

The Impact of *Ngaha Aina Ngoho* Local Wisdom on Preserving the Environment from an Ecoregion Perspective in Bima City

Taufiqurrahman¹, Anjulin Yonathan Kamlasi², Ridwan³

¹³Universitas Muhammadiyah Bima

²Universitas Nusa Cendana

Email Korespondensi: anjulin.kamlasi@staf.undana.ac.id.

ABSTRACT

The purpose of this study describes the impact of local wisdom *Ngaha Aina Ngoho* as the local cultural identity of the Bima community in preserving the environment from an ecoregion perspective. The research method used is the empirical legal method, which emphasizes the validity of the Bima Mayor's program with the Bima Bisa City Program (Clean, Beautiful, Healthy and Asri) and the Decree of the Mayor of Bima Number 33 of 2017 concerning Mutual Cooperation. The impact of local wisdom *Ngaha Aina Ngoho* as the local cultural identity of the Bima community provides positive results, including an increase in public awareness of preserving a clean environment. In addition, the Bima Bisa City program increases public awareness in disposing of garbage in its place and cleaning the environment. The Bima City program can provide community enthusiasm in carrying out mutual cooperation. In addition, collaboration between the government and indigenous communities and formal legal recognition of *Ngaha Aina Ngoho* are still minimal. Strategic efforts are needed to strengthen regulations, environmental education based on local culture, and the involvement of traditional leaders in policy formulation.

Keywords: Local Wisdom, *Ngaha Aina Ngoho*, Ecoregion

INTRODUCTION

Environmental issues are increasingly urgent global problems that demand comprehensive and coordinated responses. Climate change, as one of the main manifestations, threatens the stability of ecosystems and human welfare globally. Data from various sources show trends of increasing global average temperatures, changes in rainfall patterns, and increased frequency of extreme events (Intergovernmental Panel on Climate Change, 2025). The loss of biodiversity is also a serious concern, with the rate of species extinction increasing due to habitat destruction and exploitation of natural resources (Batley & Wenning 2007).

In Indonesia, environmental challenges are also significant. Deforestation continues, mainly due to the expansion of plantations and mining, causing the loss of natural habitats and an increase in greenhouse gas emissions. Water and air pollution are serious urban problems, threatening public health and environmental quality (The 12 Most Pressing Global Environmental Issues, 2022). In addition, inadequate waste management also contributes to environmental pollution and health risks.

Dana Mbojo, also known as Bima City, is an urban area located on the eastern side of Sumbawa Island in the West Nusa Tenggara region. The population growth in 2024 reached 163,824 people, with a density of 694 people per square kilometre, in an area of 222.25 square kilometres. The increase in population has led to changes in community activity patterns, resulting in increased consumption and waste production, which in turn has triggered environmental degradation.

The level of environmental degradation in the Bima City area ranks highest among other areas in West Nusa Tenggara, marked by the emergence of various

natural disasters such as flash floods, waste contamination, environmental pollution and damage, pollution that endangers the welfare of residents, and suboptimal waste management. In addition, many residents burn waste, dump it into rivers, or dispose of it indiscriminately due to a lack of landfill facilities, thereby exacerbating environmental pollution, Darmawan, A. (2014). The situation is exacerbated by the presence of plastic waste on coastlines such as Kalaki Beach, which threatens marine life and demands that local governments take responsibility for waste management and law enforcement Nurillah, N., Arba, H., & Z. (2024). These conditions require immediate action to preserve and restore nature for the community (Ridwan, et al. 2024).

Traditional communities have a system of knowledge, beliefs and customs that are passed down from one generation to the next in terms of protecting and preserving the surrounding environment, known as local wisdom. In various ecoregions in Indonesia, local wisdom systems have proven their vital role in maintaining the harmony of nature and diverse forms of life. In Tenganan, Bali, awig-awig (local regulations) form the basis of ecotourism management that supports the economic, ecological, and socio-cultural sustainability of the community (Karmini, N. (2020). Local traditions and wisdom are also manifested in the form of spiritual beliefs and worldviews of local communities, such as the customary prohibitions that apply in Kampung Dukuh and the wisdom contained in Malay proverbs, both of which teach the importance of maintaining harmony in the relationship between humans and the natural environment and the creator, Ibadulloh, I., & Mutaqin, R. (2023).

