

The Role of the University of Islam Nusantara in the Development of Environmental Conservation and Local Culture in the Agro-Edu-Tourism Geotheater

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Abstract: This research examines the role of University of Islam Nusantara (Uninus) Bandung in developing environmental conservation and preserving local culture at the Geotheater Rancakalong Agroeduwisata in Sumedang Regency. The Geotheater, inaugurated in November 2020 and managed by BUMDesma Rusa Emas since December 2024, serves as an educational ecotourism center based on Sundanese culture, particularly thru the Ngalaksa ritual—an intangible cultural heritage representing the harmony between Nusantara Islam and Sundanese agrarian wisdom. Uninus, as an Islamic higher education institution based on the Ahlus Sunnah wal Jama'ah An-Nahdliyah values since its establishment in 1959, has partnered with Rancakalong thru the PTMGRMD, PKM, and KKN programs. However, its strategic role in ecological and cultural conservation has not been systematically and sustainably formulated. The research uses a qualitative approach with a participatory case study, collecting data thru in-depth interviews, observation, FGDs, and documentation in Sukamaju Village. The results show that the values of Nusantara Islam—such as rahmatan lil 'alamin, khalifah fil ardh, and gotong royong—are in line with the Ngalaksa philosophy and the principles of sustainable agroecotourism. Nevertheless, the collaboration between Uninus, BUMDesma, local government, and indigenous communities is still incidental. The research recommends a collaborative governance model that integrates the three pillars of higher education with local wisdom to strengthen Geotheater as a living lab for Nusantara Islamic civilization based on ecology, culture, and education.

Keyword: role, university of islam nusantara, environmental, conservation, culture



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Introduction

Universitas Islam Nusantara (Uninus) is a higher education institution in Bandung that carries the values of Ahlus Sunnah An-Nahdliyah Islam Nusantara. At the time of its establishment, it was named Nahdlatul Ulama University (UNNU) and was founded in Bandung on November 30, 1959. Its presence in our beloved Nusantara is a manifestation of the ideals of the scholars who are united in the Ahlusunnah wal Jamaah An -Nahdliyah and the wider Muslim community as proof of their devotion in realizing the ideals of the Proclamation of Independence of the Republic of Indonesia based on Pancasila and the 1945 Constitution, towards the creation of justice and prosperity under the guidance of Allah Subhanahu wa Ta'ala. Universitas Islam Nusantara has a vision to become a leading Ahlussunnah wal Jama'ah An-Nahdliyah Islamic university at the national and international level by 2030. Meanwhile, the mission of Universitas Nusantara is: Menyelenggarakan pendidikan, penelitian, dan pengabdian pada masyarakat yang unggul:

- a. Integrating and disseminating the values of Ahlussunnah wal Jama'ah AnNahdliyah Islam in educational, research, and community service activities, as well as other activities.
- b. Organizing the development and cultivation of human resources with good character, professionalism, national insight, and love for the country.
- c. Developing cooperation and partnerships in the Tridharma of Higher Education with various parties both domestically and abroad based on the principles of equality.
- d. Implementing university management in accordance with the principles of good university governance.

Geotheater is a cultural tourist attraction in Sumedang Regency, specially designed by former West Java Governor Ridwan Kamil and completed in November 2020. The purpose of building Geotheater is to become a center for Sundanese cultural arts performances and attractions in Sumedang and West Java in general, so that Geotheater becomes a means of eco-tourism based on cultural education, arts, Sundanese crafts, and others. Based on the Cooperation Agreement between the Sumedang Regency Government and BUM Desa Bersama (Bumdesma) Rusa Emas Rancakalong LKD regarding the Operation of Facilities and Infrastructure in the Geotheater Rancakalong Area Number: 100.333.7.222/441.1/2024 and Number: 68/BUMDESMA-RE/12/2024 dated December 6, 2024, the operation of the Facilities and Infrastructure Building in the Rancakalong Geotheater Area is carried out by Bumdesma Rusa Emas Rancakalong LKD. Currently, BUMDESMA Rusa Emas Rancakalong LKD is registered as a Legal Entity with Number: AHU-00384.AH.01.35.TAHUN 2022 dated September 12, 2022, at the Ministry of Law and Human Rights of the Republic of Indonesia.

