pengabdian menunjukkan adanya peningkatan pemahaman aparatur desa mengenai harmonisasi regulasi nasional dengan hukum adat. Draf Perdes yang dihasilkan memuat zonasi pelestarian, larangan penebangan liar, pemanfaatan hasil hutan bukan kayu, serta penerapan sanksi adat yang diintegrasikan secara legal-formal. Kesimpulannya, penguatan produk hukum desa yang mengakomodasi kearifan lokal terbukti efektif dalam memberdayakan masyarakat sekaligus memastikan perlindungan sumber daya alam secara berkelanjutan, menciptakan sinergi yang kuat antara hukum positif dan tradisi masyarakat setempat.

Abstract:

Tanjung Mudo Village has abundant forest resources and inherits local wisdom values in maintaining its ecosystem. However, environmental degradation and the influx of external influences threaten forest sustainability and dilute these traditional values. This community service activity aims to strengthen the capacity of village officials and the community in establishing legal instruments in the form of Village Regulations (Perdes) on Forest Management and Protection based on local wisdom. The method used is Participatory Action Research (PAR)

through the stages of socialization, Focus Group Discussion (FGD), legal drafting assistance, and public testing of the draft Perdes. The results of the service showed an increase in village officials' understanding of harmonizing national regulations with customary law. The resulting draft Perdes includes conservation zoning, prohibition of illegal logging, utilization of non-timber forest products, and the application of customary sanctions integrated legally and formally. In conclusion, strengthening village legal products that accommodate local wisdom has proven effective in empowering the community while ensuring sustainable protection of natural resources, creating a strong synergy between positive law and local community traditions.



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INTRODUCTION

The management of natural resources, particularly forests, is one of the important agendas in sustainable development in Indonesia. Forests have a dual role, both as a buffer for ecological life and as a source of livelihood for the surrounding communities. Over time, pressure on forest ecosystems has increased due to uncontrolled exploitation. The state has provided regulatory space to maintain this balance, but its implementation often faces obstacles at the grassroots level. Legal protection for forest resource management should not only rely on state positive law but must also integrate local values (Helmi, 2020). This is because local communities are the front line directly interacting with the forest ecosystem.

Law Number 6 of 2014 concerning Villages has provided a breath of fresh air for the recognition of village autonomy, including in the management of natural resources. This authority opens opportunities for villages to regulate and manage the interests of local communities based on origin rights and customs. The integration of local wisdom into village policy instruments is the embodiment of state responsibility delegated to the most basic level (Permana et al., 2025). Through this independence, villages are expected to become the main subjects in environmental preservation.

The main legal instrument that can be used by villages in manifesting their autonomy is the Village Regulation (Perdes). Perdes functions as a legal umbrella that binds all village residents as well as a guide in organizing governance. Strengthening the capacity of village officials in drafting legal products is highly necessary so that the resulting Perdes does not conflict with higher regulations (Afrizal et al., 2025). The quality of a Perdes is largely determined by the extent to which it can absorb the aspirations and customs of the local community.

Local wisdom plays a vital role as a sociological foundation in lawmaking. Traditions, taboos, and unwritten rules passed down through generations have proven effective in maintaining environmental sustainability. Studies show that environmental communication based on local wisdom, such as the concept of forbidden forests, is highly effective in supporting forest conservation (Yasir et al., 2022). Therefore, positive law must not negate the existence of customary law but rather complement each other.

The integration of local wisdom and formal regulation is a strategic step to create effective legal compliance. The formation of participatory regional or village

regulations that accommodate local wisdom can create a sense of belonging among the community (Yulianingrum et al., 2023). When customary norms are legitimized by the state through a *Perdes*, their binding power becomes stronger, encompassing social sanctions as well as formal administrative sanctions or fines.

Tanjung Mudo Village is one of the villages with quite extensive forest cover, and historically, its community is highly dependent on forest products. The community in this village has local wisdom that teaches a balanced relationship between humans and nature. There are various customary rules regarding spatial utilization zones and prohibitions on cutting down trees in water source areas. This wisdom has long been a protective shield for the village ecosystem from the threat of damage.