The community's understanding of local wisdom forms the basis for deepening a shared sense of responsibility in preserving nature as a cultural heritage passed down from generation to generation. However, modern developments and increasingly strong global influences pose a serious threat to the sustainability of local customs. The impact of globalisation on local cultural identity is increasingly evident, especially among the younger generation who are exposed to foreign cultures that often conflict with the noble values of the nation. This phenomenon not only affects behaviour but also erodes nationalism and ownership of local culture. Thus, with the rapid development of technology and information, the challenges to Indonesia's cultural identity are intensifying (Hibatullah, 2023). Therefore, it is crucial to revive and preserve local wisdom by strengthening the role of the community, government, and local communities so that environmental sustainability in the ecoregion can be maintained (Hilman, I., & Sunaedi, N., 2018).

The ecoregion perspective views geographical areas as a unified ecological system that is interconnected between abiotic factors, such as climate, geology, and topography, and biotic factors, including flora, fauna, and microorganisms. Ecoregions emphasise the holistic position of ecosystems, understanding that relationships between ecosystems can affect the entire system. Ecoregions recognise the role of humans as an integral part of ecosystems, which can influence and be influenced by ecological changes.

Ecoregion management encourages the implementation of ecosystem-based policies that integrate all ecological and social components within a region. Ecoregion-based management does not only focus on the management of specific sectors, such as forests or agriculture, but also considers the relationships between sectors within a single interdependent ecological system. In the context of conservation and

sustainable development, the ecoregion perspective emphasises the importance of long-term sustainability by considering vital ecological functions, such as carbon cycles, water cycles, and biodiversity. This approach encourages policies that not only protect specific species or areas, but also maintain overall ecological balance in an efficient and environmentally friendly manner, supporting food security and social welfare without sacrificing nature conservation.

Global and local environmental crises demand effective conservation efforts for the sake of sustainability. Local wisdom, as the traditional knowledge and practices of communities, plays an important role in protecting the environment through values and norms that govern human relations with nature. Tapung, M (2024). The concept of ecoregions offers a holistic approach to understanding complex interactions within ecosystems, enabling the identification of specific environmental problems and the formulation of solutions appropriate to local conditions. The integration of local wisdom with the ecoregion perspective is important so that local knowledge about sustainable natural resource management can be combined with the ecoregion framework. This can increase the effectiveness of conservation, strengthen cultural identity, and improve the social resilience of communities.

The local wisdom of the Bima *Ngaha Aina Ngoho* community has long been the foundation for maintaining the balance between humans and nature. In addition, the values of *Ngaha Aina Ngoho* have also proven to be effective in strengthening the ecological awareness of the community (Taufiq & Suharno, 2021). Therefore, this study offers a new perspective by examining the impact of *Ngaha Aina Ngoho* local wisdom in ecoregion-based environmental management in Bima City, which has not been comprehensively explored. *Ngaha Aina Ngoho* local wisdom in an ecoregion perspective is the utilisation of traditional knowledge, values and practices of communities that are in harmony with the ecological characteristics of an area (ecoregion) for sustainable environmental management. The main issue raised is how *Ngaha Aina Ngoho* local wisdom can have an effective impact on environmental conservation efforts in Bima City from an ecoregion perspective, as well as the challenges faced in its implementation.

METHOD

The research methodology employed was empirical legal research, which focused on the implementation of the Bima City Clean and Beautiful Programme, Healthy and Beautiful programme and Bima Mayor's Decree No. 33 of 2017 concerning the Month of Mutual Cooperation, which emphasises the importance of collaboration between the government and the community, especially business actors, in realising orderly and sustainable waste management and preserving the values of mutual cooperation. Thus, at this level, the effectiveness of a regulation is tested by understanding the social context of the diverse community of Bima City. Data collection techniques were carried out through library research. The data analysis used in this study was descriptive analytical. The purpose of this study was to describe the impact of the local wisdom of *Ngaha Aina Ngoho* as the local cultural identity of the Bima community in preserving the environment from an ecoregion perspective.

RESULTS AND DISCUSSION

In the context of local wisdom, gotong royong is a fundamental concept that reflects the spirit of togetherness, unity, and mutual assistance in Indonesian society. The term 'gotong royong' itself comes from the word "gotong", which means to work, and 'royong', which means together (Rosyani et al., 2019). Thus, gotong royong can be interpreted as working together to achieve a common goal. Gotong royong is not just a collaborative activity, but also a deep cultural value that has been an integral part of Indonesian social life for generations. Gotong royong strengthens social bonds between individuals, fosters a sense of brotherhood, and cultivates a shared sense of responsibility towards the community. In practice, gotong royong can take many forms, such as building houses, cleaning the environment, organising traditional events, or helping neighbours in need (Arin & Lestari, 2023).