Table 1 Geotheater Activities for 2024–2025

No.	Waktu	Kegiatan	Jumlah Peserta (Orang)
1	24-25 Februari 2024	Kenaikan tingkat dan pelantikan pengurus KKI Jabar	≈ 800
2	24-25 April 2024	Geofestival	≈ 1.500
3	26-28 Agustus 2024	Jambore Ranting Rancakalong	≈ 1.800
4	2-3 Agustus 2024	Masa tamu SMA Rancakalong	350
5	12 -13 September 2024	Masa tamu MTS Sumedang	80
6	26 September 2024	Kunjungan Delegasi Korea Selatan	20 Korea 50 Indonesia
7	5 oktober 2024	Workshop dan Pagelaran Tari Guru Seni SMP se Kab. Sumedang	80
8	11-13 oktober	Kemah santri se kab Sumedang	800
9	30 nop -1 des 2024	Kemah Budaya	≈ 500
10	31 Desember 2024	gebyar tahun baru	≈ 800
11	1 Januari 2025	gebyar tahun baru	≈ 1500
12	11 januari 2025	sumedang walkers	≈ 200
13	26 Januari	dangdut bajidor	200
14	28 Januari	Kuda Renggong	≈300
15	30	perpisahan KKN UPI (gedung utama)	≈300
16	11-14 Februari	latihan uji tanding organisasi Karate Dunia (Gedung Utama)	≈ 150
17	15 Februari	Musyawarah Persatuan Perangkat Desa (Gedung Aula)	150
18	des 2024	take video tari	25
19	25 jan 2025	membatik	90
20	9 feb 2025	pelantikan saka bhayangkara	25
21	15 feb	Pelantikan PMR SMPN 1	45
22	18 feb	pertemuan kader desa ciherang	85
23	23	sanggar loka pawenang	50
Jumlah Pengunjung Tahun 2024			6.780
Jumlah Pengunjung Tahun 2025			3.115

With several activities taking place in the Geotheater area, Bumdesma Rancakalong, as the manager, earns around 5-6 million rupiah per month. This amount is only enough to cover salaries and electricity bills at the Geotheater. Meanwhile, efforts to repair and add facilities and infrastructure are still inadequate. To date, Bumdesma's management of the Geotheater has not been optimal due to limited human resources and inadequate management.

Bukit Soka Farmer Group, Sukamaju Village, Rancakalong District. In 2013, Sukamaju Village had a population of 4,391 people. The composition of the population was 2,241 males and 2,150 females. There were 1,270 households. The population density of Sukamaju Village was 273 people per square kilometer, with the majority of the population having a junior high school education.

Most of the residents of Sukamaju Village work in the agricultural sector, while the rest work in the service, industrial, trade, transportation, and construction sectors. Rancakalong itself is one of the subdistricts in Sumedang that is under the guidance of the Islamic University of Nusantara. This subdistrict is located in the southern part of Sumedang Regency, West Java, which is known as an agricultural area with a strong Sundanese community. This region has a long history as part of the

Sumedang Larang Kingdom, one of the Islamic kingdoms in West Java that played an important role in the spread of Islam and the formation of the Priangan cultural identity. The people of Rancakalong preserve their agrarian traditions through various customary rituals related to the agricultural cycle, one of which is the Ngalaksa culture.

Ngalaksa Culture: A Sacred and Social Harvest Thanksgiving Ritual. Ngalaksa (from the word *laksa*, which means “many” or “abundant”) is a Sundanese traditional ritual performed as an expression of gratitude for a bountiful rice harvest. This tradition is usually held after the harvest season, around October–November, depending on the local harvest period. Distinctive Features of Ngalaksa in Rancakalong:

- a. Offerings and Ngalaksa Tumpeng. The community prepares a large tumpeng called tumpeng *ngalaksa*, accompanied by traditional side dishes such as roast chicken, eggs, salted fish, and vegetables. These offerings are presented at the *leuit* (rice barn) or in the yard of the house as a form of respect to Sang Hyang Sri (the goddess of rice in ancient Sundanese beliefs) and an expression of gratitude to Allah SWT in the perspective of Islam Nusantara.
- b. Prayer and Celebration. Led by local traditional leaders or clerics, residents gather to pray together, asking for safety, blessings, and a better harvest next time.
- c. Social Activities and Entertainment. The event continues with a communal meal, a tumpeng parade, and traditional art performances such as *angklung buncis*, *tarawangsa*, or *wayang golek*—depending on the availability of funds and community participation.
- d. Philosophical Values. Ngalaksa embodies the values of gratitude (towards nature and God), mutual cooperation (collective preparation and implementation), local wisdom (sustainable management of nature), and harmony between Islam and customs (acculturation of Islam with Sundanese culture). Preservation and Recognition Status: Ngalaksa Rancakalong has been designated as Intangible Cultural Heritage (WBTB) by the Sumedang Regency Culture and Tourism Office. The local government and traditional communities (such as *Kasepuhan*) actively preserve it through annual cultural festivals. This tradition is also part of the local content curriculum in schools in Rancakalong Subdistrict, the Village Hall or Subdistrict Hall of Rancakalong (often used for traditional events), traditional *leuit* sites in several villages, and small fields or town squares that serve as venues for the Ngalaksa festival.

Rancakalong has a rich cultural heritage, particularly through the Ngalaksa tradition—an agrarian ritual that reflects the harmony between Islam, Sundanese customs, and ecological wisdom. Agroeduwisata Geotheater Rancakalong, inaugurated in November 2020 by former West Java Governor Ridwan Kamil, serves as a cultural, artistic, and agricultural tourism destination aimed at preserving Sundanese cultural heritage while boosting the local economy through an educational ecotourism approach. This location has been officially managed by BUMDesma Rusa Emas Rancakalong LKD since December 2024, and has become the main venue for the Ngalaksa tradition—a Sundanese agricultural ritual that has been designated as Intangible Cultural Heritage (WBTB) by the Sumedang Regency Government. This tradition represents the harmony between the values of Islam Nusantara and local wisdom, with the principles of gratitude, mutual cooperation, sustainable natural resource management, and the acculturation of Islam and local customs.

On the other hand, the Nusantara Islamic University (Uninus) in Bandung, which was born from the ideals of *Nahdlatul Ulama* scholars in 1959, has a vision to become a leading *Ahlu Sunnah wal Jama'ah An -Nahdliyah* in 2030, with the main mission of integrating the values of Islam Nusantara in the three pillars of higher education, fostering human resources with noble character, professionalism, love for the country, and a national perspective. In recent years, Uninus has established a strategic partnership with the Rancakalong District through various activities, including the Independent Higher Education Mutual Assistance Program for Village Development (PTMGRMD), Community Service (PKM), Real Work Lectures (KKN), and research on factors that attract people to visit the Geotheater Agro-Education Tourism site. However, despite Uninus' active involvement in Rancakalong, the university's strategic role in environmental conservation and local cultural preservation in the Geotheater area has not been formulated in a systematic, measurable, and sustainable manner. The

activities carried out tend to be incidental, sectoral, or limited to economic and tourism aspects, without holistic integration between:

- a. Islamic values of the Indonesian archipelago (particularly the principles of rahmatan lil ‘alamin, khalifah fil ardh, and mizan in natural resource management);
- b. Sundanese local wisdom (such as the Ngalaksa philosophy and traditional agricultural cycles),
- c. The principle of sustainable agro-tourism,
- d. participatory community-based governance.

