

## Communication Management of Wildlife Conflict Resolution in Islamic Perspective in BBKSDA Riau

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### Abstract

*This study aims to analyze the performance of handling wildlife conflicts; seek solutions for handling conflicts that have occurred; efforts to prevent and manage conflict victims from the community or wildlife. The method used is a naturalistic approach, the subject of this study relates to officers involved in assisting wildlife conflict resolution at the Natural Resources Conservation Center (BBKSDA) Riau Province. The results of the study show that some planning and development of wildlife conflict resolution messages have been carried out, such as socialization and assistance to the Wildlife Rescue Unit (WRU) in collaboration with land owners and managers, Government Apparatus, TNI/Polri. The aspect of communication management is a strategic analysis in building collaboration and awareness of the community, government, industry, and every citizen who has a collective awareness in order to save a harmonious, quality, and sustainable environmental condition. In the context of the Islamic religious perspective, one of the goals of communication is to spread the value of goodness, which has been regulated in the Quran the rules of how humans regulate their relationships with humans and with the natural surroundings.*

### Keywords

communication management;  
conflict resolution; wildlife;  
islamic perspective; BBKSDA  
Riau



## I. Introduction

The interaction of humans and their environment is a system that is interrelated with each other in a balance. Every human being must have the literacy of the environment in which he is located, because humans have a great ability to explore and exploit the surrounding environment, being able to change it, and not infrequently even destroy it. It is appropriate, when placing Islam as the leading religion in addressing environmental management issues as part of the manifestation of love for the universe; including humans, animals, plants, as well as non-living creatures such as mountains, hills, seas, rivers, beaches and so on, as written in the Qur'an (Surah Al-Anbiya, 21: Verse 107), which means "and We have not sent you except to be a mercy for the worlds."

Humans with integrity have a responsibility to behave well with the life around them. Damage to nature is caused from the anthropocentric perspective of humans, which means that humans are everything from the center of the universe, so that nature is only seen as an object that can be explored and exploited to satisfy human desires excessively so that it causes damage and the impact returns to humans. Allah Subhanahu wata'ala in the Qur'an QS. Ar-Ruum (30): Verse 41.

Based on data from the World Wide Fund for Nature Indonesia Foundation, in 2007 there were only 192 Sumatran tigers in the wild in Riau Province. Furthermore, compared to data from the Riau Resources Conservation Center, in 2019 there were 77 Sumatran tigers. This shows that even though it is legally protected, the tiger population continues to decline.

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The Riau Resource Conservation Center, hereinafter referred to as the Riau BBKSDA, also noted that until October 2020, human conflicts with Sumatran Tigers and Sumatran Elephants occupied the highest number of cases. Sumatran Tiger conflicts recorded 20 cases; and Sumatran Elephants recorded 37 cases that resulted in material losses, even some cases caused fatalities and the killing of the wildlife. There have been several efforts made by the Riau BBKSDA in the resolution of wildlife conflicts such as installing camera traps, outreach and assistance to the community, evacuating the wild animals, to visiting the victim's family if there is a loss of life, as reported by the official website of the Riau BBKSDA. for the events that occurred in the Senepis area, PT. Sumatra Gajapati, Sinarmas Group,

According to the Riau BBKSDA records, there were 35 conflicts that occurred during 2018, conflicts occurred in almost all districts/cities, conflicts that occurred such as conflicts with Sumatran elephants; Sumatran tiger; Long Tailed Monkey; Honey Bear; Estuary Crocodile and some other wildlife. Next Based on Appendix Regulation of the Minister of Forestry Number: P. 48 /Menhut-II/2008 2008)Chapter II on Guidelines for Handling Human and Wildlife Conflicts has established procedures and overcoming conflicts between humans and wildlife in the context of this study as one of the important instruments as an effort to planning and development of environmental communication in mitigating wildlife conflicts, both for handling, rescuing and handling physical victims; safeguarding society and economic assets; as well as the handling of the wildlife itself.