As part of local wisdom, mutual cooperation plays an important role in maintaining social harmony, preserving the environment, and improving community welfare. The values embodied in gotong royong, such as togetherness, kinship, and social awareness, form the foundation for the creation of a just, prosperous, and sustainable society (Nurhaliza & Purnomo, 2021). Despite facing challenges in the modern era, the spirit of mutual cooperation remains relevant and needs to be preserved as part of Indonesia's national identity (Slikkerveer, 2019).

Through city government administration, politically elected policymakers can create policies to revive mutual cooperation activities to maintain cleanliness and environmental sustainability. Environmentally friendly policies in communities promote awareness of natural resources such as sunlight, air, water, soil, green plants, and other natural gifts. The community controls the consumption of natural resources and energy and uses them effectively. Public awareness of waste management and recycling in order to reduce the burden on the environment is essential in realising a healthy Bima City.

Local wisdom helps to maintain the balance of the ecosystem, especially in terms of biodiversity. Crop rotation systems and the avoidance of chemical use keep the agricultural environment environmentally friendly. These conditions allow local flora and fauna to coexist in the traditional agricultural landscape. As a result, the food chain and natural ecosystem are not disrupted. In addition, *Ngaha Aina Ngoho* indirectly contributes to water management and watershed conservation.

By maintaining vegetation cover and not clearing large areas of land, this system helps to preserve groundwater recharge capacity and reduce the potential for flooding. This is particularly important given that Bima City often faces the threat of seasonal flooding from upstream areas. From a social perspective, *Ngaha Aina Ngoho* strengthens community participation in environmental protection. Values such as mutual cooperation, mutual respect for land boundaries, and traditional deliberation create collective awareness in the management of natural resources Kuahaty, G. N. (2025).

The community not only acts as land users, but also as guardians of the local ecosystem. However, amid the tide of modernisation and changing lifestyles, the practice of *Ngaha Aina Ngoho* is beginning to face challenges. Urbanisation, land conversion, and dependence on modern technology have caused many people, especially the younger generation, to abandon traditional ways. Raharja, A. D., Selvia, M., & Hilman, C. (2022). As a result, the ecological values embodied in *Ngaha Aina*

Ngoho have begun to erode. This situation can have a negative impact on environmental sustainability in Bima City. Without clear boundaries in land management, the risk of environmental damage such as erosion, drought, and loss of biodiversity becomes greater. Therefore, there needs to be efforts to preserve and revitalise local wisdom so that it remains relevant to current conditions through learning in schools and education on the importance of the local wisdom of *Ngaha Aina Ngoho*.

The Bima City regional government and the Bima City Education and Culture Office have an important role in reinforcing the values of *Ngaha Aina Ngoho*. One way to do this is by integrating local wisdom into the education curriculum, providing training to young farmers, and strengthening regulations that support environmentally friendly agricultural practices (Nadlir, N., 2016). This approach can also involve information technology to document the local practices of the Bima community that are beginning to disappear.

1. Raising Public Awareness

Local wisdom is an important component of the community's way of life, which has survived for many years. *Ngaha Aina Ngoho*, which literally means 'Don't be greedy and maintain a balance of justice between generations,' is one form of local wisdom in the community of Bima City. This system not only demonstrates an approach that prioritises balance between nature and humans. *Ngaha Aina Ngoho* teaches the community to treat nature as a partner, not merely an object of exploitation. From an ecoregion perspective, the practice of *Ngaha Aina Ngoho* is highly relevant because it takes into account the ecological conditions of the region, such as climate, topography, soil type, and natural vegetation. Bima City, which has coastal areas, hills, and river basins, requires a management approach based on ecological awareness. This system, with its principles of land rotation and not overexploiting nature, helps to maintain the balance of the local ecosystem.

