
“Lubuk Larangan Traditions” Environmental Awareness through the Local Values of Local Civil Society of Pangkalan Indarung Village Kecamatan Singingi Kabupaten Kuantan Singingi

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Abstract The results of this study provide an explanation that there are still values of the environmentally conscious community through instilling the value of local wisdom lubuk larangan Pangkalan Indarung village community that is through the younger generation and parents mutual synergy and remind each other of the importance of the role of the river flow both for short-term interests and for long-term interests. how to instill the value of environmentally conscious values through customs and cultural traditions and local village government as a support so that each other strengthens each other The ways of inculcating these values are inseparable from the first functioning of the traditional hall as an information center, the second is carried out in a mosque or surau place. surau, while the third one is no less important, namely formal schools such as elementary, junior high school and the fourth is the hall (alongside the river) residents seating across generations while waiting for activities such as bathing, buying and selling rubber, palm oil etc.

Keywords: Lubuk Larangan, Local Traditions, Pangkalan Indarung.

1. Introduction

Natural resources, especially the environment, suffered the most damage caused by human activities in meeting their daily needs. So high is the need and insistence on the necessities of life, that unconsciously activities continue to damage the environment. Environmental damage is caused by a lack of knowledge about the balance and function of ecosystems, for example the life challenges faced by humans require that they leave the good traditions inherited from previous communities to preserve the environment. The observation of data sources shows that Riau Province, which has 12 regencies and cities, has the same problems with environmental damage, such as; river flows that switch functions between are: 1). damage to river ecosystems caused by the conversion of the function of the former river is a source of human life, so by humans guarding, the data now stands a lot of companies processing their oil palm fruit utilizing river flow as a place of waste disposal as a result affecting the ecosystem in the river, 2.) Environmental problems within The last 15 years has also been rife in community activities, namely unlicensed or illegal gold mining which local people are familiar with as *dompeng* but does not pay attention to the impact of mining activities and, 3). the problem of flooding has become one of the main environmental issues in recent years in all regions in Riau. By looking at the environmental problems, especially the watershed environment in the area of Kuantan Singingi Regency, the author is interested in researching Planting Environmental Conscious Values through Local Traditions Lubuk Prohibition of the Community of Pangkalan Indarung Village, Kecamatan Singingi, Kabupaten Kuantan Singingi.

2. Methodology

This study uses a qualitative approach with the Ethnographic research method that functions to see the value of local traditions in the village of Pangkalan Indarung, Kuantan Singingi, this study also draws on the facts that exist in a society that is related to the tradition of lubuk ban. The place for conducting this research is the ban on the village of Pangkalan Indarung, Kuantan Singingi Regency. When the research was conducted in June to August 2019. Data collection techniques to obtain information or complete data needed in this study then used data collection techniques using primary data as follows: observation is a method of measuring data to get primary data, namely Primary Data is data obtained directly from respondents or informants through interviews at the research location. The respondent or informant in question is the head of the village, community leaders, youth who have been designated as the locus (focus location) of research (Nanang Martono, 2015).

In this study the authors made observations and records systematically the things that the authors encountered during the research activities. Interview is a method of data collection by means of one-way questions and answers conducted systematically and based on the research objectives. The instrument used in this study was a list of interviews and documentation of the objects studied.

In analyzing data obtained from research results, descriptive analysis techniques are used. In the process, the data analysis in this study uses the model proposed by Miles and Huberman that the activities in qualitative data analysis are carried out intensively and continue continuously until completion, so that the data is already saturated. Activity in data analysis, namely data reduction, data presentation, drawing conclusions (Sugiyono, 2015). 1). Data reduction is a form of analysis that sharpens, classifies, directs, discards unnecessary and organizes data so that final conclusions can be drawn. Reduction does not need to be interpreted as data quantification. 2). Presentation of data is an activity when a set of information is compiled, thus giving the possibility of drawing conclusions. Forms of qualitative data presentation in the form of narrative text (in the form of field notes), matrices, graphs, networks and charts. 3). Conclusion is one of the qualitative data analysis techniques. Conclusions are the results of analysis that can be used to take action.

3. Result and Discussion

3.1. General description

The situation in Pangkalan Indarung Village is almost the same as other villages in Kuantan Singingi Regency, which is the characteristic of the village being flowed by a river which is the source of community livelihood. Pangkalan Indarung Village has moved four times (resident location). Due to the floods that hit residents' settlements, Pangkalan Indarung Village is more or less in the middle between Padang Torok and Muara Lembu, estimated distance to Padang torok is approximately 23 km, while to go to Muara Lembu takes a distance of approximately 30 km, while the road conditions are 15 km it has been paved or semenisasi while the remaining 15 km is still in the stage of hardening and ordinary land, along the road to the village flanked by hills. As for the river that crosses the village of Pangkalan Indarung, it is sourced from river water flowing from West Sumatra.

