

Falsafah Ngaha Aina Ngoho Sebagai Basis Gerakan Ekologi Berbasis Kearifan Lokal Masyarakat Mbojo

The Ngaha Aina Ngoho Philosophy as the Basis for the Ecological Movement Based on the Local Wisdom of the Mbojo Community

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Abstrak

Filosofi Ngaha Aina Ngoho adalah kearifan lokal masyarakat Mbojo, yang mengandung nilai-nilai etika mengenai keseimbangan hubungan manusia dengan alam, khususnya dalam konteks penggunaan sumber daya yang bertanggung jawab. Filosofi ini secara harfiah menegaskan prinsip "makan tetapi jangan konsumsi", yang mencerminkan moderasi, keberlanjutan, dan penolakan terhadap eksploitasi yang berlebihan. Artikel ini bertujuan untuk menganalisis Ngaha Aina Ngoho sebagai dasar normatif dan praktis untuk gerakan ekologi berbasis kearifan lokal di tengah krisis lingkungan kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan penelitian perpustakaan, meneliti sumber tertulis seperti buku, artikel jurnal, hasil penelitian sebelumnya, dan dokumen budaya serta kearifan lokal masyarakat Mbojo yang relevan dengan isu ekologis. Analisis data dilakukan secara deskriptif dan analitis, menekankan interpretasi kritis terhadap nilai-nilai, makna, dan fungsi sosial-ekologis dari filsafat Ngaha Aina Ngoho. Hasil penelitian menunjukkan bahwa Ngaha Aina Ngoho tidak hanya berfungsi sebagai nilai simbolis-budaya tetapi juga mewakili etika ekologi yang menekankan prinsip-prinsip moderasi, tanggung jawab antargenerasi, dan kelestarian lingkungan. Filosofi ini memiliki potensi besar sebagai kerangka etika untuk membangun kesadaran ekologis di masyarakat berdasarkan identitas budaya lokal. Namun, tantangan modernisasi, tekanan ekonomi, dan pergeseran nilai-nilai budaya berimplikasi pada melemahnya internalisasi filosofi ini dalam praktik sosial. Studi ini menegaskan bahwa revitalisasi Ngaha Aina Ngoho sebagai dasar gerakan ekologi lokal memiliki relevansi strategis dalam merumuskan model konservasi lingkungan yang kontekstual dan partisipatif yang berakar pada kearifan lokal sebagai respons beradab terhadap krisis lingkungan global.

Kata Kunci: Ngaha Aina Ngoho, Kearifan Lokal, Ekologi, Komunitas Mbojo, Keberlanjutan.

Abstract

The philosophy of Ngaha Aina Ngoho is the local wisdom of the Mbojo people, which contains ethical values regarding the balance of human relations with nature, particularly in the context of responsible resource use. This philosophy literally affirms the principle of "eat but do not consume," which reflects moderation, sustainability, and rejection of excessive exploitation. This article aims to analyse Ngaha Aina Ngoho as a normative and practical basis for local wisdom-based ecological movements amid the contemporary environmental crisis. This study uses a qualitative approach with library research, examining written sources such as books, journal articles, previous research results, and cultural documents and local wisdom of the Mbojo community relevant to ecological issues. Data analysis was conducted descriptively and analytically, emphasising critical interpretation of the values, meanings, and socio-ecological functions of the Ngaha Aina Ngoho philosophy. The results of the study show that Ngaha Aina Ngoho not only functions as a symbolic-cultural value but also represents an ecological ethic that emphasises the principles of moderation, intergenerational responsibility, and environmental sustainability. This philosophy has great potential as an ethical framework for building ecological awareness in communities based on local cultural identity. However, the challenges of modernisation, economic pressures, and shifting cultural values have implications for the weakening of the internalisation of this philosophy in social practice. This study affirms that the revitalisation of Ngaha Aina Ngoho as the basis for local ecological movements has strategic relevance in formulating a contextual, participatory model of environmental conservation rooted in local wisdom as a civilised response to the global environmental crisis

