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Sharia Business Law Analysis of Illegal Logging Supply Chains: The Role of Kerik Salamat in Sumbawa Regency

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Abstract. *This study aims to analyze the effectiveness of the local wisdom of Kerik Salamat as a preventive social control system in overcoming illegal logging in Sumbawa Regency and examine it from the perspective of Islamic legal sociology. The study uses a juridical-empirical method with an Islamic legal sociology approach through an analysis of positive law, customary values, and social practices of the Tau Samawa community. The results of the study indicate that the local wisdom of Kerik Salamat has an important role in building collective awareness of the community to maintain forest sustainability through the values of living safely, securely, and in harmony with nature. From the perspective of Islamic law, these values are in line with the principles of al-ʻadah al-muhakkamah and maqāṣid al-sharīʻah, especially in the protection of life (ḥifẓ al-nafs), protection of public property (ḥifẓ al-māl), and environmental protection (ḥifẓ al-biʼah). This study also found that synergy between state regulations, customary institutions, religious leaders, Forest Management Units (KPH), and the strengthening of the green economy through the utilization of Non-Timber Forest Products (NTFPs) such as Sumbawa Forest Honey can strengthen participatory community oversight of forest areas. Thus, the integration of positive law, local wisdom, and Islamic values can become a model for combating illegal logging that is preventative, participatory, and sustainable in order to maintain the sustainability of forest ecosystems and community well-being.*

Keywords: *Business; Illegal Logging; Sharia; Supply Chain.*

1. Introduction

Forest destruction due to illegal logging in Indonesia has reached a critical escalation, triggering an ecological emergency and massive state financial losses. Data from Auriga Nusantara recorded a spike in national deforestation to 433,751 hectares, an increase of approximately 66 percent from the previous year (Sayang Bidul and Yeni Widowaty, 2024). According to the Gakkum SDA compilation, illegal logging cases dominated the highest level of forestry violations with 230 cases, far surpassing forest fires (114 cases) and illegal mining (83 cases). From the

perspective of Islamic legal sociology, this destructive exploitation is a concrete form of *fase fil ardh* (destruction on earth) (Yulia Adiningsih, 2025). To stem this organized crime, the government implemented Law Number 18 of 2013 concerning the Prevention and Eradication of Forest Destruction (UU P3H), specifically Articles 12 to 19, which threaten perpetrators with a maximum prison sentence of 15 years and a fine of IDR 15 billion. However, the effectiveness of positive law enforcement often stalls due to sociological resistance, the pressures of poverty, and limited employment opportunities for communities living near forest buffer zones (Robi'Atul Adawiyah, Dian Mukhlisa, and Akhdiat Nanda Miharja, 2020).

Sumbawa Regency has the largest forest area in West Nusa Tenggara (NTB), covering 398,108.35 hectares, covering 46.78% of its total land area across 24 sub-districts (Arba, Sudiarto, Rizki Yuniansari, 2025). This vast forest area holds significant potential for Timber Forest Products (HHK), Non-Timber Forest Products (NTFPs), and Environmental Services, which serve as the primary support for the local economy and safeguard the sustainability of local ecosystems (Nurhidayati, 2023). This law enforcement crisis has escalated concretely at the regional level, particularly in Sumbawa Regency, with well-organized illegal logging operations. The results of the enforcement operation by the Law Enforcement Agency for the Environment and Forestry (LHK) for Java, Bali, and Nusa Tenggara revealed a massive illegal timber mafia network exploiting the Batulanteh Forest Group (RTK.61) and the Uma Buntar Hamlet Protected Forest Area, where the relevant authorities successfully completed 21 specific enforcement operations by securing 34 suspects with P-21 status and confiscating at least 686 cubic meters of illegal ketimis, teak, and rosewood wood. The perpetrators cut down the trees using chainsaws and then smuggled them using trucks disguised under piles of rice sacks. This bare exploitation triggered severe hydrometeorological disasters in the form of repeated flash floods that besieged the downstream areas of Sumbawa due to the loss of water catchment areas (Prisca Triferna Violleta, 2025). The failure of this purely formal-repressive legal approach emphasizes the sociological urgency to adopt prevention instruments based on the communitarian values of the local community (Aritta Suwarno et al., 2009).