One of the most tangible impacts of the sustainability of the *Ngaha Aina Ngoho* practice is the increased public awareness of the importance of environmental conservation, particularly in the southern Rabangodu sub-district of Bima City and the Nungga sub-district. Communities that practise this system understand that their survival is highly dependent on the health of the surrounding environment. They consciously protect the trees that support their water sources and avoid clearing land in the conservation areas around the Rontu mountains. In addition, the importance of informal education through family, traditional leaders, and direct experience in nature creates a deep understanding of the reciprocal relationship between humans and the environment. This makes the community active guardians of the ecosystem in their respective areas. Furthermore, *Ngaha Aina Ngoho* encourages the community to discuss and agree on the timing and location of land clearing, which avoids social conflict while considering ecological sustainability. This process strengthens a collective sense of responsibility towards the environment and builds social solidarity. Decisions made together are more valued and obeyed, so that nature conservation becomes part of everyday culture.

In practice, communities that practise *Ngaha Aina Ngoho* demonstrate environmentally friendly behaviour such as reforestation, keeping rivers clean, and using resources wisely. This contributes directly to the restoration of ecosystems in

areas prone to degradation. Community awareness is one of the keys to successfully maintaining the ecological functions of ecoregions in a sustainable manner. To preserve this local wisdom, it is necessary to revitalise the values of *Ngaha Aina Ngoho* through culture-based environmental education. Schools, traditional institutions, and local governments can work together to reintroduce these practices to the younger generation through hands-on learning activities in nature and integration into the local curriculum. These efforts will strengthen ecological awareness and broaden understanding of the importance of ecoregions.

In addition to education, policy support is needed to protect and recognise the role of local wisdom in environmental management. Local governments can create regulations that encourage the preservation of this traditional agricultural system and provide incentives to communities that still practise it. The active involvement of local communities in the formulation of environmental policies will also strengthen their sense of ownership of the region and its sustainability. Documenting *Ngaha Aina Ngoho* practices is also an important step to ensure that its values are not lost over time. Through research, writing, and digital media, this local knowledge can be passed down across generations and become a reference for culture-based sustainable development. This effort is in line with the ecoregion approach, which places humans and their culture as an integral part of the ecosystem.

The synergy between science, government policy, and local wisdom will result in a more inclusive, fair, and sustainable environmental management system. *Ngaha Aina Ngoho* not only has an impact on ecological aspects but also strengthens the social and moral structure of the community in maintaining a balanced life. This awareness is crucial amid a global environmental crisis that requires locally-based solutions. Thus, *Ngaha Aina Ngoho* plays an important role in raising public awareness to preserve the environment, particularly in the context of the ecoregion in Bima City. This practice proves that cultural heritage is not only a symbol of the past but also a solution for the future to face environmental challenges in a wise, prudent, and sustainable manner.

2. Sustainable Environmental Management

Local wisdom is a traditional knowledge system that has long been proven effective in maintaining balance between humans and nature. In Bima City, one form of local wisdom that is still preserved is *Ngaha Aina Ngoho*. This local wisdom is still preserved by the people of Bima City, particularly in the areas of Rabangodu Selatan and Nungga. In the context of ecoregions, *Ngaha Aina Ngoho* plays an important role because it pays attention to local ecosystem conditions such as hills, river basins, and coastal areas that are prone to environmental degradation. Communities that practise this system automatically comply with rules that prohibit indiscriminate land clearing, burning forests, or planting crops that destroy soil fertility. This makes *Ngaha Aina Ngoho* a tangible form of local-based environmental management.

One of the positive impacts of this practice is increased community awareness of the importance of maintaining long-term environmental carrying capacity. The community understands that if the soil, water, and forests are damaged, their livelihoods will also be threatened. In addition, the Bima community in the *Ngaha Aina Ngoho* system utilises natural resources wisely. The ecological principles contained in *Ngaha Aina Ngoho* are in line with the ecoregion approach, where environmental management is carried out based on the biophysical characteristics of a particular

area. In this case, the community has a long-standing understanding of the topography, soil types, and local rainfall, so they choose the types of plants and planting patterns that are in line with the carrying capacity of the environment. This practice naturally creates an adaptive and sustainable agricultural system.

Water management is also a major concern in *Ngaha Aina Ngoho* practices. The community protects water sources and does not clear land in water catchment areas to prevent drought and erosion. The community plants hardwood trees around fields to maintain soil moisture and retain rainwater so that it does not flow directly and cause flooding. This approach helps create sustainable water resource management in the Bima City ecoregion. The impact of this practice is the creation of a long-term environmental management pattern. The community prioritises ecological safety for future generations. This awareness is a strong social capital in building a more sustainable and community-based environmental management.