Environmental communication is an inseparable part of everyday human life. Environmental communication in the Islamic perspective is how to unite the good values that come from the Al-Quran and Hadith as guidelines for human relations with the environment. Environmental communication in wildlife conflict resolution at BBKSDA Riau is an effort to manage conflict by prioritizing the interests of human and wildlife safety. A study on environmental communication has been carried out by Rachel Carson, in "The Silent Spring, (1962)", Carson's ideas specifically discuss the impact of development, modernization and all its activities have a negative impact on environmental conditions, especially on animals. It has been mentioned that the excessive use of pesticides and harmful chemicals has caused poisoning in creatures. Carson conveyed the need for a transformation of the status relationship between humans and nature that emphasizes the frame of human environmental awareness(Sukmono et al. 2019)

This research is useful for understanding and managing various types of communication processes in the field of environmental and natural resource management. Management of environmental and sustainability issues requires communication and collaboration among many different actors in society. This research is here to answer questions such as what is a sustainable society, how should wildlife be protected, which environmental actions should be prioritized by the government?

This study also learns how communication management facilitates dialogue and analyzes governance processes that are for environmental management and sustainability. Communication management (Riinawati, 2019) is a way of managing communication resources in the form and context to realize the effectiveness of communication in order to provide knowledge about perspectives, and communication concepts and managerial aspects. Knowledge is needed to manage environmental communication, either locally, nationally or globally, as a coordinator or environmental officer, facilitator of dialogue and conflict management or existing research, especially in environmental communication management research.

Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018).

The communication program is a communication campaign. Sven Windahl, Benno H. Signitzer and Jean T. Olson (1992) describe that a communication campaign is a conscious and planned effort from a communicator (sender) to influence an audience (audience) through a set of messages with a specific purpose. Because of that particular goal, a communication program or communication campaign can also be referred to as instrumental communication planning. Hamad (2015) explains Windahl's view, regarding the characteristics of instrumental communication planning related to a). Work carried out in the short term and long term, but which emphasizes more on long-term planning; b). The best communication efforts are planned to grow from the bottom (bottom-up) not communication from the top (top down), that is, the context and content of the communication message is based on the results of extracting the aspirations and needs of the audience; c). Communication with a more universal purpose as opposed to a campaign that has a more specific and definite objective (fixed); d). Communication that is seen from the interests of the target, not from the interests of the source(Hamad, 2015).

According to Robin Mehall in(Cangara, 2014), communication planning is a document that describes what, in what way, to whom and for how long and with what equipment and how to measure (evaluate) the results obtained from the program used in achieving communication goals. It can be said clearly that a communication plan is a written document that is able to answer: a). what is to be achieved; b). why do we want results to be obtained; c). who is the target target; d). what are the keywords in the message to be delivered; e). who will be the actors in delivering the message, and how to select and determine it; f). by what means are used to achieve the intended purpose for the delivery of the message; h). when is the right time to deliver each message; i).

Currently, managing wildlife with nature-related issues is not only based on ecological knowledge, but also requires the concept of humans and their communication. Studying further the dimensions of communication management for wildlife conflict resolution is knowledge of attitudes, behavior, conservation, management, environmental communication, as well as economic and ethical issues. A competitive advantage in the field of communication and conservation because it has a unique study. Knowledge about humans, communities, wildlife, because it is an issue that gets more attention, both at the regional, national and global levels. This study is a collaborative study between disciplines with other actors in the community to be involved in wildlife management.

The same was conveyed by(Hansen, 2011)This development has been ongoing since the 1970s, but perhaps particularly the 1990s and the last decade which have seen the maturation and inculcation of environmental communication research within national and international communication associations and in university-level courses and curricula. Sustaining this trend and consolidating it is the growing body of publications of books on environmental communication and closely related fields (e.g. Allan et al., 2000; Allan, 2002; Corbett, 2006; Hannigan, 2006; Boyce and Lewis, 2009; Cottle, 2009; Cox, 2010; Hansen, 2010; Lester, 2010), and the rapid growth of journal articles in various science/environment/health and communication journals, including the establishment of academic journals that specifically focus on environmental communication.(Tan, Sarmiati, and Elfitra, 2019).