As a mitigation measure, the government is optimizing a preventative approach through Ministerial Regulation of the Environment and Forestry (Permen LHK) Number 9 of 2021 concerning Social Forestry Management. This partnership scheme has successfully granted legal access rights to 15.97 million hectares, protected by 20,310 Decrees (SK), and engaged 2.74 million households across Indonesia to monitor forests for illegal encroachment (Nadia Putri Rahmani, 2026). This local wisdom-based approach has empirically proven to be an effective social control instrument in various regions of Indonesia. For comparison, the Guguk indigenous community in Jambi has successfully protected forests through customary sanctions in the form of fines for livestock, indigenous village

communities in Bali have been able to restrain destructive agricultural land expansion, and the Karampuang community in South Sulawesi has implemented the Ale Karamak (sacred forest) tradition as a tool for protecting customary land. This organic legal compliance pattern is being integrated to bridge state law with local community-based participatory oversight (Nyoman Wijana et al., 2021).

From the perspective of Sharia Business Law (*Muamalah*), economic activity is not solely oriented towards financial gain (*an-taradin*), but must also be bound by divine (*ilahiyah*) and humanitarian (*insaniyah*) values (Yolamalinda, S Karimi, and Rudi Febriamansyah, 2017). The primary foundation of Sharia business strictly prohibits all forms of trade that cause damage to the earth (*fasaad fil ardh*), as affirmed in Surah Al-A'raf, verse 56 of the Quran (Rina Rohayu Harun, Absori, and Harun, 2019). *Illegal forest* exploitation through illegal logging is a concrete form of economic ecocide that destroys the ecological order created by Allah SWT. Therefore, Sharia Business Law stipulates that preserving the environment and the sustainability of natural resources is an integral part of implementing monotheism in the economic sector (Mohamad Maulana Magiman, et al., 2026. This is also in line with the Indonesian Ulema Council (MUI) Fatwa Number 22 of 2011 concerning Environmental Conservation, which explicitly prohibits all illegal logging because it harms the public interest (*Maslahah Mursalah*) (Imam Mustofa et al., 2025).

The business morality crisis resulting from the exploitation of the Kerik Salamat ritual by illegal loggers in Sumbawa is a fatal form of sharia manipulation, violating Law No. 18 of 2013, as well as the principle of the sanctity of objects of *muamalah* contracts (Syaifullah Yophi Ardiyanto, 2022). To overcome this distortion, this cultural instrument must be reconstructed productively through the empowerment of a green economy based on Non-Timber Forest Products (NTFPs) in accordance with the mandate of Article 50 and Article 78 of Law No. 41 of 1999 concerning Forestry (Yeni Widowaty Sayang Bidul 2024). Its actual implementation is seen in the digital utilization of forest honey in the Batulanteh area, which independently forces residents to maintain the sustainability of host trees for economic-religious incentives in line with Law No. 32 of 2009 concerning PPLH. Therefore, the study entitled "Analysis of Sharia Business Law in the Illegal Logging Supply Chain: The Role of Kerik Salamat in Sumbawa Regency" is crucial to dissect the function of Kerik Salamat as a social control system of Islamic law to break the chain of illegal logging.