Institutionally, the *Ngaha Aina Ngoho* system strengthens the role of traditional leaders, village heads, neighbourhood association (RT) and community association (RW) heads, and farmer groups in regulating natural resource management. Collective decisions on the implementation of mutual cooperation are made through deliberation. This reinforces the principle of participation in environmental management, which is essential for achieving long-term sustainability. The revitalisation of *Ngaha Aina Ngoho* needs to be carried out through education, training and environmental outreach integrated with local cultural values.

The younger generation is introduced to local wisdom practices so that they can see the great potential of traditional management systems as a solution to the environmental crisis we face. The integration of local wisdom into environmental management policies at the regional level will provide legitimacy and institutional strengthening. Regional regulations that protect traditional areas and encourage ecological agriculture will help preserve local ecosystems. This is also a form of recognition of the contribution of local communities in preserving their ecoregions. Thus, *Ngaha Aina Ngoho* makes a significant contribution to building sustainable environmental management in Bima City. This practice not only preserves nature but also strengthens the social, cultural and economic structures of local communities. Therefore, the preservation and development of local wisdom is a strategic step in supporting ecoregion-based sustainable development.

3. Bima City Government Programme through Mutual Cooperation Efforts to Preserve Local Wisdom *Ngaha Aina Ngoho* .

The Bima City Government is committed to reviving the spirit of mutual cooperation in Bima City. This will have a positive impact on the sustainability of water in tributaries, keeping them clean and useful as raw materials. If the cleanliness of rivers is not maintained, it will have an impact on the quality of river water. Water is a source of life for humans. Humans are highly dependent on water, which is needed for daily activities such as drinking, cooking, bathing, washing, and so on. Water is also used as a source of livelihood that contributes to improving the quality of life.

The local wisdom of *Ngaha Aina Ngoho* is a philosophy of life for the people of Bima that emphasises hard work, mutual cooperation, and harmony with nature. These values have been passed down from generation to generation and have become an integral part of the social, economic, and ecological life of the community.

In practice, *Ngaha Aina Ngoho* is not only related to agriculture but also serves as a guideline for maintaining environmental balance.

In the context of the Bima City ecoregion, *Ngaha Aina Ngoho* has a positive impact on environmental conservation. Communities that uphold these values tend to manage nature in a non-destructive manner, such as through rotational land use, prohibiting indiscriminate deforestation, and preserving water sources. These practices are in line with ecoregion principles that emphasise the suitability of environmental management to local ecosystem conditions.

The Bima City Government has begun to recognise the importance of local wisdom in environmental management. Several government programmes in the fields of sustainable agriculture, forest conservation, and water management have begun to adopt a participatory approach by involving indigenous communities and local leaders. This shows the first steps in building synergy between formal policies and traditional values. However, recognition of local wisdom is still limited to practice and has not been fully accommodated in formal legal policies such as regional regulations. The absence of specific regulations that protect and regulate the application of *Ngaha Aina Ngoho* is an obstacle to mainstreaming local values in the local government's environmental management system.

Nevertheless, there is genuine collaboration between the government and the community in environmental conservation activities based on local culture. For example, spring conservation and critical land rehabilitation activities are often carried out jointly using a mutual assistance approach based on the values of *Ngaha Aina Ngoho*. This proves that local culture is a social force that supports government programmes. In terms of waste management, the local wisdom of *Ngaha Aina Ngoho* is manifested through mutual cooperation activities. These activities involve residents voluntarily cleaning up the environment, including waterways, yards, and public places. Mutual cooperation is a tangible form of community participation in maintaining environmental cleanliness and sustainability.

The tradition of mutual cooperation, driven by the values of *Ngaha Aina Ngoho*, shapes a collective awareness of the importance of cleanliness and social responsibility towards the environment. Every resident feels a responsibility to protect the environment, not because of formal orders, but because of strong cultural and social norms. Local wisdom-based waste management is usually carried out using simple but effective principles. Organic waste is used as fertiliser or burned in a controlled manner, while non-organic waste is collected collectively for processing or disposal in a safe place. This proves the ecoregion principle that prioritises environmental management based on local capacity. In several neighbourhoods, such as Rabangodu Selatan in Bima City, community service activities based on the *Ngaha Aina Ngoho* value have proven to reduce waste volume and improve environmental sanitation quality. The awareness not to litter arises from a culture of shame if one does not participate in community service activities.

