

## Imbo Putui: Customary Forests In The State Of Petapahan Kampar Regency

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### ABSTRACT

Imbo Putui Forest is a forbidden forest of around 251 hectares that has acquired governmental recognition under Decree of the Minister of Environment and Forestry of the Republic of Indonesia Number: 7503/MENLHK-PSKL/PKTHA/KUM-1/9/2019 and Decree of the Kampar Regent Number: 660-491/X/2018. This study discovered that the community's cultural and everyday life ties to the Imbo Putui customary forest are still strong, with certain taboos inherited from Adat Bersendikan Syara and Syara Bersendikan Kitabullah. The taboos include refraining from illegal wood cutting, and the ninik mamak must permit the use of wood based on specific criteria, such as the construction of religious institutions and public requirements. People can catch fish without pesticides and with traditional tools such as fishing rods or bubu. Those who violate the rules will face penalties, such as cement for village development and other fines imposed by the Ninik Mamak. Abstinence and customary laws serve a religious role by connecting humans to nature, an ecological function by preserving the environment, and a social function by improving collective wellbeing. The research method is qualitative, with a constructivist approach, focusing on field observations, formal and informal interviews, and documentation in the form of previously completed reports or studies.

**Keywords:** Customary forests, local wisdom, environmental conservation, and sustainability

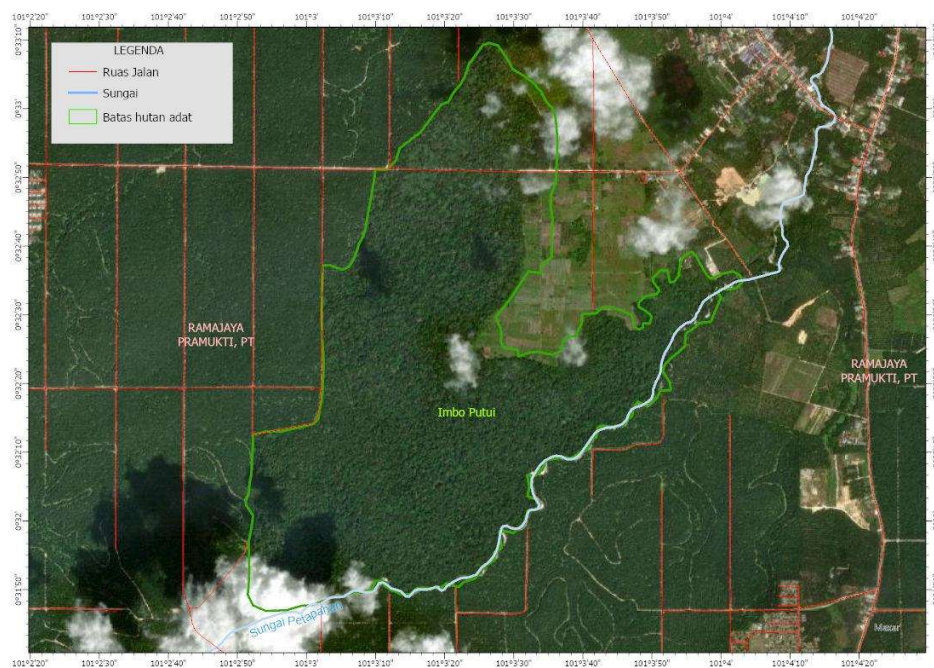
### 1. INTRODUCTION

Forests have significant environmental, social, and economic implications for communities (Sugiyanto et al., 2022). According to the environmental benefits, forests contribute to the production of oxygen for humans, which is directly related to health benefits (Sadjati et al., 2023). Meanwhile, from a social and economic standpoint, it is positioned as a source of income for people, particularly those living near forests (Puspita et al., 2020). Forests have been decreasing over the past two decades as a result of population growth and the development of numerous sectors. According to Ministry of Environment and Forestry estimates, Indonesia's forest acreage will be 125.76 million hectares by 2022 (Widi, 2023). The reduction in the number of forests presents a challenge for all segments of society to preserve the remaining forests through the identification and issuance of legal bases by authorized officials.

In Riau Province, the issue of forests is linked to the struggle of a number of indigenous people from practically every district or city (Yesi et al., 2022). Indigenous peoples have expressed the need to identify forests inside their customary lands so that they do not become extinct as a result of development and oil palm plantations (Suputera & Mahagangga, 2016; Novrizal, 2016). Regency's customary forests are classified as forbidden forests

under customary rights (Febrina, 2021) Customary rights to banned forests are part of the customs of tribes or nations that hold forests. Customary rights in banned forests are used to prevent the scarcity of wood, rattan, resin, animals, and other resources in the forest, allowing children and nephews to survive in the future (Lestari, 2022).