Keywords: *Ngaha Aina Ngoho, Local Wisdom, Ecology, Mbojo Community, Sustainability.*



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INTRODUCTION

The philosophy of Ngaha Aina Ngoho is part of the cultural heritage of the Bima (dou Mbojo) community, which etymologically and emically emphasises the principle of balance in the use of nature: *it* is permissible to utilise (ngaha), but not in an excessive manner or in a way that deprives future generations of their rights (aina ngoho). At the local level, this philosophy functions not merely as a proverb, but as a social norm that regulates farming practices, the use of water resources, and traditional rules that contribute to environmental conservation. As a cultural heritage, this value has become a collective moral framework that limits exploitation, encourages solidarity (gotong royong), and shapes the ethics of consumption—a dimension that is relevant when issues of sustainability and ecological crisis put pressure on communities based on natural resources. Empirical evidence from case studies of local communities shows that when these norms are still alive, protective practices such as tree replanting, prohibitions on indiscriminate logging, and community waste management become stronger; conversely, when modernisation and economic pressures increase, understanding and internalisation of these values weaken, leading to real ecological vulnerability (Taufiqurrahman & Suharno, 2021).

Responses to ecological threats that erode traditional values have given rise to various local and hybrid initiatives—a combination of local wisdom and formal development programmes. Community groups and initiatives such as local conservation groups (e.g. Oi Seli in Maria Village) are concrete examples of efforts to revitalise Ngaha Aina Ngoho through reforestation programmes, local wisdom-based environmental education, and customary regulations coordinated with village administrations. Such initiatives can strengthen ecological citizenship—that is, collective awareness of rights and obligations towards the environment—so that collective action for sustainable environmental management is not only a technical project but also an effort to re-enculturate values (Gooding et al., 2025). However, this development has not been uniform: in some urbanised areas and tourist zones, philosophy has been marginalised due to market logic, shifts in livelihoods, and external cultural influences that have changed people's consumption preferences (Praveen et al., 2025).

Recent data shows a clear trend of ecological damage in the Bima region in recent years. According to Global Forest Watch data, the area of natural forest in Bima, which reached around 32,100 hectares in 2020, will shrink by around 24 hectares by 2024 due to deforestation, resulting in emissions of around 16.5 kt CO₂—an indicator of pressure on local forest cover (Vizzuality, 2024). The condition of forests in a number of areas, such as Hulu Kelurahan Lampe and Dodu, was even reported as "very alarming" by the local government in 2025, indicating that the damage continued into *early* 2025 (Dinas Komunikasi Informatika dan Statistik, 2025). Di sisi lain, laporan-jurnal dan kajian lapangan menyebut bahwa konversi

hutan menjadi lahan pertanian—terutama jagung—telah memicu peningkatan risiko banjir, longsor, dan erosi di pesisir Bima serta perubahan sosial-ekonomi masyarakat pesisir akibat degradasi ekosistem (Irawansah et al., 2023). While numerical data on water source quality and the volume of plastic waste specific to Bima is still limited, national and regional socio-environmental patterns show an increase in plastic pollution in coastal ecosystems, impacting marine life and public health—a phenomenon consistent with local pressures on the environment.

In the last five years, there have been several relevant studies discussing Ngaha Aina Ngoho or Mbojo local wisdom in the context of environmental management and spatial planning. First, Taufiqurrahman & Suharno presented an empirical study on the role of the Oi Seli group in Bima Regency as a driving force for strengthening ecological citizenship through practices of reforestation, logging bans, and environmental education based on local wisdom. This study used a qualitative case approach and documented real programmes that had been running for decades, demonstrating the relationship between traditional norms and community conservation outcomes (Taufiqurrahman & Suharno, 2021). Secondly, Ardiansyah & Maryani researched spatial planning based on local wisdom in the Sambori community—which shows how traditional principles, including a spirit of frugality and moderation, are reflected in the layout of settlements, land use, and the management of ethno-tourism areas. This study emphasises that planning that respects local wisdom is able to preserve identity while supporting environmental sustainability (Ardiansyah & Maryani, 2022). Third, research by Wijayanti et al. examined the adoption of Ngaha Aina Ngoho values in small urban environmental education and management programmes, highlighting the challenges of modernisation and how village policy interventions can revitalise these norms (Wijayanti et al., 2022).