Nevertheless, along with socio-economic dynamics, pressure on forests in Tanjung Mudo Village is increasingly alarming. Uncontrolled land clearing practices, illegal logging, and land conversion are real threats that can trigger ecological disasters such as floods and landslides. This condition is exacerbated by the fading compliance of the younger generation with customary rules that are oral in nature. This demands legal and social intervention to save forest sustainability.

The values of local wisdom in Tanjung Mudo are actually highly relevant to the principles of modern disaster mitigation and environmental conservation. Similar to the role of local wisdom in landslide hazard mitigation in other areas (Marzuki & Gayo, 2022), the traditions of the Tanjung Mudo community limit excessive exploitation. However, customary rules that are only oral are prone to violations because they lack strong executory power in the eyes of state law, especially when dealing with parties outside the village.

The urgency of creating a Village Regulation based on local values becomes very crucial to fill this legal vacuum. Regulations at the village level must be able to act as gatekeepers responding to environmental threats quickly and accurately (Ristawati et al., 2024). *Perdes* will transform unwritten customary law into formal legal instruments recognized by the hierarchy of legislation in Indonesia.

In addition to protecting forests from logging, this *Perdes* is also vital to prevent forest and land fires. The socialization and dissemination of village regulations have proven to be an effective preventive measure in preventing peatland or forest fire disasters in various regions (Zulkarnaini & As'ari, 2019). With a *Perdes*, a community-based surveillance system can operate with a valid legal umbrella.

The drafting of this forest protection *Perdes* is in line with the concept of building village independence. An independent village is not only measured by its economic strength but also by its ability to manage resources sustainably based on its own local wisdom (Aswadi, 2025). This legal independence allows the village to not always rely on law enforcement officials from outside in solving minor environmental issues.

Previous research and community service indicate that assistance in forming village legal products greatly contributes to forest protection. For example, assistance in village forest management has successfully supported pro-climate policies through the formation of a *Perdes* in Tulungagung (Firmansyah, 2025), as well as the success of village forest management based on local wisdom in Kintamani (Mardika et al., 2025). The success in these areas serves as a relevant benchmark to be applied in Tanjung Mudo Village.

Unlike previous initiatives that may have only focused on the economic aspects of social forestry, the community service in Tanjung Mudo Village emphasizes the

absolute protection of the core zones of customary forests through the legalization of legal products. This service fills the gap by providing technical legal drafting assistance to village officials so that the resulting legal products are not formally or materially flawed. Synergy among academics, village officials, and traditional leaders is the main key to this activity.

The main objective of this community service activity is to improve the capacity of village officials and customary institutions in formulating, drafting, and passing Village Regulations on Forest Management and Protection. Furthermore, this activity aims to reawaken public awareness of the importance of preserving the values of local wisdom as an identity and means of social control in maintaining the sustainability of their living environment.

Theoretically, this activity is expected to enrich literature on legal pluralism, particularly the harmonization of positive law and customary law at the village level. Practically, the output of this service is a draft *Perdes* ready to be ratified by the Village Consultative Body (BPD) and the Village Head. This draft will serve as a concrete legal shield for the Tanjung Mudo Village community to manage its forests for the sustainable welfare of present and future generations.

RESEARCH METHODS

This community service activity was carried out in Tanjung Mudo Village on December 17, 2025, by a team from the Faculty of Law, Universitas Merangin, using the Participatory Action Research (PAR) method. This approach was chosen because PAR not only aims to research a problem but also actively involves the community in designing and implementing concrete actions to solve it. In this context, the community is positioned as the main subject possessing deep knowledge of customs, while the service team acts as facilitators providing technical and juridical assistance related to drafting village regulations.