Although previous research by Adawiyah et al., Ardiyanto et al., and Widarti et al. 2025. has proven the effectiveness of customary sanctions and social capital in building organic legal compliance at the grassroots, these literatures still leave an academic gap (gap analysis) because they have not dissected the local wisdom of Tau Samawa in a theological corridor. Therefore, this study aims to fill this space by analyzing in depth the sociological effectiveness of the local wisdom of Kerik

Salamat as a preventive social control system in stemming the crime of illegal logging in Sumbawa Regency, while constructing it into the perspective of Islamic Legal Sociology through an analysis of the principle of *al-'adah al-muhakkamah* and the pillars of *maqāṣid al-sharī'ah*. Through this juridical-empirical approach, this study aims to formulate a strong synergy model between positive state regulations (UU P3H and UU PPLH), the authority of the Forest Management Unit (KPH), and customary institutions to realize the resilience of the green economy and the sustainability of the Sumbawa forest ecosystem sustainably.

2. Research Methods

This study employs a juridical-normative (doctrinal law) approach to examine the alignment between state regulations, Sharia business law, and local wisdom. The approaches employed include a statutory approach to Law No. 18 of 2013, Law No. 41 of 1999, and Law No. 32 of 2009, as well as a conceptual approach based on the sociology of Islamic law. Data sources rely on secondary data, consisting of primary legal materials in the form of laws and regulations; secondary legal materials in the form of books on *muamalah* jurisprudence, the Indonesian Ulema Council (MUI) Fatwa No. 22 of 2011, books and scientific journals; and tertiary legal materials in the form of legal dictionaries and encyclopedias.

Data collection was conducted through library research, which involved reviewing, recording, and inventorying legal documents related to the research object in Sumbawa Regency. The data obtained were then analyzed descriptively, qualitatively, and normatively using deductive reasoning methods. The analytical tool used was the theory of *Maqāṣid al-Sharī'ah* focusing on the protection of life (*ḥifẓ al-nafs*), public property (*ḥifẓ al-māl*), and the environment (*ḥifẓ al-bi'ah*) as well as the principle of al-'adah al-muhakkamah. Through this framework, the research textually and conceptually dissects the reconstruction of the position of the Kerik Salamat ritual so that it shifts its function from a shield for criminals to an instrument of normative sharia social control that supports the strengthening of the green economy supply chain.

3. Result and Discussion

3.1. Theological-Cultural Construction of Kerik Salamat as a Preventive Social Control System

The local wisdom of Kerik Salamat (living safely, securely, and harmoniously) in the cultural structure of the Tau *Samawa* community (Sumbawa) is not merely a form of normative noble tradition, but also functions actively as a non-formal legal instrument (living law) that organically builds a culture of shame (*ila*) within the community (Jochen Lobah, 2016). From the perspective of the sociology of Islamic law, the effectiveness of overcoming environmental crimes does not always rely on formal criminal sanctions, but rather on the harmony of the social order and

the preservation of protected ecosystems as a form of social bond to achieve God's blessings. In order to strengthen the moral foundation of these customs from ecological degradation, the Indonesian Ulema Council (MUI) is present to provide theological-normative legitimacy through the issuance of MUI Fatwa Number 4 of 2014, Fatwa Number 30 of 2016, and Fatwa Number 86 of 2023, which positions the eradication of illegal logging as part of the obligation to *amar ma'ruf nahi mungkar* for the public benefit. These three fatwas synergistically prohibit the practice of deforestation and land burning based on the prohibition of the Qur'an, Surah As-Syu'ara, verse 183: وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ("And do not deprive people of their rights and do not spread corruption on the earth"). Through intensive collaboration between the MUI of Sumbawa Regency, the Forestry Service, and religious leaders through Friday sermons, the doctrine of ecological sin *(jinayah bi'iyyah*) was successfully instilled, thus giving rise to internal social control (*al-raqabah al-dakhiliyyah*) which effectively suppressed the bad habit of the community in cutting down protected forest trees for the expansion of commercial agricultural areas.

This is in line with Allah SWT's strict prohibition against all forms of destruction of nature (*fasad fil ardh*) as stated in the Qur'an, Surah Al-A'raf, verse 56:

وَلَا تُفْسِدُواْ فِي ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ
"Dan janganlah kamu membuat kerusakan di muka bumi, sesudah (Allah) memperbaikinya dan berdoalah kepada-Nya dengan rasa takut (tidak akan diterima) dan harapan (akan dikabulkan). Sesungguhnya rahmat Allah amat dekat kepada orang-orang yang berbuat baik."