Based on this review, there are several research gaps that constitute novelty/urgency for further study. First, there is a limitation in quantitative evidence linking the internalisation of philosophy with measurable environmental indicators — this opens up opportunities for research combining ecological data (e.g. satellite imagery, water quality data) with qualitative methods to test the correlation between the intensity of local wisdom practices and environmental outcomes. Second, there is a lack of longitudinal studies that track the dynamics of value internalisation from generation to generation amid economic change; such research is important for understanding the mechanisms of value transmission and the critical points at which these values degrade. Third, policy fragmentation—there is still little research evaluating the effectiveness of village/local government policies that attempt to institutionalise local wisdom as a regulatory tool; evaluative policy studies will help formulate replication models for similar contexts. The novelty of this research lies in its combination of multi-method approaches (mixed methods) that integrate spatial/*ecological* analysis, community perception surveys,

and institutional ethnographic studies to produce holistic evidence on the role of the Ngaha Aina Ngoho philosophy as the basis for an impactful ecological movement.

Considering these gaps, the proposed research focuses on: (a) measuring the extent to which the internalisation of the Ngaha Aina Ngoho philosophy correlates with concrete environmental indicators in the study area (e.g. changes in land cover, reforestation practices, river cleanliness), and (b) analysing the institutional mechanisms that enable (or hinder) the transformation of local wisdom values into sustainable policies and practices. From this focus, the core research questions are formulated: 1) To what extent and in what ways does the Ngaha Aina Ngoho philosophy influence natural resource *management* practices in the Mbojo community today? 2) What institutional and economic variables strengthen or weaken the effect of this philosophy on measurable environmental indicators? 3) What policy models can integrate this local wisdom into regional governance to produce empirically accountable environmental change? These questions are aimed at generating concrete practice and policy recommendations: not merely symbolic restoration of values but an implementable framework that connects traditional norms, scientific evidence, and local policy instruments.

In summary, the Ngaha Aina Ngoho philosophy holds important normative resources for local wisdom-based ecological movements in Mbojo. The main challenge lies in institutionalising these values in the context of modern socio-economic transformation—an issue that demands a cross-disciplinary and integrative research approach. Research that fills quantitative, longitudinal, and institutional evaluative gaps will not only enrich academic literature but also provide tools for policymakers and community leaders to design interventions that preserve cultural heritage while ensuring environmental sustainability for future generations.

METHODS

This study uses a qualitative method with library research to analyse the philosophy of Ngaha Aina Ngoho as the basis for the Mbojo community's local wisdom-based ecological movement. Library research was chosen because the focus of the study was directed at conceptual, normative, and discursive exploration of local wisdom values that have been discussed in various scientific literature, policy documents, and cultural studies. In qualitative research, texts are understood not merely as a collection of written data, but as representations of meaning, experience, and social constructs that shape the community's perspective on the relationship between humans and nature (Creswell, 2014).

The research approach used is descriptive-analytical, with the aim of systematically describing the concept of Ngaha Aina Ngoho, the context of its emergence, and its relevance in the discourse of ecology and sustainable development. This approach allows researchers to describe ideas in their entirety

while analysing the relationships between concepts in the literature under review. Literature research is understood as a scientific process that places written sources as the main basis for constructing arguments and analytical frameworks, rather than merely complementing field research (Zed, 2004).

The research data sources are entirely derived from secondary data, which includes academic books, national and international journal articles, scientific proceedings, research reports, and policy documents relevant to the themes of local wisdom, environmental ethics, and social ecology. Literature on value-based ecology and local knowledge was used to place Ngaha Aina Ngoho within the framework of local ecological knowledge, which is a system of knowledge born from the historical experiences of communities interacting with their environment (Berkes, 2018).