Environmental collaboration and conflict resolution are study areas in the study of alternative models of overcoming dissatisfaction in public participation, the important thing in this study area is collaboration by inviting the involvement of all stakeholders in problem solving discussions, not in the form of advocacy (Ardian, 2018). The forest resource management unit is expected to be a solution to various conflicts that occur in forest areas. The policy is expected to provide more access for the community to manage forest resources more broadly (Gratitude, 2012).

Government wildlife departments or authorities and community representatives may have difficulty agreeing on policies and actions to address human-wildlife conflict. Setting up an effective system for animal management issues requires understanding from all parties. Differences may arise due to lack of: a) Information: Wildlife authorities are used to managing wildlife in protected areas, they do not always appreciate the problems farmers face on ulayat lands. This is why it is so important for farmers and communities to gather information that demonstrates the scale of the problem; b). Capacity: Communities are relatively new wildlife managers. Often wildlife authorities do not believe that farming communities have the skills to help deal with animal management issues. Communities and organizations that help them can address this by designing appropriate and relevant training courses. It is important that these courses build on the skills of the farmers and are not considered irrelevant. c). Investing in animal management is problematic: Communities are often eager to benefit financially from wildlife, but are reluctant to invest their own money in activities and infrastructure that will reduce the problem. Communities can build goodwill with authorities and reduce their own problems by investing in activities that will help reduce human-wildlife conflicts It is important that these courses build on the skills of the farmers and are not considered irrelevant. c). Investing in animal management is problematic: Communities are often eager to benefit financially from wildlife, but are reluctant to invest their own money in activities and infrastructure that will reduce the problem. Communities can build goodwill with authorities and reduce their own problems by investing in activities that will help reduce human-wildlife conflicts It is important that these courses build on the skills of the farmers and are not considered irrelevant. c). Investing in animal management is problematic: Communities are often eager to benefit financially from wildlife, but are reluctant to invest their own money in activities and infrastructure that will reduce the problem. Communities can build goodwill with authorities and reduce their own problems by investing in activities that will help reduce human-wildlife conflicts (Tshepo, 2005).

To increase community participation in wildlife conservation for wildlife conflict mitigation, more awareness programs should be established across the country. Conservation organizations should focus more on moral values so that people change the way they think, saying “as long as power and money are priority values for people, our mission as environmentalists is difficult (Asimopoulos, 2016).

## **II. Research Method**

This study uses a naturalistic approach, namely analyzing natural conditions in the interpretation of how to manage communication in wildlife resolution in an Islamic perspective at the Riau Natural Resources Conservation Center (BBKSDA). The subject of the study relates to officers involved in the resolution of wildlife conflicts at the Riau BBKSDA, namely the assistance of the Riau BBKSDA Wildlife Rescue Unit officers. Subjects were determined purposively, where they were selected with the consideration that they (informants) were considered competent in this study.

### **III. Results and Discussion**

#### **3.1 Planning and Development of Environmental Communication Messages in Wildlife Conflict Mitigation**

The function stage of communication management messages for wildlife conflict resolution in Riau BBKSDA through environmental communication messages should be more directed at efforts to change habits that do not care to become more concerned with the environment, by prioritizing several stages of the function of management messages as follows:

##### **a. Functions of Communication Management Messages for Resolution of Wildlife Conflicts at BBKSDA Riau**

The message function of the environmental communication program should not only support it, but also become part of the environmental aspect. Communication can play a role as an inseparable part, not just an environmental campaign communication must be able to encourage greater participation from communicators, and environmental communications must be able to empower all communicators. there are several things that can be done: a). Efforts to increase the role of communication in preserving the environment; b). Stakeholder communication process to support the effectiveness of the birth of policies, community participation, and their implementation on the environment; c). The role of science in the context of communication: media processes and products; d). Public awareness and participation; e). Communication channels; f). The effectiveness of policy support; g). Environmental Conservation; h). Constitutive and pragmatic tools for human understanding with the environment and human relations with nature.