Lubuk larangan has been around for around 10 years, while those who manage it are villages and adat, the location of the lubuk larangan stretches for more than 1 km, apart from the boundaries allowed to be taken by residents, there are no boundaries general but the residents already know, customary law is still functioning, which takes one or more fish will be subject to a fine of Rp. 500,000, the way to collect fish is the result of an agreement from the traditional leader and village official. Harvesting systems are usually harvested once a year on Islamic holidays, such as Eid and the Prophet's birthday.

The annual event called the harvest by the community was visited by the Regent, Secretary and Tourism Office because according to the district government this tradition is also part of the potential of the region that needs to be preserved and maintained so that it can generate regional income from the fisheries and tourism sector.

The idea of applying Lubuk Prohibition departs from the problem of river water cleanliness, because most people bathe in the river, throwing dirt into the river (defecate). For this reason, so that the flow of the river is clean and maintained, Pangkalan Indarung Village applies the rules on the depth of the ban. So the dirt that is thrown away by the community can be eaten by fish, it is also part of the fish feed substitute for the process of enlarging the river fish.

Benefits for the people of Pangkalan Indarung village, the existence of Lubuk Larangan for people who believe when they are sick, and want fish as their medicine and those who want to fish are allowed to take fish in the depth of the prohibition with the permission of the village and adat government. Lubuk prohibits having a fish harvesting system every year by harvesting together with members of the community so the fish harvest is for the community to enjoy, the community is obliged to pay a fee set by the government & village custom. The proceeds from the sale of fish obtained from the lubuk ban are used for the purpose of constructing places of worship in the village of Pangkalan Indarung.

3.2. Lubuk Larangan Local Wisdom Values

3.2.1 Environment Continuously Maintained (river flow)

Based on the agreement made by the traditional elders in terms of preserving and survival of the community in the village of Pangkalan Indarung which is still maintained until now. Where to overcome water shortages in the dry season, the prohibited river is the only river that is a source of livelihood by the community that is used for household purposes such as cooking rice, drinking water, as well as bathing. The lubuk river is a vital object which is a source of life by the community, during the dry season, the shallow river water conditions and community activities are centered on the river, one of which is pooping (defecating). This river water does not flow swiftly because of the dry season, the only one that eats the dirt earlier is the fish around the river to clean the river is the fish lubuk larangan.

3.2.2 Maintain types of fish

The types of fish that are still awake with the existence of this ban are the fish in the waters of the Pangkalan Indarung River such as Tapah (*Wallago Sp*), Selais (*Kryptoterus palembangensis*), Juaro (*Pangasiuspolyundaron*), Toman (*Channa lucius*), Gabus (*Channa striata*), Pantau (*Rasbora caudimaculata*), Barau (*Hampala Sp*), Belida (*Notopterus boornensis*), Kapiék Puntioplites Sp), Tilan (*Mastacembelus Sp*), Motan (*Tynnichth tynodies*), Baung (*Mystus nemurus*) and Tambakan Fish (*Holostoma temminci*). So far, there have been other fish breeds input by the Kuantan Singingi regency government, but they can grow or be eaten by fish in the river.

Various types of river fish in the Lubuk Larangan river continue to be maintained, so that generations of people, especially in the village of Pangkalan Indarung can enjoy / consume fish continuously because the community members maintain and patronize the lubuk larangan tradition properly.

3.2.3 Social

The application of customary rules which are mutually agreed upon by community members when there is a theft of fish in either units or lots by means of being lured or the like, then community members violating these rules are subject to fines. The fines based on the agreement of the village and adat government are utilized for the social benefit of the community. Social interests such as the construction of public facilities that can be enjoyed by all villagers.

The rules of customary punishment through fines that are both agreed upon and carried out by all members of the village community, provide a certain degree of deterrence, especially from the moral point of view of their social philosophy. Because of the application of this rule, if the violation is carried out by young citizens, as parents, they will be called by the adat authorities to be responsible, then to some extent family members will express shame to their children so as not to violate them.

3.2.4 Greening

Planting Riverbank Vegetation Planting vegetation on the banks of the river has long been practiced by the community, both the Kuantan River and Singingi River and other tributaries, especially in Pangkalan Indarung Village, plants that are generally planted such as Bamboo, Waru and Sungkai. The types of trees have the nature of compacting the soil mass, especially with the root system and its role. This planting is carried out along the river bank and in front of the house. In addition, the existence of these trees also provides benefits for fish and biota that are at the bottom of the prohibition such as leaves or twigs that have fallen into rivers and rot so that they become food or shelter for fish or other biota.

3.3 Ways of Cultivating Environmental Awareness Values

How to plant environmentally conscious values through customs and cultural traditions. The culture of the community which becomes a tradition, is carried out every year precisely on the second day of Eid al-Fitr, the traditional traditions of the local community that have been carried out since before until now is the graveyard prayer. In contrast to the usual burial prayers, villagers will flock to visit the family graves and end up in the graves of village elders who were said to have first opened the village hundreds of years ago. This last prayer is called prayer to the sacred grave. At the sacred grave of the residents of the Zuhur prayer together, reciting the saying of the traditional customs for the nieces and grandchildren, the prayer together then ends with a meal together. And unique, the food is carried by women using a hill that is held above the head with a colorful cloth wrapping.