Data analysis techniques were carried out through content analysis and thematic analysis, by identifying key concepts, patterns of argumentation, and normative meanings contained in the sources. Content analysis was used to interpret the text systematically and objectively, emphasising the social and ideological context behind the analysed text (Krippendorff, 2013). Through a process of classification, interpretation, and conceptual synthesis, this study seeks to construct a coherent theoretical understanding of the role of Ngaha Aina Ngoho philosophy as the foundation of ethics and the ecology movement based on the local wisdom of the Mbojo community.

RESULTS AND DISCUSSION

1. Ngaha Aina Ngoho as a Conceptual Framework for Local Ecological Ethics in Mbojo Society

The Ngaha Aina Ngoho philosophy as a local value system of the Mbojo community not only represents traditional wisdom, but also forms a conceptual framework of ecological ethics that is deeply rooted in historical experience, social structure, and local cosmology. In this context, the relationship between humans and nature is understood as a moral reciprocal relationship, not an exploitative relationship that treats nature solely as an economic object. The principle of ngaha affirms the rights and needs of humans to utilise nature as a source of life, while aina ngoho functions as a mechanism of collective self-control so that such utilisation does not exceed ecological limits and does not damage the social order (Arba, 1999). This framework reflects a worldview that recognises the limitations of nature and humanity's responsibility as part of the ecosystem, rather than its absolute ruler.

In cultural ecology theory, this view is consistent with the idea that culture develops as a form of human adaptation to the natural environment (Steward, 2008). Local values such as Ngaha Aina Ngoho can be understood as the result of a long process of adaptation by the Mbojo community in facing vulnerable ecological

conditions, such as water scarcity, dependence on forests and agricultural land, and the risk of ecological disasters. Berkes emphasises that local ecological ethics arise from repeated interactions between humans and nature, thereby forming norms that serve to maintain ecosystem sustainability and social stability (Berkes, 2018). From this perspective, Ngaha Aina Ngoho cannot be separated from the daily practices of the community, as these values are embedded in the patterns of production, consumption and distribution of resources.

Furthermore, this philosophy can also be interpreted through the framework of moral economy as proposed by Scott. In moral economy, economic decisions are not solely driven by the logic of maximum profit, but are constrained by norms of justice, propriety, and social responsibility (Scott, 2000). In Mbojo society, the principle of aina ngoho functions as a moral norm that limits the exploitation of natural resources so as not to cause social inequality or ecological damage. Thus, Ngaha Aina Ngoho acts as a social control mechanism that prevents the excessive accumulation of resources by certain individuals or groups, while maintaining collective access to resources (Juhriati & Erham, 2024).

This conceptual framework is also relevant to the common-pool resources theory developed by Ostrom. Ostrom demonstrates that local communities are capable of managing shared resources sustainably through social rules and shared norms, without having to rely entirely on the state or market mechanisms (Ostrom, 1990). In the context of Mbojo, Ngaha Aina Ngoho functions as an informal rule governing access to, utilisation of, and protection of shared natural resources, such as customary forests, agricultural land, and water sources. This norm creates social compliance based on moral awareness, rather than formal legal coercion, thereby giving it strong legitimacy at the community level.

However, in the contemporary socio-ecological reality, the conceptual position of Ngaha Aina Ngoho faces serious challenges. The processes of modernisation, commodification of nature, and market economy penetration have shifted the value orientation of society from long-term sustainability to short-term profit. Within the framework of ecological modernisation theory, Mol and Spaargaren explain that environmental crises often arise when modern production systems are not integrated with local values that govern the relationship between humans and nature (Mol & Spaargaren, 2000). In this situation, Ngaha Aina Ngoho risks experiencing a reduction in meaning—from a living normative framework to merely a cultural symbol that has lost its regulatory power.