Communication planning is a guiding instrument for communication activities carried out, these activities become work documents and stakeholder guidelines to always be responsive and open to information. Communication planning can help the message conveyed by BBKSDA Riau to be consistent with the targets in order to achieve the main tasks that have been set, such as: a). carry out conservation management of natural resources and their ecosystems; b). carry out efforts to conserve wild animals and plants that are protected by laws and regulations.

In order for wildlife conflict resolution communication to run smoothly, a communication strategy is needed that is prepared by the source (local government), so that the communication made can be well received by the communication target (community/industry). Society and industry as targets of environmental communication need to be identified in advance so that messages can be conveyed in accordance with the situation and conditions of the community and industry to be addressed. If in the environmental analysis it is found that environmental damage is caused by the behavior of the community and industry who still behave badly and there is no awareness of environmental sustainability, It is high time that society and industry as the parties involved in any environmental communication program would be better off if they were given emphasis and placed as the main actors in preserving the environment. Furthermore, the initial purpose of environmental communication needs to be studied properly so that messages can be formed and adapted to the purpose of communication.



## **b. Strategy for Composing Message Management Communications for Resolution of Wildlife Conflicts at BBKSDA Riau**

Communication strategy is the first step and is a factor that determines how environmental communication takes place. Therefore, in considering and observing the stages and steps of the environmental communication strategy, several factors need to be considered to prevent it. This stage consists of situation analysis and problem identification, stakeholder analysis, and communication objectives steps. Analysis is an activity that examines the key elements of a process or phenomenon, identifies and understands the circumstances, and contributes to the function of the unit that causes the problem and state of the unit under investigation.

1. Stageplanning. This stage describes the development of communication strategies, community motivation and mobilization, and media choices. Communication strategy is achieved by choosing the right communicator
2. Stageproduction. The news production stage consists of the news design stage and the media production stage. Environmental communication messages should focus more on efforts to change habits that do not care about the environment to become more caring. Environmental communication messages that are created must contain criteria for addressing environmental problems and communicating solutions.
3. The action and reflection stages consist of the socialization stage through the media and the documentation, monitoring and evaluation stages. Efforts to increase public awareness and interest in wildlife conflict resolution are a priority and commitment of the local community

## **c. BBKSDA Riau Builds Relations with the Media in Elaborating Social Phenomena**

Social relations are relationships between people, and these relationships determine the structure of society. These social relations are based on communication between individuals in society. Therefore, communication is the basis of the existence of community groups. These social relations embody the dynamics of change and development of society, both in the form of individuals and between human groups themselves. Building communication and social relations is a technical skill that must be possessed by the government, social practitioners, or especially those who take part in the field of social services. In fact, the effectiveness of practice in social services requires communication and relations competence from social practice in building communication, social relations, and cooperation in team work (teamwork).

Media plays a central role in today's society. Through the media, information, views, ideas and discourses are exchanged and the progress of society is also reflected in it. In modern society, media is deeply embedded in social life: there is no social issue that does not involve the media. BBKSDA Riau in elaborating the phenomenon of wildlife conflict resolution requires media and builds relationships with media workers. Concretely, we can find the story of Prophet Sulaiman and Ratu Balqis in Surah An-Naml verses 29-30 which provides an overview of the sophisticated communication technology at that time, namely Prophet Sulaiman using Hud-Hud birds to convey messages in the form of letters to be conveyed to the Queen. Balqis. Even Prophet Solomon showed more sophisticated technology in his palace, with this technology was able to convince Queen Balqis about the power and the Oneness of God. The incident is immortalized in the next verse, namely Surah An-Naml verse 44.