The government has a strategic role to play in preserving and reviving the values of *Ngaha Aina Ngoho* through cultural-based environmental education. Integrating these values into school curricula, community training and development programmes can strengthen the link between culture and environmental conservation. Involving traditional leaders, religious leaders and local youth in environmental activities is also an important step in rebuilding collective spirit. The government can

also make mutual assistance activities part of its official waste management programme, so that traditional and modern systems can work side by side.

Thus, *Ngaha Aina Ngoho* is not only a cultural heritage, but also an ecological instrument that is relevant in facing the current environmental crisis. The local wisdom values of *Ngaha Aina Ngoho* are able to build ecological awareness among the community from the bottom up, which is often more effective than a top-down approach. Therefore, the success of environmental management in Bima City cannot be separated from the active involvement of the community through its local values. The government must provide protection and space for local wisdom to flourish, and ensure that environmental policies do not ignore the power of local culture. By integrating *Ngaha Aina Ngoho* into the ecoregion management system, Bima City has a great opportunity to realise sustainable development based on local identity, active community participation, and comprehensive nature conservation.

Discussion

The local wisdom of *Ngaha Aina Ngoho* is one of the cultural heritages of the Bima community that plays a major role in traditional environmental management. In practice, it reflects the community's way of life in harmony with nature, especially in farming activities and the use of natural resources (Juhriati, E. (2024)). *Ngaha Aina Ngoho* is not just a farming technique, but reflects spiritual, social, and ecological values that have been passed down from generation to generation.

Maintaining the cleanliness and preservation of the environment is a shared responsibility of both the government and the community. For hundreds, even thousands of years, Indonesian communities have carried out this responsibility for the common good, usually through collective efforts or mutual cooperation. This teaching further strengthens the sense of humanity within the Indonesian people. This can be done by re-instilling an understanding of the local wisdom of *Ngaha Aina Ngoho* through mutual cooperation, because this concept reinforces the argument that environmental law uses a biosentrist approach, meaning that economic and social interests must be integrated and become one with environmental interests as a preservation effort that can be carried out through local wisdom. The management of natural resources and the environment through the development of local wisdom has its own advantages. In addition to maintaining the balance of natural resources and the environment, the culture of the local community can also be preserved.

Ngaha Aina Ngoho can be a model for local-based environmental management that is in line with the characteristics of the region. The city of Bima, which is located in a lowland coastal ecoregion and mountainous area, has great potential to develop sustainable agriculture based on local wisdom. With proper management, this system can be part of a strategy for climate change adaptation and disaster risk reduction. *Ngaha Aina Ngoho* is not only a cultural heritage, but also an ecological solution that is relevant for the future. The local wisdom of *Ngaha Aina Ngoho* offers an approach that integrates culture, sustainability, and ecosystem balance. Therefore, recognition, preservation, and innovation are very important in maintaining environmental sustainability in Bima City.

CONCLUSION

The local wisdom of *Ngaha Aina Ngoho* plays an important role in preserving the environment in Bima City. Values such as hard work, mutual cooperation, and a sense of responsibility towards nature have proven to be able to encourage the community to carry out environmentally friendly practices from generation to generation. In the context of the ecoregion, *Ngaha Aina Ngoho* provides moral and social guidance for the community to maintain ecosystem balance, manage land wisely, and conserve natural resources. The tradition of mutual cooperation in waste management, water conservation, and forest preservation is a clear reflection of how local wisdom functions as an effective instrument for environmental conservation.

On the other hand, the role of the Bima City government in integrating local wisdom values into environmental protection policies still needs to be strengthened. Although there is collaboration between the government and indigenous communities, formal legal recognition of *Ngaha Aina Ngoho* is still minimal. Strategic efforts are needed to strengthen regulations, provide culture-based environmental education, and involve indigenous leaders in policy formulation. With synergy between local values and modern approaches, Bima City has the potential to become a model for local wisdom-based environmental conservation in a sustainable and contextual ecoregion perspective.