The process of data collection and aspiration gathering was carried out through a series of field observations, in-depth interviews, and Focus Group Discussions (FGD). The participant subjects in this activity included the Village Head and their apparatus, members of the Village Consultative Body (BPD), traditional leaders (Ninik Mamak), youth leaders, and representatives of forest farmer groups. Interviews were focused on exploring the values of local wisdom firmly held by the community in treating the forest. Furthermore, the FGD was held to reconcile perspectives between the customary law believed by the community and the hierarchy of national legislation, aiming to find a middle ground that could be poured into the articles of the *Perdes*.

The analysis and follow-up stages were realized in the form of legal drafting training and the preparation of the draft *Perdes*. The service team assisted the village drafting team in transforming customary norms into standard and systematic legal language in accordance with the technique of drafting legislation. Once the initial draft was compiled, a public test stage was conducted involving all elements of the village community to provide feedback, corrections, and approval. Inputs from this public test were then accommodated to refine the draft before it was officially handed over to the BPD and the Village Head to be ratified as the definitive Tanjung Mudo Village Regulation.

DISCUSSION

Urgency and Harmonization of Local Wisdom in the Formation of Village Regulations in Tanjung Mudo Village

The community service activity in Tanjung Mudo Village began with participatory mapping of the unwritten norms living in the community. This identification is crucial to understanding the ecological philosophy inherited from the village ancestors. Field findings indicate that the Tanjung Mudo community has a very wise concept of spatial zoning, where there are areas that can be utilized limitedly and areas that are strictly taboo to destroy. These values are essentially a form of traditional conservation that was highly advanced for its time.

One prominent form of local wisdom is the prohibition on destroying vegetation around water sources and the prohibition on hunting certain animals during their breeding season. Similar practices have been recognized for their success in integrating local wisdom in the reforestation of protection forests, placing tradition as an instrument to guard ecosystem balance (Isfana et al., 2025). The existence of these taboos shows a strong spiritual and cultural relationship between humans and forests, which transcends mere rational economic value.

However, along with modernization, this oral tradition faces preservation challenges. Many young people are beginning to ignore these taboos because they consider them obsolete or irrelevant to modern economic needs. This phenomenon is in line with research highlighting the need to balance tradition with rational policies for community adaptation in nature conservation areas (Wati & Hati, 2025). Therefore, legal intervention through recording and formalization has become a pressing need.

In responding to these challenges, the service team organized a Focus Group Discussion (FGD) attended by traditional leaders, village government, and the community. This FGD was designed as a deliberative forum to discuss the substance of customary rules most relevant to be elevated into village regulations. Through this discussion, it was agreed that not all customary rules could be adopted raw; there must be a filtering process to ensure the rules are relevant to human rights principles and the state constitution.

The harmonization process is a crucial phase in the drafting of this *Perdes*. Customary rules must be translated without losing their philosophical spirit, while ensuring they do not collide with higher regulations such as the Forestry Law or the Environmental Protection and Management Law. Strengthening the capacity of village officials is paramount here, as regulatory harmonization is the key so that village legal products are not annulled by the regional government (Afrizal et al., 2025). The officials' understanding of the legal hierarchy significantly improved after the assistance.

The central role of traditional leaders in this formulation process cannot be ignored. They acted as main resource persons providing cultural legitimacy over the formulated articles. Their direct involvement changes the paradigm of rule formulation from a top-down approach to a highly accommodative bottom-up one. Traditional leaders ensure that local terminology rich in meaning is preserved in the considerations and explanations of the *Perdes*.

From a mitigation urgency perspective, formalizing local wisdom into this village regulation serves as mitigation against ecological disasters. Similar to the academically recognized role of local wisdom in landslide hazard mitigation (Marzuki & Gayo, 2022), the law at the Tanjung Mudo village level is prepared to prevent

deforestation that leads to the loss of soil carrying capacity. The Perdes provides logical and legal justification for banning the clearing of forests by burning.