A number of empirical studies have demonstrated this phenomenon. Erham and Aminullah found that although Ngaha Aina Ngoho is still recognised culturally, its implementation in environmental management practices is highly dependent on the strength of local institutions and the support of local government policies. When customary institutions weaken and development policies are not sensitive to local wisdom, the value of aina ngoho struggles to function as a control on exploitation

(Erham & Aminullah, 2025). This is in line with the findings of Nurjumiati et al., who assert that local wisdom is only effective as a framework for environmental governance if it is formally integrated into spatial planning and development policies (Nurjumiati et al., 2020).

From the perspective of social change theory, this condition indicates a gap between normative values and the social structures that support them. Giddens, through his structuration theory, explains that social practices can only be reproduced sustainably when there is a reciprocal relationship between agents (society) and structures (institutions, rules, policies) (Giddens, 1986). In the context of Ngaha Aina Ngoho, the ethical values embraced by the community require institutional support in order to be continuously reproduced in ecological practices. Without such support, local values tend to become fragmented and lose their transformative power.

Thus, conceptually, Ngaha Aina Ngoho needs to be understood not only as a static value system, but as a dynamic framework that interacts with social, economic and political changes. This framework places Ngaha Aina Ngoho as a local ecological ethic that has great potential to contribute to the global discourse on sustainability, but at the same time is vulnerable to marginalisation if it is not institutionalised. This approach opens up space for a more in-depth analysis of how local values can be transformed into adaptive ecological practices and policies without losing their cultural roots.

Conceptually, this study departs from the assumption that the ecological crisis is not merely a technical problem, but rather a crisis of values and human moral orientation towards nature (White, 1967). Therefore, Ngaha Aina Ngoho can be positioned as an alternative ethical paradigm that offers a non-anthropocentric and balance-based perspective. This conceptual framework serves as the basis for analysing the extent to which the local philosophy of Mbojo can function as the basis for a contextual, sustainable ecological movement rooted in the collective consciousness of the community.

2. Transformation and Challenges in Implementing Ngaha Aina Ngoho in the Dynamics of the Bima Ecological Crisis

In empirical practice, the challenges of implementing Ngaha Aina Ngoho cannot be separated from structural economic and political changes that shape new relationships between society, the state and nature. The economic pressures experienced by the Mbojo community—mainly due to their dependence on dryland agriculture and monoculture commodities—have led to intensified land use without being balanced by principles of ecological prudence. In this context, the value of aina ngoho, which emphasises restraint and self-control, comes into direct conflict with short-term economic needs, resulting in its erosion in everyday practice. This situation reinforces Blaikie and Brookfield's argument that environmental degradation in rural areas is often the result of structural pressures, rather than

simply the moral failure of individuals or local communities (Blaikie & Brookfield, 1987).

Global Forest Watch data recording forest cover loss in Bima between 2020 and 2025 confirms that ecological degradation is occurring systematically and continuously. Forest loss not only contributes to increased carbon emissions, but also reduces the ecological function of water catchment areas, increases the risk of drought and flooding, and threatens the sustainability of local communities' livelihoods (Vizzuality, 2024). From a political ecology perspective, this situation reflects the imbalance of power relations in natural resource management, where development policies and market interests are more dominant than protective local values (Robbins, 2011). Thus, the weak implementation of Ngaha Aina Ngoho cannot be separated from the structural context that limits the community's capacity to maintain its ecological ethics.

The framework of ecological modernisation theory as proposed by Mol and Spaargaren helps explain why local values such as Ngaha Aina Ngoho have failed to be effectively integrated into formal policy (Mol & Spaargaren, 2000). This theory emphasises that a successful transition to sustainability requires the integration of economic innovation, public policy and social values. In the case of Bima, the process of economic modernisation was not accompanied by institutional adaptation that accommodated local wisdom. As a result, Ngaha Aina Ngoho persists as a cultural discourse and symbol of identity, but lacks the regulatory power to guide production practices and environmental governance.