Imbo Putui, the customary forest that is the pride of the people of Kampar Regency, particularly in Petapahan State, has a wealth of potential in the form of flora and wildlife that are still in excellent condition. The estimated species diversity in the Imbo Putui Customary Prohibited Forest was 3.28, whereas species wealth was 8.68. The diversity of the Imbo Putui forest is impacted by favorable forest conditions, which allow numerous types of plants to thrive. Meanwhile, this high biodiversity is attributed to the Imbo Putui forbidden forest's great number of species, specifically 59 tree (Safitri et al., 2019 (Sadjati et al., 2023); Rahmi, 2021). The existence of the Imbo Putui forest, however, has undergone amazing changes. The increase in oil palm plantations, as well as population growth, has the potential to reduce forest areas and biodiversity. Conditions over the last two decades have changed dramatically when compared to the past when palm oil and population growth skyrocketed.



**Figure 1. Map of Imbo Putui Forest**  
(Tanahkita.id, 2022).

Historically, the area of banned woods was nearly double that of customary forests today. Unfortunately, the spread of oil palm plantations is gradually eating away at some of the customary woodlands without the community's knowledge. Not just land, but oil palm plantations near customary woodlands have indirectly eliminated traditional ceremonies performed by people in the river. The river is straightened, filled, and polluted, resulting in erosion, sedimentation, and flooding. The river is losing its role as a cultural precursor and source of life (Tanahkita.id, 2022) Indigenous communities addressed issues related to the Imbo Putui forest's survival. The answer was driven by the concern that "if customary forests as well as customary rights run out, it poses a threat to the survival of the indigenous peoples of Petapahan State". Because the forest consists of more than just trees and animals, it also contains culture in the form of traditional ceremonies. With the growing importance of the forest, customary standards are becoming more effective. Indigenous tribes in Petapahan State rallied in support of Imbo Putui, reestablishing a powerful normative system.

Indigenous people think that being in solidarity and strengthening the implementation of principles inherited from ancestors and religious teachings is an effective approach to maintaining forests, Adat Bersendikan

Syara, and Syara Bersendikan Kitabullah. The people of Petapahan State continue to value the existence and function of customary rules. They enforce traditional regulations that limit the use of Imbo Putui's potential, such as the prohibition on removing wood for personal use. However, this is not the only option for protecting Imbo Putui. Indigenous peoples require explicit legal acknowledgment from the state since customary rules cannot be used as the only foundation for forest management unless the indigenous group is acknowledged by the state.

The quest for state recognition is quite complicated. Indigenous peoples established the LPHA (Customary Forest Management Institution) Imbo Putui, which was later joined by various NGOs, including the Non-Governmental Organization (NGO) Bahtera Alam and the World Resources Institute (WRI) Indonesia, in preparing a submission to the government to recognize the status of customary forests in Petapahan State. The quest for recognition was successful, with the issuing of Kampar Regent's Decree (SK) No. 660-491/X/2018 and state recognition with Decree No. 7503/MENLHK-PSKL/PKTHA/KUM.1/9/2019. The existence of customary recognition, bolstered by governmental acknowledgment, gives a positive space to preserve the forest of pride of the people of the Petapahan governmental.

Currently, the Imbo Putui customary forest has acquired state recognition, indicating that the presence of the Petapahan State's customary law community, as well as their customary rights, especially forests, are recognized. The Imbo Putui is managed and maintained by indigenous groups from Petapahan Village, including the Domo Tribe, Peranakan Tribe, Kampai Tribe, Piliang Tribe, and the Malays. Each tribe has its own ninik mamak, with one Pucuk Naghoghi dubbed Datuk Majo Indo from the Domo Tribe, Drs. Khaidir Molok. The usual structure of Petapahan State is as follows:

**Table 1. Tribes in Petapahan Village**

No	Name	Traditional Title	Tribes	Department of Customary Affairs
1	Drs. Khaidir Molok	Dt. Majo Indo	Domo	Pucuk Naghori
2	Zulfahmi (Romi)	Dt. Setia Pahlawan	Peranakan	Pucuk Suku
3	H. Adnan Jaafar	Dt. Tanaro	Kampai	Pucuk Suku
4	H. Yusran	Dt. Suradirajo	Piliang	Pucuk Suku
5	Aidil	Dt. Bijo Sinaro	Melayu	Pucuk Suku

Source: Primary Data, 2023.