Furthermore, the existence of this Perdes mimics the success of villages in other regions, such as in Bali, which successfully established village regulations based on local values to maintain the balance of their nature (Ristawati et al., 2024). Tanjung Mudo Village adopted this spirit by modifying its substance according to the topographical and cultural characteristics of Sumatra. This proves that local wisdom has adaptability and universality in terms of nature conservation.

Comprehensive environmental management also means protecting resources around the forest, including river water resources flowing through the village. The drafted Perdes includes clauses on preserving the riparian zones sourced from forest springs. This aligns with sustainable aquatic resource management strategies relying on the knowledge and local wisdom of traditional communities (Faradina, 2025). The integration of water and forest issues makes this Perdes very holistic.

From a constitutional perspective, the drafting of this Perdes affirms the step of Tanjung Mudo Village towards institutional independence. True village independence is when a village can regulate its own governance by capitalizing on its local wisdom as a source of governance strength (Aswadi, 2025). This Perdes is a form of village sovereignty over its management area legally recognized by the state through the instrument of village autonomy.

Technically, the draft preparation stages were guided using Law No. 12 of 2011 concerning the Formation of Laws and Regulations so that the drafting format is standard. The service team trained the village drafting team to compose the General Provisions Chapter, Purpose and Objectives, Scope, up to the Sanctions Provisions. This technical assistance pattern has proven successful in various studies on assisting the creation of Perdes in different regions (Kurniawansyah et al., 2021). Village officials now have adequate legal drafting soft skills.

Capacity building during the drafting process provided a double impact. On the one hand, the targeted legal product was achieved, and on the other hand, human resources at the village level experienced an increase in legal literacy. This makes village officials more confident in conducting diplomacy or mediation related to land conflicts bordering other villages or corporate entities.

This sub-chapter concludes that the urgency of institutionalizing local wisdom into a Perdes is an absolute step to prevent the exploitation of Tanjung Mudo's forests. Through proper harmonization and drafting techniques, the resulting draft Perdes is not just a formal document but a representation of the collective will of the village residents born from the noble values of their own customs.

Implementation and Community Participation in Sustainable Village Forest Management

After the draft Perdes was harmonized juridically, the focus of the service shifted to implementation strategies so that the rule does not just become a "paper tiger". The implementation of environmental regulations heavily depends on the level of public literacy and participation. Community empowerment is the main key in the application of law and the protection of local cultural wisdom in any activity intersecting with natural resources (Rahayu et al., 2024). Therefore, the service team designed a public test activity as a form of initial participation.

This public test was attended by residents from various hamlets in Tanjung Mudo. This forum provided an opportunity for the general public to criticize the

draft prepared by the small team. The existence of this public dialogue space is in line with the Medebewind (assistance task) theory in village governance, where sustainable ecosystem management requires collaboration between formal government structures and grassroots communities (Pratiwi et al., 2025). This transparency increases the acceptability level of the draft Perdes.

The draft Perdes also stipulates the establishment of local institutions such as the Village Forest Management Institution (LPHD) or a business unit under the Village-Owned Enterprise (BUMDes). These institutions function as technical operators in the field. This refers to the importance of institutional instruments in social forestry governance schemes so that ecological benefits can go hand in hand with the economic benefits of local communities (Firmansyah, 2025). The LPHD is given a mandate legitimized by the Perdes to control access to the village protection forest area.

One crucial article in this Perdes is the scheme for utilizing Non-Timber Forest Products (NTFPs) and potential environmental services, such as ecotourism. Village economic development can be carried out without destroying trees, for example through the utilization of waterfalls or forest trekking routes. This approach is relevant to the concept of the role of law in environmental management in tourism villages, which balances the protection of local wisdom and commercial regulation (Zunnuraeni et al., 2025). The forest remains preserved, while the welfare of residents also increases.

The sanction provisions in this Perdes adopt a unique "Dual Sanction" system. If a violation in the form of illegal logging occurs by a village resident, the perpetrator will face customary sanctions first, such as fines to pay for village construction materials or temporary social ostracism. This approach provides a sociological deterrent effect and restores balance (restorative). If the violation is severe and involves external parties, the Perdes mandates reporting to formal law enforcement officials.