This finding is in line with research by Owen et al., which shows that regional development policies in Bima tend to place the environment as a secondary variable in economic planning (Owen et al., 2025). When spatial planning and agricultural development policies are not aligned with the principles of local wisdom, environmental degradation becomes an inevitable consequence. In such conditions, the value of aina ngoho loses its space for actualisation because it is not supported by adequate legal instruments and policies. This reinforces Agrawal's view that the success of local norms and practices in managing shared resources is highly dependent on the institutional context and power relations that support them. Agrawal emphasises that local knowledge and norms do not automatically function as instruments of sustainability, but require formal recognition, consistent rules, and institutional capacity that enable local communities to enforce their collective decisions. Without clear institutional support and political legitimacy, local norms tend to be marginalised by economic interests and state policies, thereby losing their effectiveness in regulating access to, utilisation of, and protection of shared resources (Agrawal, 2005).

Research by Nurjannah & Sarjan reveals another dimension to this issue, namely that Mbojo local wisdom has an important function as a mechanism for social control and conflict resolution. However, this potential has not been optimally

utilised within the framework of formal regulations (Nurjannah & Sarjan, 2025). When local values are not institutionalised, they are vulnerable to being marginalised by formal law and market logic. From a sociological perspective, this condition reveals a gap between living law, which exists within society, and state law, which is produced by the state (Ehrlich, 1936). Ngaha Aina Ngoho as a living social law has not been fully recognised as a normative reference in regional environmental policy.

Conceptually, the main problem with the implementation of Ngaha Aina Ngoho lies in the fragility of the process of institutionalising values within formal social structures. North asserts that institutions—both formal and informal—determine the direction and sustainability of social practices through a set of rules, incentives and restrictions that frame the behaviour of actors (North, 1990). When cultural values are not translated into public policy, regulations, and operational institutional mechanisms, they lose their guiding power in social practice. Therefore, Ngaha Aina Ngoho requires institutional transformation in order to function adaptively and remain relevant in contemporary socio-economic dynamics.

Thus, this analysis confirms that the challenges in implementing Ngaha Aina Ngoho are not caused by the irrelevance of local values, but rather by the dominance of an exploitative development paradigm that is insensitive to the ecological ethics of local communities. These findings reinforce the argument that efforts to strengthen local wisdom-based ecological movements must be directed towards integrating Ngaha Aina Ngoho values into public policy, natural resource management, and sustainable alternative economic development strategies. Without such measures, this philosophy risks being reduced to a cultural symbol, rather than becoming a force for real socio-ecological transformation

3. The Theoretical and Practical Implications of Ngaha Aina Ngoho for Strengthening Local Wisdom-Based Ecological Movements

From a theoretical perspective, this study confirms that Ngaha Aina Ngoho can be positioned as an important contribution from the local traditions of the Indonesian archipelago to the development of global ecological ethics. The value of balance between utilisation and restriction, as well as the emphasis on intergenerational responsibility, corresponds strongly with the paradigm of sustainable development, which places ecological sustainability, social justice and economic sustainability as an inseparable whole. Within the framework of contemporary environmental ethics, these values are in line with the principle of strong sustainability, which rejects the view that ecological damage can be fully compensated for by economic growth or technological progress (Daly, 2014).

Furthermore, Ngaha Aina Ngoho can be interpreted from the perspective of ecological justice, particularly the concept of intergenerational justice, which emphasises the moral obligation of the current generation not to damage the

environmental carrying capacity for future generations (Djumardin, 2001). Barry emphasised that intergenerational justice requires moral restrictions on the exploitation of natural resources, not merely technical management (Barry, 2015). In this context, the principle of aina ngoho represents an ethical boundary that inherently rejects excessive exploitation and emphasises the importance of ecological prudence. Thus, this philosophy enriches the discourse on social ecology by showing that environmental ethics are not only born out of Western philosophical reflection, but are also deeply rooted in the local value systems of traditional communities.