When these values are internalized by the Sumbawa forest communities, organic and independent legal compliance is born to reject illegal logging. Within the theological corridor of Islamic legal sociology, the existence of the Kerik Salamat customary values can be legitimately constructed through the analytical knife of the fiqh principle (*al-qawa'id al-fiqhiyyah*) of the principle of *al-'adah al-muhakkamah* (custom can be established as law) (Mustofa et al). Islamic law extensively recognizes the existence of local traditions as a secondary source of law, as long as the customary norms do not justify what is forbidden or bring real benefits to human life. This principle is rooted in the principle: "*Al-Ma'rufu 'urfan kal-masyruhu syarthan*" (What is recognized as good by custom, has the same status as what is prescribed as a condition). Through this principle, the moral order of customary forest conservation in Sumbawa gains strong religious legitimacy. This recognition transforms the status of Kerik Salamat from mere communal customary law into a normative instrument with spiritual and religious binding power for every Muslim in the Islamic faith (Fajri M Kasim and Abidin Nurdin, 2020).

This dogmatic synchronization becomes even more solid when analyzed using the pillars of *Maqāṣid al-Sharīʿah* (the objectives of Islamic law), particularly in the

aspect of preserving the soul (*ḥifẓ al-nafs*). Islamic legal sociology views illegal deforestation as a direct threat to human survival because it triggers severe ecological disasters. Allah SWT states in the Qur'an, Surah Ar-Rum, verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Telah tampak kerusakan di darat dan di laut disebabkan karena perbuatan tangan manusia; Allah menghendaki agar mereka merasakan sebagian dari (akibat) perbuatan mereka, agar mereka kembali (ke jalan yang benar)."

Enforcement data from the Law Enforcement Agency (Balai Gakkum LHK), which confiscated 686 cubic meters of illegal timber and processed 34 suspects with P-21 status, proves the massive escalation of the environmental crisis in the field. The field data empirically shows that organized illegal logging practices in the Batulanteh Forest Group (RTK.61) and the Uma Buntar Hamlet Protected Forest Area have triggered a series of severe flash floods in the downstream areas of Sumbawa Regency due to the loss of upstream water catchment areas (Ardiyanto, Saraswati, and Soponyono). From the perspective of Islamic legal sociology, this illegal deforestation of water catchment areas is categorized as an oppressive act that threatens the safety of the community, so that the preventive implementation of the customary value of Kerik Salamat (living safely, securely, and in harmony) functionally works as a communal protective instrument to ensure the safety of residents from the threat of physical harm. The synchronization of this cultural sasi with written positive law (the P3H Law and the PPLH Law) is not only effective in suppressing illegal logging through a village-level self-help monitoring system, but also realizes the absolute theological obligation of Islamic law to safeguard human survival (*ḥifẓ al-nafs*) and preserve public natural assets (*ḥifẓ al-māl*) from destructive ecological harm in a sustainable manner (Roedy Silitonga, 2026).

Beyond protecting lives, the construction of Kerik Salamat is also fully oriented towards the pillar of preserving public assets (*ḥifẓ al-māl*). State and customary forests are collective assets intended for the common good (*maslahah ammah*) and should not be monopolized unjustly. Illegal logging by timber mafia networks constitutes a form of public rights usurpation (*ghashab*), which is strictly prohibited, as the Prophet Muhammad (peace be upon him) stated that humans are partners in three things: water, grass (forests), and fire (Maidiantius Tanyid, 2025). The Kerik Salamat philosophy strictly prohibits excessive exploitation of nature for selfish personal gain. Through its demands for a harmonious and just life, this local wisdom guides the Sumbawa community in positioning the forest as a sacred trust that must be preserved to maintain long-term environmental and economic stability for future generations.