The supervision mechanism is regulated in a participatory manner through an independent patrol system involving village youth. This environmentally conscious group is provided with an understanding of routes prone to illegal activities. This is similar to community-based forest resource conservation policies successfully implemented in Wonogiri Regency, where local residents become forest rangers for their own territory (Isnandar et al., 2021). This involvement fosters a great sense of moral responsibility.

This Perdes also explicitly prohibits opening new agricultural land using the slash-and-burn method, a practice that historically often causes smoke problems in the Sumatra region. The dissemination of this prohibition, now reinforced by Perdes sanctions, serves as a very crucial mitigation step for preventing land and forest fires (Zulkarnaini & As'ari, 2019). Residents are educated on zero-burning land clearing techniques.

Challenges in implementation certainly exist, especially regarding behavioral changes among small-scale encroachers who previously relied on logging for a living. To overcome this, the Perdes is accompanied by an empowerment article requiring the village government to allocate village funds for career transition programs or the provision of productive plant seedlings. Legal solutions must not kill the economic lifeline of residents without providing real alternatives.

The involvement of women and marginalized village groups is also ensured in the decision-making process for forest management. Considering women are often

the ones directly interacting with forest products (searching for traditional medicine ingredients, dry firewood, etc.), the protection of access for them is guaranteed in the Perdes clauses. This spatial justice is part of the holistic protection of the rights of traditional communities.

As a measure of success, sustainability indicators were agreed upon to be monitored annually. These indicators include zero forest fire cases, an increase in canopy cover area, and the running of the economic wheels from forest honey or rattan business groups. These parameters will be evaluated at the end of each year in the Village Deliberation (Musdes) as a form of accountability of the LPHD and the Village Head to the residents of Tanjung Mudo.

Furthermore, efforts are made to integrate the existence of the Tanjung Mudo Perdes with the Village Medium-Term Development Plan (RPJMDes). This integration ensures that the forest preservation agenda receives stable funding allocation from the Village Revenue and Expenditure Budget (APBDes). Without the support of budgetary politics at the village level, implementing environmental preservation articles will be very difficult to realize in the field.

This community service program proves that the state is present at the site level through the empowerment of its community. The integration of native indigenous wisdom (local wisdom) into formal environmental protection frameworks is an embodiment of village authority as well as state responsibility in Indonesia (Permana et al., 2025). The law works effectively when it resonates with the cultural heartbeat of the society governed by the law itself.

With the future ratification of this Perdes, Tanjung Mudo Village will not only succeed in saving the lungs of its ecosystem but also in caring for the intangible heritage of local wisdom. Consistent implementation and continuously nurtured community participation will make this village a prototype model of an ecologically resilient village, where positive law and customary law stand side by side as shields guarding the future.

CONCLUSION

The community service activity in Tanjung Mudo Village has successfully achieved its main goal, namely formulating the draft Village Regulation (Perdes) on Forest Management and Protection that integrates the values of local wisdom with the positive law of the state. Through a participatory approach involving village officials, traditional leaders, and elements of the community, this legal draft not only meets standard legal drafting criteria but also accommodates the philosophy of nature conservation inherited from the ancestors. Strengthening the capacity of local institutions in compiling regulations proves that village independence in protecting its forest ecosystems from the threats of exploitation and environmental disasters can be realized concretely.

For program sustainability, it is recommended that the Tanjung Mudo Village Government and the Village Consultative Body immediately ratify the draft into a definitive Perdes and integrate its derivative programs into the RPJMDes. In addition, the regional government at the district level is expected to provide coaching support and harmonization so that this regulation can run effectively. For universities and future researchers, this village can become a social laboratory to measure the effectiveness of the implementation of environmental Perdes longitudinally and to develop innovations in the economic empowerment of communities based on non-timber forest products.

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