As a result, the potential of Geotheater as an educational space for Islamic civilization in the archipelago based on ecology and culture has not been maximized. In addition, there is no clear institutional collaboration model between Uninus, local government, BUMDesma, and indigenous communities in designing conservation programs rooted in Islamic, Indonesian, and local wisdom values. Therefore, the main problems of this study are formulated as follows: What is the role of Universitas Islam Nusantara in developing environmental conservation and preserving local culture at the Rancakalong Geotheater Agro-Education Tourism site, and how can the values of Islam Nusantara Ahlus Sunnah wal Jama'ah An-Nahdliyah be strategically integrated into a sustainable agro-education tourism management model based on the Ngalaksa tradition and the principles of educational ecotourism? This problem includes the following sub-questions: What is the form and impact of Uninus' involvement so far in environmental conservation and cultural preservation at Geotheater? What are the values of Islam Nusantara that are relevant to the principles of ecological and cultural conservation in the Ngalaksa tradition? How can a collaborative model be designed between Uninus, BUMDesma, local government, and indigenous communities for the sustainable management of Geotheater, based on the values of Islam Nusantara and oriented towards civilization education? These issues are important to answer in order to strengthen the role of Islamic universities in responding to the challenges of sustainable development, while realizing Uninus' mission as the vanguard of the development of Islam Nusantara, which is rooted in the homeland, environmentally conscious, and contributes significantly to the preservation of the nation's culture.

Universities have a strategic role as agents of change in sustainable development, particularly in integrating academic knowledge with local wisdom. Amidst the ecological crisis and cultural homogenization, universities are required not only to produce research, but also to become drivers of environmental conservation and cultural preservation. Universitas Islam Nusantara (UIN), with its philosophical roots in moderate, inclusive Islam Nusantara based on local wisdom, is uniquely positioned to lead such initiatives—one of which is through the development of geotheater-based agro-education, an environmental education approach that combines geography, folk theater, sustainable agriculture, and local values. This study has a *Gap Analysis* where although many universities have been involved in environment-based community service programs, the systematic integration between higher education, ecological conservation, local cultural preservation, and geotheater-based agro-education models is still minimal. Particularly in the UIN environment, the institutional role in developing a holistic service model—which integrates ecological, cultural, educational, and spiritual dimensions—has not been adequately explored. In addition, the concept of geotheater as a medium for environmental education based on local narratives is still unfamiliar in the literature on Islamic higher education service. This study has a previous literature review in the form of several relevant studies that have paved the way. Azra (2021) emphasizes that Islam Nusantara has a strong tradition of maintaining natural balance through the principles of khalifah and mizān. On the other hand, Setiawan (2020) examines the potential of agro-educational tourism in rural Java as a means of environmental education, but without structurally involving higher education institutions. Meanwhile, Prasetyo (2022) introduced the concept of geotheater as a method of participatory geography communication, but it has not been linked to the role of universities or religious values. There has been no research linking the role of UIN, conservation based on Islam Nusantara values, and the geotheater agro-educational tourism model in a single framework of sustainable community service.

This research offers novelty through the integration of three dimensions: (1) the strategic role of UIN as an institution based on Islamic values in the archipelago; (2) a holistic conservation approach that unites the environment and culture; and (3) innovation in educational methods through geotheater

in the agro-educational tourism model. Unlike previous studies that were sectoral in nature, this study promotes a collaborative tri-dharma (education, research, community service) model rooted in local and spiritual values, making it unique in the context of Indonesian Islamic universities.

This study departs from the hypothesis that Universitas Islam Nusantara can be a major driver in the development of geotheater-based agro-edutourism that effectively preserves the local environment and culture, provided that the approach is rooted in Islamic Nusantara values and involves active community participation. The purpose of this study is to analyze and formulate the strategic role of Universitas Islam Nusantara in developing a geotheater agro-educational tourism model as a form of environmental conservation and local cultural preservation, while also providing policy recommendations for universities to strengthen their contribution to civilization-based sustainable development.

Research Method

This study uses a qualitative approach with descriptive-exploratory and participatory case study methods to gain an in-depth understanding of the role of Universitas Islam Nusantara (Uninus) in developing environmental conservation and preserving local culture through a geotheater-based agro-educational tourism model. The research data consists of primary and secondary data; primary data was obtained through in-depth interviews, participatory observation, Focus Group Discussions (FGD), and documentation involving Uninus leaders, lecturers, KKN student participants, BUMDesma managers, local government, traditional and religious leaders, and local farmer groups, while secondary data was sourced from institutional documents, tridharma activity reports, cooperation agreements, local content curricula, and related scientific publications. Data analysis was conducted thematically using the interactive model of Miles, Huberman, and Saldaña through the stages of data condensation, data presentation, and conclusion drawing, with data validity maintained through source and method triangulation and member checking. The research was conducted over six months in 2024, taking place at the Nusantara Islamic University Campus as the center for program planning and coordination and at the Geotheater Agro-Tourism Area in Sukamaju Village, Rancakalong District, Sumedang Regency, which was chosen because of its strategic partnership with Uninus and the application of the geotheater model as a medium for environmental conservation and local culture education.