Sociologically, the fusion of Kerik Salamat customary awareness and Islamic legal doctrine has successfully shifted the Sumbawa community's mindset regarding environmental crimes. Illegal logging in protected areas is no longer viewed merely

as a violation of state administrative law as stipulated in the P3H Law, but rather as an ecological sin or environmental crime (*jinayah bi'iyyah*) (Suparno, Rusli, and Ia Hidaya, 2024). This shift in perspective is crucial for strengthening the psychological aspects of crime prevention at the grassroots level. The fear of spiritual-religious sanctions based on the doctrine of sin and moral sanctions stemming from customary law exerts a far greater sociological impact on local residents than financial fines imposed by formal law enforcement. This shift in awareness fosters strong internal social control (*al-raqabah al-dakhiliyyah*) within individual citizens.

This deep internalization of the theological-cultural construction of Kerik Salamat has successfully transformed local culture into social capital imbued with Islamic values (*fiqh al-bi'ah*/environmental jurisprudence). Key elements of social capital, such as mutual trust, the establishment of adhered communal norms, and communication networks between residents, thrive under the auspices of this philosophy (R Dwi Tjahja K Wardhono et al., 2025). This robust social capital has sparked the emergence of a participatory and self-help forest monitoring movement at the village level surrounding the forest. Residents voluntarily established an early detection system to monitor routes vulnerable to illegal logging. By positioning Kerik Salamat as the foremost moral bulwark, the sociology of Islamic law demonstrates that the preservation of Sumbawa's forest ecosystem can be sustainably upheld through a combination of faith, custom, and concrete actions to protect nature (Zahratul Idami, 2015).

The synergy between written state regulations (statutory law) and the Tau Samawa customary institution in combating illegal logging is strongly justified in the sociology of Islamic law through the concept of *Siyasah Syar'iyyah* (the political benefit of Islamic law). The Islamic legal political approach emphasizes that the authority of leaders or governments (*ulil amri*) has an absolute obligation to formulate policies that guarantee the public welfare (*tasarruf al-imam 'ala al-ra'iyyah manutun bi al-maslahah*) (Nurulbahiah binti Awang , Rahul HusniYuhasnibar, 2024). In this context, the P3H Law and the PPLH Law represent legal manifestations of the state's efforts to uphold ecological order. Referring to Soerjono Soekanto's law enforcement theory, the effectiveness of law in the field is largely determined by factors such as law enforcement officers and the community itself. Therefore, operational coordination between the Sumbawa Forest Management Unit (KPH) as a state structural apparatus and customary leaders as holders of cultural authority is an ideal embodiment of *Siyasah Syar'iyyah* to close the gap for forestry crimes at the grassroots level (Law Number 41 of 1999 concerning Forestry Principles).

This structural integration pattern is formally aligned with the Social Forestry program stipulated in Ministerial Regulation No. 9 of 2021. Through Islamic law, granting legal access rights to the Batulanteh Forest Group (RTK.61) to indigenous

communities can be equated with the instruments of *Ihya' al-Mawat* (revitalizing dead land) and *Iqtha*' (granting management rights by the state to the people) for productive, beneficial purposes (M Ardhan Hakim Lubis and Syaddan Dintara Lubis, 2025). Theoretically, legal sociology recognizes the concept of Legal Pluralism, which recognizes that within a single social space, more than one legal system exists. By implementing harmonious legal pluralism, the Sumbawa Forest Management Unit (FMU) no longer positions Kerik Salamat customary law as a competitor to state law, but rather as a strategic partner. Participatory forest monitoring carried out by the customary forest farmer groups automatically strengthens the area's defense system against the chainsaw penetration of illegal loggers efficiently.