Datuk Pucuk plays an important role in accommodating all contributions and reaching mutual agreements during all Petapahan Village tribe deliberations, particularly those involving Imbo Putui. The agreements include customary law and punishments for anyone who breaks the rules, such as cutting down trees or interacting with men and women when entering the Imbo Putui forest area. In the Imbo Putui forest, the implementation of customary law in the form of taboos is part of preserving local wisdom that has existed since ancient times. This is done in accordance with the growth of the times, when the challenges to forest conservation are increasing, particularly from outside Indigenous communities. One of the most significant issues is the expansion of the company's and/or community-owned palm oil sector. On the other side, forest preservation is critical for ecological functions and, more crucially, the socio-cultural function of customary law communities' sovereignty. As a result, the purpose of this research is to examine local knowledge, dynamics, and methods for preserving the Imbo Putui customary forest.

## 2. RESEARCH METHODS

This investigation was conducted in Petapahan Village, Kampar Regency. The term "Petapahan" refers to the traditional name of the Kampar Malay cultural structure. The research approach employs qualitative constructivism, with a concentration on field observations, formal and informal interviews, and documentation in the form of previously completed reports or studies. The research subjects were chosen using a purposive sampling technique with criteria for comprehending the difficulties of the Imbo Putui forest, which included ninik mamak, datuk, village government officials, and religious academics. Data analysis of information collected from study

subjects is carried out in accordance with qualitative approaches, namely data reduction, display, and drawing conclusions.

### **3. DATA ANALYSIS**

#### **3.1 Local Wisdom in the Utilization of Imbo Putui Customary Forest**

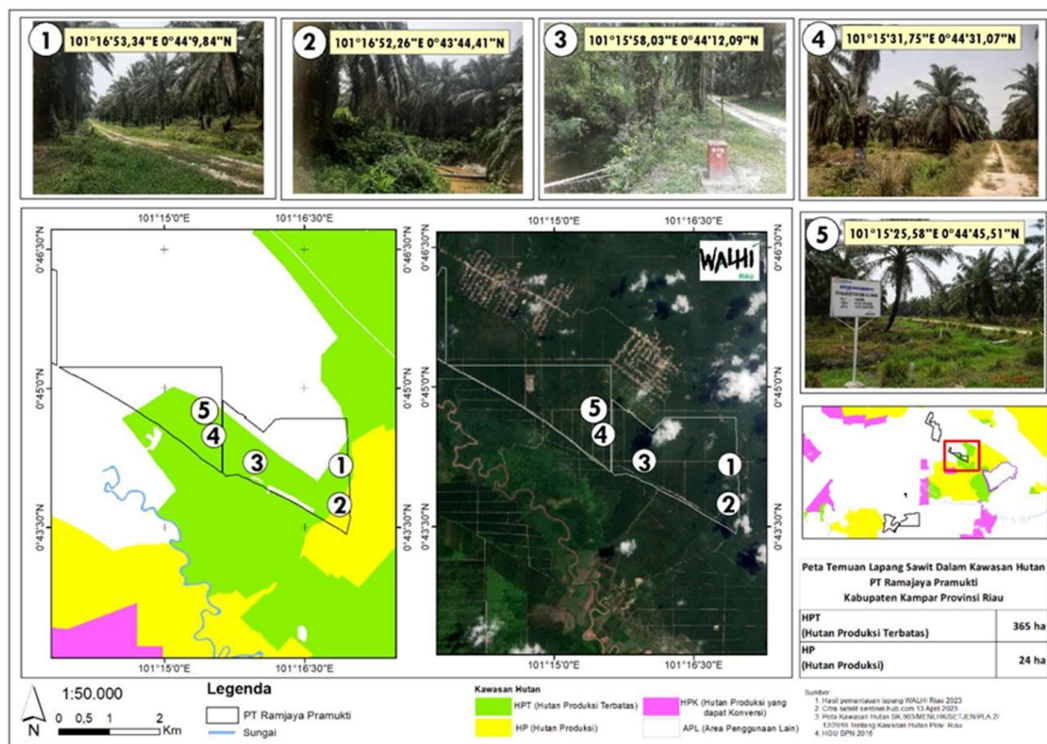
In order to preserve Imbo Putui, the indigenous people of Petapahan State have passed down local wisdom from generation to generation in Petapahan Village. For indigenous peoples, trees represent a mother who gives life and must be respected and protected from all terrible human activities. Because the existing tribes all have the same meaning for trees, it fosters the existence of taboos in Imbo Putui. Local knowledge in the use of Imbo Putui takes the form of customary prohibitions that must be followed by all individuals (Lestari, 2022) Meanwhile, the forms of taboo local wisdom are:

1. Previously, indigenous people and their nephews may have exploited the Imbo Putui forest with Ninik Mamak's authorization. The wood collection is utilized to build dwellings and community infrastructure, such as mosques and traditional halls. Wood should not be sold since Nik Mamak, Ulama, and members of the Petapahan Village government have agreed that Imbo Putui's wealth is public property whose usage must be restricted. However, with the passage of time, harvesting timber for any reason is no longer permitted in order to preserve the Imbo Putui forest, particularly since it was recognized by the government in 2019.
2. Hunting animals in the Imbo Putui forest is strictly prohibited. The biological diversity is a wealth that must be preserved as a whole in order to protect the Imbo Putui forest. For whatever reason, hunting is outlawed by Ninik Mamak, scholars, and the government. Activities related to the existence of fauna include studying how to identify and inventory Imbo Putui's wealth.
3. Indigenous peoples should consult with Ninik Mamak before utilizing forest resources, following the idea of *duduok baguru togak batanyo* (sit to learn, stand to ask). Before obtaining authorization and approval from the *ninik mamak*, particularly Pucuk Nagoghi, no one is permitted to harvest or process forest resources like wood and medicinal herbs.
4. To conserve the forest, Imbo Putui, Ninik, Mamak, and Pucuk Tribe, along with other stakeholders, have agreed that anyone entering the forest must seek permission from the manager. The management here is made up of indigenous groups and tribal members from Petapahan Village. This is because they believe that mystical elements can still be found in the forest at specific points; thus, one should not enter carelessly in order to avoid undesirable consequences. Although it is currently open for ecotourism, visitors must be guided by the manager. Those who choose to bathe in the river have also been split into men and women in order to avoid certain activities that harm indigenous peoples' cultural norms of civilization. In addition to rigorously limiting who can enter Imbo Putui, the only access option is a footbridge. To avoid vehicle-free access and preventive efforts against illegal logging, the manager, with Ninik Mamak's approval, did not construct a major route that could be crossed by cars.
5. The philosophy of "*Syara's Joint Adat Bersendikan Syara', Syara' Bersendikan Kitabullah*" guides prohibitions and ethics about physical behavior and language. In the setting of taboo in the Imbo Putui forest, anyone must keep their lips shut, not say nasty things, and not engage in harmful behavior that violates norms and religion.
6. The state recognizes the Imbo Putui customary forest as a communal property that all indigenous peoples must manage and preserve. To protect Imbo Putui, every part of society, including *ninik mamak*, ulama, scholars, and the government, must work together to promote numerous taboos.
7. Sanctions for taboo violations to protect Imbo Putui are based on customary law and discussion principles. Those who infringe are typically fined with many sacks of cement or buffalo, depending on the nature of the infraction. If it is not completed at the customary table, it will be escalated to the legal system via the court or police.

#### **3.2 Dynamics in the Management of Imbo Putui Customary Forest**

LPHA (Customary Forest Management Agency) currently manages the Imbo Putui customary forest as an ecotourism site. The LPHA group includes representatives from each tribe in Petapahan State. The management

of ecotourism is an effort to bring socioeconomic benefits to the surrounding community while remaining mindful of local wisdom and applicable rules. Visitors can appreciate the natural beauty, which includes rows of towering trees, rivers, and a variety of animals. Ecotourism activities not only provide natural beauty, but managers also execute nursery programs to ensure the diversity of natural plants. Despite receiving governmental recognition and being maintained as an ecotourism destination, maintaining the Imbo Putui forest remains a struggle. To the west, north, and south, the Imbo Putui customary forest borders PT. Ramajaya Pramukti's oil palm plantation, while to the east, it is flanked by communal fields and land plots in Petapahan village. The community discovered and reported a number of problems, including rivers tainted with sewage from unknown companies.