Epistemologically, these findings support criticism of the dominance of technocratic approaches to environmental crisis management. Escobar asserts that many modern environmental policies fail because they ignore local knowledge and impose uniform, non-contextual models of development (Escobar, 1999). Ngaha Aina Ngoho demonstrates that local knowledge is not merely complementary, but rather a source of ethics and alternative rationality in interpreting the relationship between humans and nature. Thus, this study positions Mbojo local wisdom as part of plural environmental knowledges that are relevant to addressing the global ecological crisis.

From a practical perspective, the implications of this study point to the importance of making Ngaha Aina Ngoho the normative basis for environmental policy at the local level. Integrating these values into village regulations, community-based natural resource management, and culture-based environmental education has the potential to strengthen policy legitimacy while increasing social compliance. Agrawal demonstrates that environmental policies rooted in local institutions and values tend to be more effective because they are aligned with the meaning systems and interests of the community. (Agrawal, 2005). In the context of Mbojo, the institutionalisation of Ngaha Aina Ngoho can strengthen the position of the community as active subjects in environmental management, rather than merely objects of policy.

Previous research supports this implication. Larson and Ribot show that decentralisation of natural resource management is only effective when accompanied by recognition of local norms and authorities (Larson & Ribot, 2007). Without such recognition, environmental policies tend to be top-down and less responsive to local socio-ecological realities. Thus, the integration of Ngaha Aina Ngoho into village and regional policies is not only a cultural issue, but also a strategy for more democratic and sustainable environmental governance.

Another practical implication is the need to transform Ngaha Aina Ngoho from merely a symbol of cultural identity into an adaptive socio-ecological framework. This transformation requires ongoing dialogue between indigenous actors, local governments and civil society so that local values are not reduced by the tide of modernisation and market logic. From a sociological perspective of social change,

values will only survive if they are able to adapt to new structures without losing their normative core (Scott, 2017).

Therefore, Ngaha Aina Ngoho needs to be translated into concrete programmes, such as a sustainable alternative economy, community-based forest management, and a local education curriculum that instils ecological ethics from an early age. Thus, this study confirms that Ngaha Aina Ngoho has the potential to become a bridge between tradition and innovation in the local wisdom-based ecological movement. Theoretically, it enriches the global environmental ethics discourse with local perspectives rooted in the historical experiences of communities. Practically, it offers a normative and strategic framework for strengthening environmental policies and socio-ecological movements that are contextual, participatory, and resilient in the face of contemporary environmental crises.

SIMPULAN

Based on the overall discussion, it can be concluded that the Ngaha Aina Ngoho philosophy is a local value system of the Mbojo community that has normative and practical capacity as the basis for an ecology movement based on local wisdom. First, conceptually, Ngaha Aina Ngoho represents an ecological ethic that emphasises a balance between the utilisation and restriction of natural resources, as well as intergenerational responsibility. This value shows that local wisdom does not conflict with modern sustainability principles, but rather enriches the global environmental ethics discourse through a non-technocratic perspective rooted in the historical experiences of the community. Second, empirically and analytically, this study shows that the weakening implementation of Ngaha Aina Ngoho is not caused by the loss of this value in public consciousness, but rather by the weak institutionalisation process in environmental policy and governance. Economic pressures, changes in production patterns, and development policies that are insensitive to local wisdom have shifted the regulatory function of aina ngoho values, so that the principle of ecological caution is often overridden by short-term interests. Third, in terms of implications, Ngaha Aina Ngoho has the potential to become an ethical foundation for contextual environmental policies and socio-ecological movements if it is systematically integrated into local regulations, environmental education, and alternative sustainable economic models. The limitation of this study lies in its literature-based nature, which has not directly explored the dynamics of social practices and the perceptions of local actors in the field. Therefore, further research is recommended to use empirical approaches, such as ethnographic studies or mixed methods, to test more deeply the effectiveness of Ngaha Aina Ngoho in environmental management practices and its relevance in the context of regional policies and contemporary socio-economic changes.

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