This synergy reaches its functional culmination when linked to community economic resilience through the optimization of Non-Timber Forest Products (NTFPs), as mandated by Law Number 41 of 1999 concerning Forestry. The development of the Sumbawa Forest Honey industry in the digital era is a concrete manifestation of the implementation of *Iqtishadiyah Al-Biah* (an Islamic-based green economy), which is grounded in the principles of sustainability and distributive justice. Based on the theory of ecological utility, humans act as rational agents, maximizing both material and spiritual satisfaction. Pure, high-quality forest honey can only be produced from protected forest ecosystems free from destruction. This economic-religious awareness prompted local residents to voluntarily abandon their destructive livelihoods as illegal loggers, as the income from the sustainable honey sector is far more promising and brings halal financial blessings according to Sharia law.

Ultimately, the development of this multi-stakeholder synergy model successfully realizes the highest ideals of contemporary Islamic law, namely *Maqasid al-Shariah al-Bi'iyyah* (environmentally based objectives of Sharia). This collaborative model demonstrates that combating illegal logging in Sumbawa Regency cannot be resolved solely through repressive approaches or financial fines, but must address the well-being of residents and their inner consciousness. Islamic legal sociology views the preservation of upstream ecosystems as a primary prerequisite for preventing massive harm in the form of flash floods in downstream Sumbawa areas, which aligns with the Islamic jurisprudence principle of "*Ad-Dhararu Yuzal*" (all forms of harm must be eliminated). By integrating positive law, the Kerik Salamat customary *sasi* (stipulations), and the resilience of the honey economy, Sumbawa's forest ecosystem can be preserved for the benefit of present and future generations (Rahul HusniYuhasnibar).

In the realm of comparative criminal law, the crime of illegal logging is categorized as an unlawful act that universally fulfills the elements of a material and formal crime. From a positive legal perspective, the prohibition of illegal timber theft is strictly regulated in Law Number 41 of 1999 concerning Forestry and Law Number

18 of 2013 concerning the Prevention and Eradication of Forest Destruction (UU P3H), with criminal sanctions of at least 10 years imprisonment and financial fines of up to IDR 5 billion to ensnare financiers and buyers of illegal timber (Blane D Lewis and Paul Smoke, 2017). From an Islamic legal perspective, because the crime of illegal logging is not explicitly regulated in primary texts (*hudud or qisas*), illegal logging is categorized as a *ta'zir* crime, namely a crime whose type and level of punishment are left entirely to the authority of the ruler (*waliyyul amri*) or judge. According to Wahbah *al-Zuhaili's* analysis, the ruler is given full freedom based on the principle of public interest to aggravate the perpetrator's punishment in the form of imprisonment, ta'zir fines, or even confiscation of criminal assets for the sake of public order. In line with *Yusuf al-Qardhawi's* thinking, destroying buffer zones such as the Batulanteh and Uma Buntar forests constitutes a serious violation because it violates the five main elements of sharia (*maqāṣid al-sharī'ah*): harming the soul (*ḥifẓ al-nafs*) caused by flash floods and destroying public property (*ḥifẓ al-māl*). Therefore, the application of positive criminal law sanctions in Indonesia is a concrete manifestation of the development of the concept of *ta'zir* punishment in Islam, which is legitimate, just, and binding for the sustainable protection of nature.

3.2. Regulatory-Structural Synergy and Green Economic Resilience in Forest Conservation

The implementation of forest ecosystem protection in Sumbawa Regency, both juridically and empirically, relies on the effectiveness of operational synergy between positive state law and customary law that lives within the community (*living law*). Based on Lawrence M. Friedman's legal system theory, the success of law enforcement is determined by three main elements simultaneously: legal substance, legal structure, and legal culture (Ratna Deliana Erawati Henny Saida Flora, Mac Thi Hoai Thuong, 2023). In Sumbawa Regency, the formal legal substance stipulated in Law Number 18 of 2013 concerning the Prevention and Eradication of Forest Destruction (UU P3H) and Law Number 32 of 2009 concerning Environmental Protection and Management (UU PPLH) will not run optimally without the support of the community's legal culture bound by the Kerik Salamat customary awareness. Operational data from the Balai Gakkum LHK, which recorded the completion of 21 enforcement operations and the detention of 34 suspects with P-21 status, has proven unable to permanently halt the rate of crime (https://bidikankameranews.com, 2025). This demonstrates that a purely structural-repressive approach entails extremely high social and financial costs, making the integration of Forest Management Unit (KPH) patrols with local legal systems an absolute prerequisite for creating an efficient forestry crime prevention system directly at the grassroots level (Eno Suwarno et al., 2026).