Another tradition that is still preserved is the inculcation of local wisdom values that are always carried out. The planting of environmentally aware values of the village government together with the pemagku adat (traditional elders) always convey the values of community traditions so that many environmentally conscious communities are carried out through: first the place of the traditional hall as a center of information on customary elders to members of the adat community, examples of customary decision-making on the basis of agreement when there are residents who are sick and they believe the illness will be cured if it consumes one of the fish obtained from the bottom of the prohibition, so that this information can be a place to convey the value of local wisdom of the community towards the environment. Second, through places of worship (mosques), information on planting the values of local wisdom to keep always conveyed in the majilis taqlim and the study of the contents of the information is the importance of the preservation of our environment, by using various similes as examples. Third, through a place of learning (school), children from the village of Pangkalan Indarung who still have education at elementary to high school levels, how the importance of our environment can be maintained which is conveyed through learning in the classroom by

teachers, because some of the traditional elders (adat leaders) some are primary school teachers so there is an obligation to deliver to their children. Fourth, through the hall (seat) alongside the ban, it becomes a place to protect and convey the prohibitions of parents (elders) to children and young people in the village of Pangkalan Indarung, usually before bathing the community gather at the hall, this hall becomes a center of information about matters relating to the village.

Basically the way to instill local kaidat values such as the bottom of the ban so that it can be accepted by all members of the community, if the ban contains benefits for them as members of the community. The advantage is that the results of the ban in the village of Pangkalan Indarung can be enjoyed by all members of the community so that with these conditions the community can obey the rules that have been agreed upon.

3.4 The general impact of the existence of Local Wisdom for the Community

3.4.1 Younger Generation

The existence of *lubuk larangan* in Pangkalan Indarung Village is a local wisdom of the community that needs to be maintained and preserved. Efforts and efforts to safeguard and electrify need to be done by all generations in the environment of the prohibition, especially residents of the village of Pangkalan Indarung. With the community's commitment to eradicate local wisdom *lubuk ban* will have an impact on people's lives, especially social and economic impacts for all citizens.

The effort to pass on existing local wisdom requires hard work from the older generation, especially traditional elders and village government in providing knowledge to the younger generation of the beneficial impact for all members of the village community. The first advantage is that the river flow which is a *lubuk* tradition is maintained so that the community activities that originate from the river flow can continue to be carried out by the community such as enjoying the types of fish that have begun to be rarely found but with the existence of the *lubuk* prohibited fish species that the community still likes. The two activities carried out by river banks such as bathing and washing can still be done most because river water is maintained and is still clear and clean. The three activities most favored by the younger generation while swimming and laughing with their peers can still be done in the river which is at the bottom of the ban.

3.4.2 The Old Generation

The positive impact of the existence of local wisdom *lubuk larangan* for the community is to be able to continue and continue the values of tradition to be passed on from the older generation to the younger generation. *lubuk larangan* which is a tradition of local wisdom in the village of Pangkalan Indarung is a value that gave birth to high-value community culture. Judging by the activities of the community every morning, afternoon and evening they gather at the edge of the river which becomes a ban. Many river banks are built by simple halls where residents of the Pangkalan Indarung community gather to wait for a queue to clear the river's body. With many communities gathered at the riverside halls, it is beneficial for the residents to establish friendships and keep communication well maintained between residents. Another benefit is that the communication that is established will provide information to one community to other people about things that are good for personal or village interests.

The heavy duty is indeed carried out by traditional elders in the village of Pangkalan Indarung. Especially the task of raising awareness to all members of the community is not an easy task but it requires hard work. The task is the traditional values to be able to be understood by all generations in the community without objections. The task of traditional elders when found there are members of the community who violate the rules *lubuk ban* for example stealing one type of fish *lubuk ban* then the

relevant will be sanctioned this must be realized to family members and the community as a moral burden (shame) so that people do not make mistakes like that . These are the values that have a general impact on the older generation and the younger generation as well as all people who know the depth of this prohibition as a positive cultural tradition in a society with environmental conditions in the country which is very concerned about the awareness of the small community towards the environment

4. Conclusion

Based on the results of the study it can be concluded that there is still planting of environmentally conscious values through the local tradition of the ban on the Par Indarung village community, namely through the younger generation and the elderly, mutual synergy and remind each other of the importance of the role of the river flow both for short-term interests and for the benefit of long-term. The way to instill the value of environmentally conscious values through customs and cultural traditions and local village government as a support so that each other reinforces each other. The ways to instill values are inseparable from the first function of the traditional hall as an information center, the second is carried out at the mosque's prayer room or surau-surau, while the third is no less important namely formal schools such as elementary schools, junior high schools and the fourth is the hall (the edge of the river) seating across generations while waiting for activities such as bathing, buying and selling rubber, palm oil, etc.

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