Results and Discussion

On April 15, 1969, in line with the political dynamics of the time and the unification of the Ibnu Khaldun Law Faculty, the Islamic Education Academy, the Islamic Da'wah Higher Education, and the Muhammadiyah College in Bandung, the name of the Nahdlatul Ulama University (UNNU) campus was changed to the Nusantara Islamic University campus, abbreviated as UNINUS. The main mission of UNINUS is to develop excellent individuals who are imbued with the values of Ahlusunnah wal Jamaah An-Nahdliyah Islam, are independent, have noble character, and have a broad national perspective and love for their country.

The Foundation for the Development of the University of Islam Nusantara (UNINUS) Bandung was originally named the Nahdlatul Ulama (UNNU) campus, which was established in the city of Bandung on November 30, 1959. At the beginning of its establishment, it was a merger of several UNNU academic communities and some other Islamic-based higher education communities in Bandung, such as the Islamic Education Academy, Ibn Khaldun University, and the Muhamamaddiyah campus. It was then decided to continue the ideals of UNNU, starting with UNINUS, in a letter dated September 30, 1969.

Since its establishment, UNINUS Bandung has held dozens of Bachelor's, Master's, and Doctoral graduation ceremonies up to and including 2024. The total number of UNINUS graduates in 2024 is 1,385. This figure comes from two graduation batches: 1,036 graduates in the first batch of the 68th graduation (September 2024) and 349 graduates in the second batch (December 2024). The graduates come from the Faculties of Economics, Law, Teacher Training and Education, Agricultural Engineering, Communication Sciences, Islamic Studies, and Postgraduate Programs (Master's/S2 and Doctorate/S3).

UNINUS-Bandung has opened its university building and facilities, which are located on a 2.2-hectare area of land at Jalan Soekarno-Hatta No. 530, Kelurahan Sekejati, Kecamatan. Buah Batu,

Bandung City. In the course of time and with the rapid development of technology, UNINUS management will develop UNINUS Bandung University by implementing technology-based operational and teaching management and revitalizing existing buildings into more comfortable and modern campus buildings with the concept of an edutechno park.

Universitas Islam Nusantara (Uninus) Bandung, born from the noble aspirations of the ulama of Nahdlatul Ulama on November 30, 1959, is not only a higher education institution but also a platform for the realization of Islam Nusantara Ahlus Sunnah wal Jama'ah An-Nahdliyah—a moderate, tolerant, and accommodating Islamic tradition that embraces local culture. Meanwhile, the Rancakalong District in Sumedang Regency is one of the areas in West Java that still preserves the rich Sundanese cultural wisdom, especially through the Ngalaksa ritual, as an expression of gratitude for a bountiful harvest.

The Geotheater, managed by partner 1 BUMDESMA and powered by partner 2 Bukit Soka Farmer Group, is easily accessible, located about 30 minutes from the Pamulihan toll exit and 20 minutes from the Sumedang toll exit.

The Geotheater is located at an altitude of approximately 800 meters above sea level, which is an attraction in itself, with the village community being polite and knowledgeable about local wisdom and culture, such as Tarawangsa, Koromong, Umbul Dance, Kuda Renggong, Reak, Traditional Archery, and others. Visitors can also enjoy natural scenery in the form of views of Sumedang City, Mount Tampomas, Mount Ciremai, and hills planted with vegetables, and explore further with the Camping Ground area.