In this case, BBKSDA Riau builds communication and relations with the media as an instrument in carrying out information functions and supervisory functions that are environmentally sound, especially in overcoming human-wildlife conflicts. Apart from the

official website of the Riau BBKSDA and the official website of the Directorate General of Natural Resources and Ecosystems, there are also relationships with partner media: Suara.com, iNews.com, okezone.com. antar.com in reporting various activities carried out, such as the following: a). Riau BBKSDA official website; b). the official website of the Directorate General of Natural Resources and Ecosystems; c). Suarariau.com; d). detik.com; e). iNews.com. However, it should also be reminded that the media also work on the basis of a social constructionist perspective with a sociological interpretation,

### **3.2 Wildlife Conflict Resolution in Islamic Perspective**

#### **a. Environmental Communication Theological Analysis**

Humans are the holders of the trust of Allah Subhanahu wata 'ala in protecting and preserving nature for the benefit of humans and humanity. Humans are responsible for the preservation of the environment and the equilibrium of the ecosystem that has been created in such a way by Allah Subhanahu wata 'ala. Humans are prohibited from destroying and disturbing the balance of the environmental ecosystem "la tufsidu fil ardhi ba'da ishlahiha" with the intention of "do not cause damage to the earth". In general, it can be said that the Islamic perspective on the environment has been determined very well and clearly, it can be seen that there are many Islamic principles contained in the Qur'an and the Prophet's Hadith that we can explore to preserve the environment. People who maintain the balance of nature, their lives will be maintained and preserved, that is God's promise to servants who always hope for His pleasure.

Disruption of the balance of the ecosystem, various cases of natural damage that occur both nationally and globally, the real root cause is human behavior that is not responsible for the environment. Humans are the main cause of damage to the earth's surface, such as the rapid increase in population, the occurrence of intensive (excessive) exploration and exploitation spurring environmental damage, especially in the form of land degradation, even though land with its resources functions as a buffer for animal life and plants, including humans. Errors in the perspective of relativity and human nature regarding the environmental system have a very large and significant contribution to the occurrence of environmental damage that is happening today. The dichotomy views nature as a separate part of humans. Anthropocentric understanding assumes that humans are the center of the natural system. This kind of perspective gives birth to exploitative, chaotic and irresponsible behavior towards the preservation of natural resources and the environment.

Natural damage can be observed and can result in various forms of natural disasters including logging of forests which can cause floods and landslides, transition of fertile agricultural land to towering buildings, expansion of agricultural land by illegal logging, management of mining materials that are not managed optimally so that it can enriching a person's personality, the loss of protected and rare animal species due to natural damage. Achieving the success of environmental management and protection programs requires close cooperation, partnership and empowerment between the government and the community, as a synergistic effort to manage, protect, conserve and protect the environment, not only the responsibility and obligation of the government,

#### **b. Analysis of Environmental Communication with Islam**

Islam is an environmentally friendly religion, protecting the environment is the same as protecting the soul. There is no doubt about this, because the destruction of the environment, pollution, and abuse of its balance will endanger human life. The environment is part of the integrity of human life so that the environment must be seen as

one of the components of the ecosystem that has a value to be respected, valued and not harmed, the environment has value to itself. This integrity causes every human behavior to affect the surrounding environment. Positive behavior can cause the environment to remain sustainable and negative behavior can cause the environment to be damaged. This integrity also causes humans to have a responsibility to behave well with the life around them. The destruction of nature is caused from the anthropocentric point of view of humans, viewing that humans are the center of the universe. So that nature is seen as an object that can be exploited only to satisfy human desires, this has been alluded to by Allah Subhanahu wata'ala. In the Qur'an Surah Ar Ruum verse 41: "Corruption has appeared on land and at sea due to the deeds of human hands, so that Allah may feel for them some of the (results of) their actions, so that they will return (to the right path)".