**Figure 2. Concession Map of PT. Ramajaya Pramukti**  
(Ma'rufah et al., 2023).

According to the dissemination effort of the results of the Imbo Putui customary forest study, PT. Ramajaya Pramukti has transformed around 167 hectares of forest into oil palm plantations. Furthermore, the corporation violates environmental regulations by failing to construct a green belt along the river's edge (Villagerspost.com, 2021). Such conditions have a negative impact when there is chemical contamination from industrial activity, erosion, or other river damage. Furthermore, PT. Ramajaya Pramukti constructed a road by separating the customary woodland without the community's agreement. There is a claim to the HCV area in PT. Ramajaya Pramukti's concession, which is actually the Imbo Putui Customary Forest area (Ma'rufah et al., 2023). To address the current issue, indigenous peoples have filed a lawsuit against the Roundtable on Sustainable Palm Oil (RSPO), an organization that creates and executes global standards for sustainable palm oil production (Nasari & Marta, 2023).

In addition to a history of problems with the corporation, the manager of Imbo Putui is concerned about the operations of the community's oil palm farms in the surrounding area. The most avoided problem is forest encroachment, which is highly likely in the context of land-occupation plantation activities. For example, the Sultan Syarif Hasyim Riau People's Forest Park has been classified as a conservation forest by the government, but the neighboring community has occupied it, particularly for oil palm plantations (Matnuril et al., 2023). Is this impossible in the Imbo Putui Forest? This is a challenging subject to address because efforts to safeguard



forest areas frequently fall short of occupation by populations in a variety of modalities. As a result, LPHA cannot function independently. They not only work domestically to raise awareness of the necessity of forest protection, but they also interact with parties to establish solid collaboration based on external institutions, ensuring that efforts to maintain customary forests are more effective.

### 3.3 Sustainable Strategies in Imbo Putui Customary Forest Management

Strict customary norms, particularly those strengthened by governmental recognition, further limit indigenous peoples' ability to use Imbo Putui for economic purposes. Forests have been a source of livelihood for indigenous peoples since ancient times (Sidiq et al., 2022). They forage for firewood, hunt, and gather potential food for their households. The prohibitions and limits encourage indigenous peoples in forest areas to adapt their behavior and livelihoods by relying less on Imbo Putui's potential. This is the most effective way to protect trees. Currently, community revenue is not solely derived from wood. They've even planted rubber and palm oil. There are also people who work in other industries, such as trade. Traditional fishermen's activities have decreased because water contamination makes it impossible for them to work on the rivers.

Another key problem is the underlying question of whether indigenous peoples have profited from the government's acknowledgement of Imbo Putui. Are the indigenous populations surrounding the customary territory already socially and economically empowered due to Imbo Putui's potential? First, recognizing customary forests is vital since it confirms the existence of the Petapahan State's customary law community. This strengthens their standing both legally and socially. Second, the Imbo Putui forest is acknowledged as part of Kampar Regency's historical recognition of 44 states, including Petapahan State. The benefits received by indigenous peoples are mostly limited to the legality and sustainability of the Imbo Putui forest from a natural perspective. Meanwhile, from an economic standpoint, it does not appear to offer ideal benefits. Indigenous peoples in the Imbo Putui area have also not benefited economically from numerous existing opportunities. Economic empowerment does not imply that Imbo Putui will be used "wildly" in the future, but rather in a controlled manner that does not jeopardize previously agreed-upon norms. Activities that can be carried out include honey cultivation to promote economic welfare and alternative livelihoods with high economic value.

Poverty or poor economic situations among indigenous peoples living near forests can make it difficult to sustain Imbo Putui. Those who already own oil palm plantations have the potential for financial success. However, not all indigenous communities benefit from oil palm money. Such situations, combined with an increasing burden of life, might put a strain on the community's resources. Because customary agreements are seldom strictly followed owing to economic considerations, silent intrusion is one possible option.

The next challenge comes from outside the indigenous community. Petapahan Village has grown steadily. The local community has coexisted with immigrants from many locations. They require not just land for shelter but also a source of income. In this context, there have been multiple instances of customary norm infractions by non-indigenous communities. Those who steal wood from Imbo Putui without Ninik Mamak's permission face customary consequences. This state is produced not just by basic survival necessities but also by a lack of awareness and comprehension of the customs of Petapahan Village's indigenous people.