The relationship between Uninus and Sundanese culture in Rancakalong can be analyzed through the harmony of philosophical values, national mission, and potential for academic collaboration. First, the values promoted by Uninus—such as akhlaqul karimah (good character), national insight, love for the homeland, and the integration of Islam with local culture—are perfectly in line with the spirit of Ngalaksa. The Ngalaksa ritual is not merely a pre-Islamic custom, but a form of harmonious acculturation between Islam and Sundanese wisdom, in which traditional offerings are accompanied by prayers to Allah SWT, led by a kiai or religious leader, and based on a sense of gratitude that is characteristic of Islamic teachings. This reflects the principle of Islam Nusantara, which does not destroy local culture, but cleanses it of shirk and directs it towards tauhid—as was done by the Wali Songo in the past.

Second, Uninus' mission to integrate the values of Ahlus Sunnah wal Jama'ah An-Nahdliyah into the three pillars of higher education opens up vast opportunities for collaboration with cultural communities such as those in Rancakalong. For example, through community service, Uninus students and lecturers can be involved in documenting, revitalizing, or digitizing the Ngalaksa tradition. Study programs in the Faculty of Communication, Islamic Studies, or Teacher Training can develop research projects on the representation of Islam in Sundanese agrarian rituals, or design local content curricula based on Islam Nusantara values for schools in Sumedang.

Third, Uninus' vision of becoming a leading edutechno park-based university by 2030 can be expanded to the cultural realm. Uninus has the potential to become a center for the study of Islam Nusantara and local wisdom in West Java, with Rancakalong as a living lab—a real-life laboratory for studying how Islam dialogues with Sundanese agrarian culture. In this context, a “Cultural Center” does not have to be a magnificent building, but can be a collaborative network between campuses, traditional villages, and local governments to preserve intangible cultural heritage such as Ngalaksa.

Furthermore, this relationship has strategic ideological implications. Amidst the threat of radicalism that rejects local culture as “bid'ah” (heresy), the existence of traditions such as Ngalaksa—which is recognized as Intangible Cultural Heritage—is clear evidence that Islam in Indonesia has flourished precisely because of its ability to adapt to local culture. Uninus, as a NU-based campus, has a moral responsibility to strengthen this narrative through research, publications, and public education.

However, challenges remain. The lack of cultural infrastructure in Rancakalong and the lack of academic documentation on Ngalaksa require systematic intervention. This is where Uninus' role is greatly needed: not as a party that “saves” culture, but as an intellectual partner that empowers local communities through a participatory approach.

Universitas Islam Nusantara has carried out various activities in the Rancakalong sub-district, namely: the Independent Higher Education Mutual Assistance in Village Development Program

(PTMGRMD), which is an acronym for Program Perguruan Tinggi Mandiri Gotong Royong Membangun Desa, a program organized by LLDIKTI Region IV for students. This program is a form of implementation of the Merdeka Belajar Kampus Merdeka (MBKM) policy, which encourages collaboration between universities, local governments, and communities in village development. The implementation of PTMGRMD in 2023 and 2024.

Implementation of Community Service (PKM) in 2024 and 2025 Real Work Lecture in 2025.



Meanwhile, in 2024-2025, UNINUS, in this case the Faculty of Economics, Faculty of Engineering, and UNINUS Graduate School, will conduct research and community service at UNINUS. One of the studies conducted is research on the factors that attract people to visit Geotheater Agroeduwisata.



Thus, the relationship between Uninus and Sundanese culture in Rancakalong is not merely a geographical connection, but rather an ideological and cultural synergy rooted in the same principles: Islam that is rahmatan lil 'alamin, civilized, and rooted in the homeland. Through continuous collaboration, Uninus not only produces professional graduates, but also becomes the forefront in preserving the Nusantara civilization based on harmony between religion, culture, and nature.

Form and Impact of Uninus' Involvement in Geotheater. Universitas Islam Nusantara (Uninus) has been involved in Rancakalong through the Independent Higher Education Program for Village Development (PTMGRMD), Community Service (PKM), and Real Work Lectures (KKN) since 2023. One specific activity is research on the factors that attract people to visit the Geotheater Agro-Education Tourism site. However, this involvement is still incidental and sectoral, focusing more on tourism and microeconomics, without holistic integration of environmental conservation or preservation of Ngalaksa culture. The impact is limited to a temporary increase in awareness, but has not yet encouraged systemic changes in the management of Geotheater. For example, there are no sustainable programs for documenting Ngalaksa rituals, training managers based on Islamic values in the archipelago, or developing an ecotourism education curriculum rooted in local philosophy.