Furthermore, there are several narrations of the Hadith of the Prophet Muhammad Salallahu 'alaihiwassallam, which warns to protect nature and prohibits destroying nature. First, Imam al-Bukhari in his Sahih in the book al-Harts wa al-Muzara'ah chapter Fadhl al-Zar' wa al-Ghars idza Ukila minhu, "There is no Muslim who grows a plant and then birds or humans or animals eat of the plant except that it is charity for him." In this hadith, it means how big the reward for planting a tree is, one tree that is planted will become a field of sadaqah reward. Imam Ibn Hajar al-'Asqalani explained that the reward will continue to flow as long as the planted plant is still being used (anyone and by whatever), or the person who planted it is gone and the ownership of the plant has changed. This hadith opens our eyes,

The second hadith was narrated by Imam Malik in the book of Muwattha', Kitab al-Jihad, al-Nahy 'an Qatl al-Nisa' wa al-Wildan fi al-Ghazw, in this Hadith, Abu Bakr's friend made a will to Yazid bin Mu'awiyah when in war, "...truly I testify to you in ten things; never kill women, children and old people. Do not cut trees that bear fruit, do not tear down buildings, do not slaughter goats or camels except for food, do not burn or tear down date palms. And don't overdo it or be a coward." Even in war, a Muslim must still prioritize good manners, by not being allowed to kill vulnerable people and damage the environment. Here environmental etiquette is described by not cutting down trees, tearing down buildings, and slaughtering animals indiscriminately. Destroying the environment (by any means) is against the teachings and adab of the Prophet. Because the Prophet was sent with perfect morals.

From the explanation above, there are several principles that must be met when humans interact with the environment. These principles are open to further development.

1. Respect for Nature (*Respect For Nature*). It is only natural that Islam is a pioneer for the management of nature and the environment as a manifestation of love for the universe. In addition to prohibiting causing damage to the earth, Islam also has an obligation to protect the environment and respect the universe which includes the universe which includes humans, plants, animals, other living things, as well as non-living things. In the Qur'an, Surah Al-Anbiya 107 means "and we have not sent you, but to be a mercy for the worlds."
2. Responsibility Principle (*Moral Responsibility For Nature*). Humans have a responsibility both to the universe as a whole and its integrity, as well as to the existence and sustainability of every part and object in this universe created by God with their respective goals, regardless of whether that purpose is for the benefit of humans or not. Therefore, humans as part of the universe, are also responsible for protecting it
3. Principles of Caring for Nature and Compassion (*Caring For Nature*). As fellow members of an equal ecological community, humans are encouraged to love, cherish,



and preserve the universe and all its contents, without discrimination and without domination. This love and care also arises from the fact that as fellow members of the ecological community, all living things have the right to be protected, nurtured, not hurt, and cared for. As contained in a saheeh Hadith narrated by Shakhaihain: From Anas radhiyallahu 'anhu that the Prophet sallallaahu 'alaihi wasallam said, "There is no Muslim who grows plants or cultivates crops, then the fruit is eaten by birds or humans or livestock, except what is eaten it will be worth alms to him."

### **c. Analysis of the Relationship of Islamic Teachings with Animals**

Islam teaches kindness, how to love animals and not to hurt animals. In a hadith narrated by Bukhari and Muslim about the story of a woman whose sins were forgiven for giving drink to a thirsty dog, this means that doing good deeds to animals is the same as treating good deeds to humans. Acts that are not kind to animals are the same as being bad to humans. In another narration, the story of the previous Prophet is described as having compassion for animals, in the Qur'an there is an interesting story about the Prophet Solomon and the ant (Surah An-Naml: 16-19) "Sulaiman and his troops stopped so as not to step on and hurt ants and let the ants into the nest.

The story of Noah's ark is very famous. Allah says in (Surah Hud: 36-48). When a great flood swept across the area and endangered animals (satwa) Allah saved the animals of every species along with the faithful followers of Prophet Noah. This proves that Islamic teachings prioritize the principle of saving animals and the environment. Furthermore, in the Qur'an (Surah Al-Jasiah: 3-4); (Surat Ash-Shura: 29); (Surah Fatir: 28). Allah groups all kinds of animals with their species, among others: wild animals; amphibians; primates; vertebrates to animals without a backbone. It can be observed that Islamic teachings in wildlife conflict resolution communication management are maintaining the balance of nature, a religion that cares about animal conservation, and shows that Islamic teachings provide a very strong basis for natural science in understanding life.