This multi-stakeholder institutional synergy has been given a strong formal legal framework through Minister of Environment and Forestry Regulation (Permen

LHK) Number 9 of 2021 concerning Social Forestry Management. At the national level, the effectiveness of this regulation is reflected in the successful allocation of legal access rights to 15.97 billion hectares of forest land protected by 20,310 Decrees (SK) and involving 2.74 million heads of families (Syifa Nur Azizah, et al., 2024). Referring to Soerjono Soekanto's law enforcement theory, one crucial factor influencing public legal compliance is legal facilities or means that provide space for active citizen participation. When the Sumbawa Forest Management Unit (FMU) collaborated with customary institutions to grant legal management rights to the Batulanteh Forest Group (RTK.61) and the Uma Buntar Hamlet Protected Forest Area, residents' motivation to protect nature increased dramatically because they felt they had legal certainty over their living space. The space for illegal logging mafia movements to mobilize high-value wood such as ketimis, teak, and rosewood was blocked by organic participatory oversight from customary forest farmer groups at the site level (https://nuansantb.id, 2025).

The region's geographic and demographic conditions emphasize the urgency of sociological community involvement in this pluralistic social forestry scheme. Sumbawa Regency boasts the largest forest area in West Nusa Tenggara Province, reaching 398,108.35 hectares, or 46.78% of its total land area, spread across 24 administrative districts (https://tribuntipikor.com, 2025). With massive vegetation covering 37.21% of the province's total forest area and a topography reaching elevations of up to 1,730 meters above sea level, monitoring solely relying on Forestry Police from the Forest Management Unit (KPH) is certain to experience limited operational reach in the field. This accountability gap has been empirically exploited by timber mafia networks to illegally mobilize chainsaws at night. Through the integration of the Kerik Salamat cultural *sasi* instrument, this forest area, which covers nearly half of Sumbawa's land area, can be protected in a multi-layered manner without burdening the state budget through the role of independent monitoring agents at each village border supporting the forest.

This preventive legal dimension becomes even more robust when supported by the strengthening of the community's green economy, as mandated in Articles 50 and 78 of Law Number 41 of 1999 concerning Forestry through the optimization of Non-Timber Forest Products (NTFPs) (Nasrullah et al., 2021). A concrete manifestation of this economic-ecological functionalization is Sumbawa Forest Honey, a commodity managed in a modern and digital manner in the contemporary era. Within the Islamic economic system (*ijtihad iktishadiyah*), the utilization of natural resources must prioritize the principles of distributive justice, intergenerational sustainability, and ecological sustainability. This economic-ecological relationship is reciprocal and interlocking; because honeybees only require nectar from healthy, pollution-free protected forest trees, communities are rationally compelled by these economic-religious interests to halt logging activities to maintain the stability of their honey production. Empirical data shows that sustainable income from the forest honey sector has successfully broken the

financial dependence of residents on illegal logging activities and transformed forest encroachers into frontline ecosystem protectors (Nadiroh et al., 2022).