In general, the Imbo Putui Forest must be managed carefully, with a combination of customary rules and positive law. Each stakeholder has the same role in ensuring the survival of the Imbo Putui forest, in accordance with its position. The Tali Bapilin Tigo concept, which consists of three crucial elements: ninik mamak, or traditional leaders, scholars, and the government, is at the forefront of protecting against many undesirable activities. Furthermore, measures for the sustainable management of the Imbo Putui forest include:

#### a. Rule of law enforcement

The state's acknowledgment of the Imbo Putui customary forest should be included in measures to preserve indigenous peoples. The purpose of the protection in question is to ensure that indigenous peoples' tenure rights issues are resolved. Indigenous peoples' rights to manage their natural resources for community prosperity and socio-cultural sustainability must be protected without prejudice. Enforcement of the rule of law in addressing tenure issues is a necessary tactic, since only the law can stop various occupation processes and conflicts that arise.

**b. Strengthening customary institutions**

The indigenous people's group is currently the most important milestone in protecting the Imbo Putui forest. The meaning of woods, which are considered significant as a source of subsistence as well as a symbol of the presence of indigenous peoples, has been mutually agreed upon between the existing tribes in order to build social cohesiveness between them (Tantoro & Yesi, 2018). Indigenous communities' cohesion can be evident in their willingness to work as guards and patrols for free while receiving economic rewards. According to their perception, external circumstances are today so genuine that they pose a threat to Imbo Putui at any time. Forest invasion for economic and other reasons, carried out by external indigenous groups from other locations, is a challenge that has been viewed as a shared risk. With each tribe's strong social cohesion to safeguard the Imbo Putui forest, customary institutions must be developed by offering free chances to govern, manage, and use Imbo Putui without crossing the line. Every plan for utilizing Imbo Putui's potential must include indigenous people in order to avoid confrontations between them and stakeholders.

**c. Strengthening social capital and partnership cooperation**

LPHA and the state community of Imbo Putui can develop social networks. Internally, social capital is also robust; they have a high level of trust and confidence in traditional elements capable of fighting for the community's interests. Compliance with the norms established by mutual agreement is also relatively good. Social capital and the ability to build partnerships must be increased by organizing various socializing events, developing forest-based companies, and assisting LPHA as representatives of Indigenous peoples in obtaining money for forest management, particularly from the government.

**d. Community empowerment with continuous assistance is Bottom Up**

The most important thing to do right now is to create a strategic plan for community economic empowerment in the Imbo Putui forest area. Economic empowerment involves taking into account the potential of local wisdom in the form of natural and socio-cultural resources (Jalil et al., 2021; Sidiq et al., 2021). It is vital to perform a thorough investigation and attempt to develop pharmacological potential in the Imbo Putui forest, engaging university researchers. The goal is to create pharmaceutical commodities that will continue to exist while also encouraging the community to engage in the development of this potential. The earth stake is a rare medicinal possibility with established health advantages as well as economic potential for the people surrounding the forest area. The use can be in the form of processed earth peg capsules or other types of medicine. On the other hand, extensive research is required to find additional potentials that are not yet known to the local population.

The sustainability strategy aims to provide economic support to the communities surrounding the forest region by leveraging Imbo Putui's potential. Thus, the Imbo Putui forest is thought to strengthen their sense of belonging. So far, the Imbo Putui forest has not provided optimal advantages to the community's economy, so it must be handled through economic empowerment planning that prioritizes components of environmental conservation. Empowerment is implemented using the bottom-up principle (Azzahra & Sulandjari, 2022), which entails the active engagement of indigenous peoples in forest regions and along the Tali Bapilin Tigo. Because they involve customary interests, empowerment initiatives must promote community and stakeholder consultation. Ninik mamak, or traditional leaders, scholars, or religious scholars, and the government should all be considered when developing empowerment programs. The synergy and active participation of all stakeholders can increase the possibilities for the empowerment program's success.

**4. CONCLUSION**

Since ancient times, the Imbo Putui customary woodland has been viewed as the community's mother (source of life). This concept occurs among the five tribes that inhabit Petapahan Village, Patapahan State, in order to foster social cohesiveness while safeguarding customary woods through sanctions or taboos. The potential owned by Imbo Putui has not been adequately maintained and has not delivered socioeconomic benefits to the local community, and there is no long-term empowerment program through the use of forest potential. Challenges to the preservation of Imbo Putui include the proliferation of oil palm farms, population growth, and the government's suboptimal role. Strategies for maintaining and managing Imbu Putui include institutional

development, long-term empowerment through mentoring, improved cooperation and coordination, and university involvement in research, identification, and inventory of Imbo Putui's potential.

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