Reference

- Arin, E. R., & Lestari, E. Y. (2023). The value of mutual cooperation in the iriban tradition. *Journal of PKN Education (Pancasila and Citizenship)*, 4(1), 80-95.
- Batley, G. E., & Wenning, R. J. (2007). Addressing global environmental issues. *Integrated Environmental Assessment and Management*, 3(2), 155-156.
- Change, O. C. (2025). Intergovernmental Panel on Climate Change. *World Meteorological Organisation*, 52(1-43), 1.
- Darmawan, A. (2014). *Community Behaviour in Waste Management in Bima City, West Nusa Tenggara*.
- Hibatullah, F. A. (2022). The Influence of Globalisation on Character Development in the Younger Generation 4151 *Jiic: JOURNAL OF INTELLECTUAL SCHOLARS* <https://jicnusanantara.com/index.php/jiic> Vol: 1 No: 8, October 2024 E-ISSN: 3047-7824 Indonesian Nation. *Journal of Basic Charm*, 10(1), 1–9. <https://doi.org/10.24815/pear.v10i1.24283>.
- Hilman, I., & Sunaedi, N. (2018). Revitalising Local Wisdom for Environmental Education., 2, 19-28. <https://doi.org/10.19184/geosi.v2i1.7459>.
- Hasriyanti, H., Salam, N., & Sartina, S. (2021). Local Wisdom in Sustainable Management of Marine Resources: A Case Study of Coastal Communities in Bone Regency. *LaGeografia*. <https://doi.org/10.35580/lageografia.v20i1.14650>.
- Ibadulloh, I., & Mutaqin, R. (2023). Islamic Ecological Theology as Local Wisdom for Environmental Conservation. *Transformative Islam: Journal of Islamic Studies*. <https://doi.org/10.30983/it.v6i2.5913>.
- Juhriati, E. (2024). Local Wisdom '*Ngaha Aina Ngoho*' in the Protection and Management of the Environment in Flood-Prone Areas in Bima Regency. *Fundamental: Scientific Journal of Law*, 13(2), 117-134.

- Kuahaty, G. N. (2025). Values of Harmony and Justice Based on the Sasi Tradition: Implementation in Modern Society in Ambon, Maluku. *Journal Scientific of Mandalika (JSM)* e-ISSN 2745-5955| p-ISSN 2809-0543, 6(8), 3336-3348.
- Karmini, N. (2020). Local Wisdom-Based Ecotourism Management in Tenganan Village, Karangasem, Bali., 295–310.
- Maryanti, M., Rohyani, I., & Sukenti, K. (2021). Uma Lengge: Local Wisdom in the Use of Plants and Environmental Resources in Traditional House Architecture in Bima, West Nusa Tenggara. 21, 213–221. <https://doi.org/10.29303/JBT.V21i1.2471>.
- Nurillah, N., Arba, H., & Z. (2024). The Responsibility of Local Governments in Handling Plastic Waste that Damages Marine Life (A Study at Kalaki Beach, Bima Regency). *RESEARCH REVIEW International Multidisciplinary Journal*. <https://doi.org/10.31305/rrijm.2024.v09.n03.020>.
- Nurhaliza, N. S., & Purnomo, A. D. (2021). Reading Local Wisdom in the Interior of Jamie Kampung Naga Mosque. *Vastukara Journal: Journal of Interior Design, Culture, and Built Environment*, 1(2), 101-107.
- Nadlir, N. (2016). The Urgency of Local Wisdom-Based Learning. *Journal of Islamic Education Studies*, 2(2), 299-330.
- Ridwan. (2024). Sustainable Environmental Management Based on Local Wisdom of the Mbojo Bima Tribe, NTB. *Proceedings of the International Conference on Religion, Health, Education, Science, and Technology*. <https://doi.org/10.35316/icorhestech.v1i1.5687>.
- Raharja, A. D., Selvia, M., & Hilman, C. (2022). Revitalising local wisdom values in education relevant to addressing global issues. *Journal of Innovation, Evaluation and Development of Learning (JIEPP)*, 2(2), 85-89.
- Slikkerveer, L. J. (2019). Gotong royong: An indigenous institution of togetherness and mutual aid in Indonesia. *Community-Managed Integrated Development: Knowledge and Local Institutions Strategies for Poverty Reduction and Sustainable Community Development in Indonesia*, 307-320.
- Tapung, M. (2024). Strengthening the Theme of 'Local Wisdom' Based on David Orr's 'Ecological Literacy' in the Pancasila Student Profile Strengthening Project. *Journal of Literacy Syntax*, 9(7).
- Taufiqurrahman & Suharno (2021). Strengthening Ecological Nationalism through the Local Policy of Nga Ha Aina Ngo Ho in Bima Regency, Indonesia. *European Journal of Social Sciences Studies*. <https://doi.org/10.46827/ejss.v6i6.1151>.
- Valavanidis, A. (2022). 12 Most Pressing Global Environmental Issues. *Environmental issues that need to be resolved by humanity before 2050*.