From a legal-empirical perspective, strengthening NTFP-based economic resilience also serves as a strategic solution to reconstruct the seasonal habits of some Sumbawa residents who cut down and clear all trees to expand commercial agricultural areas to meet short-term economic needs (Siti Masitah and Faisal Santiago, 2024). Based on rational choice theory in legal sociology, individuals will calculate the benefits and losses before committing an unlawful act. Through a green economy approach to forest honey and intensive socialization of MUI Fatwa Number 4 of 2014, MUI Fatwa Number 30 of 2016, and MUI Fatwa Number 86 of 2023, the rational mindset of society is beginning to shift from short-term egoism to long-term welfare (Bismar Arianto et al., 2024). Illegal logging activities, which were previously considered normal for economic subsistence, are now understood as an act against state law and a form of environmental crime (jinayah bi'iyyah) because they disrupt the natural balance (*al-mizan*) created by Allah SWT.

From the perspective of *Siyasah Syar'iyyah* (Islamic legal politics), the creation of integration policies between state law and customary law by the regional government (*waliyyul amri*) is a legitimate action to realize the public interest (*maslahah mursalah*). The principles of Islamic jurisprudence emphasize that a leader's policy towards his people must be based on considerations of public interest (*tasarruf al-imam 'ala al-ra'iyyah manutun bi al-maslahah*) (Lahmuddin Zuhri. 2016). Illegal logging practices in the Batulanteh upstream have been empirically proven to trigger a series of severe hydrometeorological disasters in the form of repeated flash floods that have surrounded the downstream areas of Sumbawa Regency due to the loss of upstream water catchment areas. This situation massively violates the public's right to life and well-being, so enforcing a maximum financial fine of IDR 5 billion or 10 years' imprisonment under the Forestry Law is a concrete form of implementing *ta'zir* (imperative) law, which aims to establish public order (*al-nizham al-'am*) and eliminate harm, in accordance with the Islamic jurisprudence principle "*Ad-Dhararu Yuzal*" (*all forms of harm must be eliminated*) (Ahmad Badawi and Bayangsari Wedhatami, 2025).

Ultimately, the comprehensive combination of written positive state law, the cultural sasi of Kerik Salamat, and the economic resilience of forest honey successfully formulated an ideal model of *Maqasid al-Shariah al-Bi'iyyah* (*environmentally based objectives of Sharia*). The eradication of illegal logging in Sumbawa Regency has successfully transformed from a rigid repressive-curative approach to a humanistic, preventive-systemic approach. Islamic legal sociology believes that upholding sustainable ecology (*hifz al-bi'ah*) will never be achieved if local communities are starving and lack access to legal remedies (Imam Habib Agri dan Achyar Zein. 2024). Through this multi-stakeholder synergy formula,

Sumbawa Regency can minimize the risk of severe natural disasters, boost gross domestic product based on a green economy, and ensure that the moral values of Kerik Salamat can be realized in real actions to protect natural resources that bring blessings and peace to today's generation and the future.

4. Conclusion

Combating illegal logging in Sumbawa Regency cannot be achieved solely through a repressive legal approach; it also requires strengthening the community's social, cultural, and religious values. The local wisdom of Kerik Salamat has proven to function as a preventative social control system capable of building collective awareness among the *Tau Samawa* community to preserve forests. From the perspective of Islamic legal sociology, the values of Kerik Salamat align with the principles of *al-ʻadah al-muhakkamah and maqāṣid al-sharīʻah*, particularly in safeguarding the soul (*ḥifẓ al-nafs*), public property (*ḥifẓ al-māl*), and environmental sustainability (*ḥifẓ al-biʼah*). Thus, illegal logging is understood not only as a violation of state law but also as a form of moral and ecological damage that contradicts Islamic teachings. This study also shows that the synergy between state regulations, customary institutions, religious leaders, Forest Management Units (KPH), and local communities is an effective model for forest protection in Sumbawa Regency. Strengthening the green economy through the utilization of Non-Timber Forest Products (NTFPs), especially Sumbawa Forest Honey, has successfully encouraged communities to shift from forest exploitation to sustainable use of natural resources. Therefore, the integration of positive law, Kerik Salamat customary values, and an environmentally based economic approach can be a model for combating illegal logging that is humane, participatory, and sustainable for the realization of community welfare and the preservation of forest ecosystems for present and future generations.

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