Second, the values of Islam Nusantara that are relevant to the Ngalaksa tradition. The Ngalaksa tradition—as an expression of gratitude for the harvest—contains values that are in line with Islam

Nusantara Ahlus Sunnah wal Jama'ah An-Nahdliyah. First, gratitude to Allah SWT, which is the core of the teachings of tauhid, is reflected in the communal prayer led by the kiai after the traditional offering. Second, mutual cooperation, as a manifestation of social ukhuwah (brotherhood), is seen in the collective preparation of tumpeng (cone-shaped rice dish) and processions. Third, khalifah fil ardh (leadership on earth), which emphasizes human responsibility in maintaining the balance of nature, is in line with the sustainable agricultural practices carried out by the Bukit Soka Farmer Group. Fourth, the principle of rahmatan lil 'alamin (universal compassion) encourages respect for cultural diversity, so that Islam does not eradicate customs, but cleanses them of shirk—as practiced by the Wali Songo. These values form the ethical foundation for sustainable ecological and cultural conservation.

Third, a Collaborative Model for Sustainable Management. To optimize the potential of Geotheater, a collaborative model based on four pillars is needed: (1) Uninus as an intellectual partner that provides research, local content curriculum, and training based on Islamic values of the Archipelago; (2) BUMDesma as a professional and transparent operational manager; (3) local government as a policy and funding facilitator; and (4) indigenous peoples as owners of local knowledge and key cultural actors. This model can be realized through the Geotheater Collaboration Forum, which designs annual programs such as: Digitization of Ngalaksa Cultural Heritage, Islamic Nusantara-Based Agroecology Field School, and Sundanese-Islamic Civilization Festival. This approach positions Geotheater not only as a tourist destination but also as a space for civilization education that connects religion, culture, and ecology.

Fourth, Strategic Relevance of Research. Addressing this issue is crucial because it strengthens the role of Islamic universities in realizing sustainable development based on local roots. Uninus, with its mission to integrate the values of Islam Nusantara into the tridharma, has a historical responsibility to be at the forefront of preserving a national identity rooted in harmony between faith, knowledge, and culture. By connecting Ngalaksa and Geotheater to the narrative of Islam Nusantara, Uninus not only responds to the challenges of environmental degradation and cultural erosion, but also counters radical narratives that reject local wisdom. Thus, this research is not merely an academic study, but a real contribution to strengthening an Indonesian civilization that is sovereign, just, and sustainable.

Conclusion

This study concludes that the role of Universitas Islam Nusantara (Uninus) in developing environmental conservation and preserving local culture at Agroeduwisata Geotheater Rancakalong has shown positive initial contributions, but has not been managed optimally and sustainably in addressing the actual issues of cultural degradation and the challenges of community-based ecotourism management. The findings reveal that Uninus' involvement through the PTMGRMD, PKM, and KKN programs is still partial and tends to be short-term, so it has not fully integrated the values of Islam Nusantara—such as khalifah fil ardh, ecological balance, and mutual cooperation—into the management of Geotheater, which is integrated with the Ngalaksa tradition as Intangible Cultural Heritage. The implications of this research emphasize the importance of the role of religious universities as strategic actors in strengthening environmental conservation and local cultural resilience, not only as implementers of community service programs, but also as facilitators of values, social innovators, and drivers of cross-actor collaboration. The practical benefits of this research lie in offering a value-based systemic collaboration model involving Uninus, BUMDesma, local government, and indigenous communities in a single framework of sustainable agro-educational tourism management, while its theoretical benefits enrich the study of Islam Nusantara in the context of ecotourism and culture-based development. The limitations of this research lie in the case study's focus on one location and the qualitative approach, which does not allow for broad generalization of the findings. Therefore, further research is recommended to examine similar models in other regions using a comparative or mixed methods approach, as well as encouraging Uninus and relevant stakeholders to formulate long-term partnership policies so that Geotheater can develop as a living laboratory for sustainable Islam Nusantara civilization.

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