## **IV. Conclusion**

In accordance with the policy direction and conservation management strategy in the forest protection and nature conservation program, there are three conservation pillars, namely the function of protection, preservation and sustainable use, this requires support in increasing empowerment and community development of conflict resolution mechanisms. Through this activity, it is hoped that it will produce a direction and strategy that is the result of a mutual agreement, is participatory, collaborative and has accountability and is carried out in accordance with the commitments that have been built together as well. These guidelines and strategies will be used to solve the problem as a whole so that the area can be rehabilitated and re-functioned as a conservation area.

Currently the principles that regulate the harmony of human life with nature as ordered in the teachings of Islam in the Qur'an include: QS. Al-Anbiya: 107; QS. Ar-Ruum: 41; QS. An-Naml: 16-19; QS. Hud: 36-48; QS. Al-Jasiah: 3-4; QS Ash-Shura: 29; QS. Fatir: 28 and many other verses that have not been mentioned in this study, are ignored by some people. Warnings of environmental damage in the Al-Qur'an have made us all aware that environmental problems can not only be solved through scientific scientific principles but need other approaches such as mental and spiritual approaches to restore human consciousness as part of the universe. The Islamic principle of al-maslahah is a

form of dispute resolution and forest resource conflicts, either through deliberation, mediation or out-of-court settlement.

Environmental problems and wildlife conflicts of BBKSDA Riau or Indonesia in general, cannot be solved by saving and mitigating conflicts alone, but there must be efforts to protect the environment together, we need collective awareness more seriously to increase public awareness of the environment so that environmental damage does not continue. This is where the importance of managing environmental communications in order to communicate awareness and concern of the community and industry towards the environment.

This awareness can only be overcome by changing the perspective, attitude and behavior of humans radically and fundamentally towards their natural environment. It is not quite right if there is an assumption that practical and technical actions to save the environment assisted by the help of science and technology are the best solutions, what is needed is a harmonious attitude and lifestyle character that is not only emphasized on individuals, but must become a spread culture. broadly to the community, concretely it can be said as "environmental awareness" that is, an effort to save the environment with awareness that becomes a joint movement. Because without collective awareness and movement, nature and our earth that we live in will really be in great threat, this also means to all life on this earth including humans.

Collective awareness is needed to preserve a balanced and sustainable environment. The management aspect of environmental communication is a strategic approach in building collaboration between parties in making people, governments, companies, industry, everyone and anyone aware to have a common awareness and strategy in order to save a quality, harmonious and sustainable environment. In the Islamic perspective, communication is an integral part of human life. One of the goals of communication in Islam is to spread moral values that come from the Koran. In the Qur'an, it has been regulated about the procedures for how humans relate to humans and the environment.

Collaborative settlement or partnership in wildlife conflict resolution and forest resource management that is used as a model or alternative in accordance with the principles of Islamic values (al maslahah al-ammah) which has five characteristics, as follows. a). something that benefits the whole or a large part of society; b). in line with the objectives of the Shari'ah which are summarized in al-kulliyat al-khamsah c). benefits must be real (intrinsic) not limited to estimates (wahm); d). does not conflict with the Qur'an and Hadith; e). should not be done at the expense of other common interests.

It is appropriate for Islam to be a pioneer in responding to nature and the environment as a manifestation of love for the universe. In addition to prohibiting making damage on earth, Islam also has an obligation to protect the environment and respect the universe which includes the universe which includes humans, plants, animals (including wild animals in it), other living things, as well as non-living things. As recorded in the Qur'an and the Hadith of the Prophet, the environment and nature should not be damaged without conservation efforts. If the destructive hands of man do not stop, the seemingly desolate universe will eventually have a devastating effect on man's relationship with nature. May we imitate the Prophet by fostering a relationship with Allah, humans and the universe.

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