

The Functions of Lubuk Larangan for the Community of Tanjung Belit Village

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Abstract. One of the famous maritime potential in Tanjung Belit Village is Lubuk Larangan. Emerging since 1978, this tradition is deliberately developed by Indigenous Peoples because it is very beneficial for the Community along the Subayang River not only to save the fish population, but also to avoid the surrounding community from ignorance of the environment and each other.

The objectives of the research are: to describe the function of the existence of the lubuk larangan for the life of the people of Tanjung Belit Village. The research method used is qualitative approach (qualitative research). The location of this research is in the Village of Tanjung Belit Kampar Kiri Hulu District Kampar Regency. Selection of informants is done based on a specific purpose, namely using purposive sampling. The informants or subjects in this study are ninik mamak / customary leaders, village chiefs, community leaders and some people of the community. The management of lubuk larangan is done jointly by the community and ninik mamak. The functions of Lubuk Larangan for the Community of Tanjung Belit Village are: Economic function, social function and integration and environmental conservation function.

1. Preface

The regency of Kampar is the region that donates into the living space potential such as the tourism of nature and river. One and it is defeated important is the tradition of Lubuk Lrangan in Subayang River. This tradition includes the shapes of local giniues of the villagers of Tanjung Belit in managing and taking care of the fish along the current of Subayang River. The management that is still traditional, natural and hasn't still been developed yet in maximum has distinctive feature from the icon of lubuk larangan in the village of Tanjung Belit.

Lubuk Larangan is a part of Subayang River with the length about 100 meters. Called Lubuk, because in one part of the river has the depth more than another side of other rivers. The fish that live there will be kept, because the local society will just do the harvest once a year, based on the agreement and the society discussion with the custom figure there.

In the cultural local wisdom of society of Tanjung Belit still defends the hereditary tradition that is used to be done by the elders or their earlier headmen so that their togetherness with the people in keeping the nature environment perpetuation, especially lubuk larnagan is still maintained until now. The existence of lubuk larangan gives the own bless for the society especially the crammed full fish harvest and many kinds of fish live inside that can be sold for the fish harvest of people in the big events of religious later.

Hence, in keeping the nature perpetuation from this lubuk larangan, it's certainly that there is not guarded well and especially in exploring the village's potential result that has selling price and superiority from the side of nature tourism and economy. Here, the role of government and various sides/stakeholders is claimed in supporting and building the potential of lubuk larnagna in the village of Tanjung Belit in order to fulfill the necessary of the local society.

2. The Goal Of Research

Based on the background, there is a goal in this research namely: "Describing the role and function of Lubuk Larangan for the society in the Village of Tanjung Belit, Subdistrict of Kampar Kiri Hulu".

3. Theory Review

A culture is obtained through the learning process of the individuals as interaction result of group members one another, so the culture has also characteristic to be owned together. The culture as social inheritance in this thing is differed (contras) as organic inheritance. It is one of important factor that causes us to be able to live together in an organized society. (Supardi Suparlan, 1996: 83)

We realize that norms/laws of custom has role in supporting the living space establishment. This thing reminds the tight relation among the society, especially in the rural with the nature, in this thing so the the habit custom of the villagers that supports the perpetuation of natural resource and living space needs to be maintained, even developed (Jacobus Ranjabar, 2013 :122-123).

The culture has very big function for the human and the society. Various strengths that must be faced by the society and its member, such as the nature strength and other strengths in the own society that are not always good for it. Except that, the human and the society need the satisfaction, both in the sector of spiritual and material. Most part of the needs of the society is fulfilled by the culture that has a source of the own society. Called a big part of the culture ability that is the creation result is also limited in fulfilling all needs. The work of the society makes the technology or the culture that has main use in protecting the society toward the environment inside. The culture that is in the same manner as explained above is owned by every society. The difference is in the society culture that is more perfect than another society culture, in its development to fulfill all needs of the society. In the relation, it's usually given the name of civilization to the culture that has reached the development level of higher technology (Soerjono Soekanto, 2013 : 152).

The function of cultural system is ordering and placing the actions and behaviour of human. The learning process from this cultural system is implemented through the cultivation or the institutionalization. In this institutionalization process, an individual learns and adapts the thinking nature its attitude with the customs and traditions, the system of norm and rule that live in the culture. After the feeling and value of culture that give the motivation on the imitating action are internalized in the personality, so the action will be a steady pattern, and the norm that arranges the action is cultivated (Jacobus Ranjabar, 2013 : 9).

Although as a society has the culture that is different one another, but every culture has authentic characteristic that is valid in general for all cultures everywhere. The authentic characteristic of the culture is as followings:

- a. The culture is created and channeled through the human's behaviour
- b. The culture has been more previous, preceding the born of a certain generation and will not be died with the end of involved generation age.
- c. The culture is needed by the human and created in the behaviour.
- d. The culture includes the rules that contain the obligations, accepted or refused actions, forbidden actions and allowed actions (Jacobus Ranjabar, 2013 : 31-33).

A system of cultural provides the tradition namely a set of model to behave that has source from the system of value and main idea, the tradition is also a whole system, that consists of the way of giving aspect of statement behavior meaning, ritual behavior, and some kinds of other behaviors from the human or a sum of human that does the action one another, and small element such as symbol that includes consirutive symbol (the shape of belief), norm evaluation symbol, and expresion system (symbol that relates feeling reveal). So, in understanding the the tradition is the behavior or thinking oriestation or material thing or idea that come from the past that is taken by the people in this time. The attitude and this orientation place special part from the whole historical inheritance and take it to be the

tradition (Mursal Esten, 1999:22)

Moh Nur Hakim (2003: 29) reveals that the tradition is all past inheritances in our time and enters into the culture. In terminology, the word of the tradition contains a hidden meaning about the relation between the past and the nowadays. It shows into something inherited in the past that was in the form and has function in the nowadays, the tradition shows how the member of the society that behaves, both in the life that has characteristic of worldly and toward the mysterious or religious thing.

In a tradition arranged how the human relates with other human or a group with the group or another group, how the human acts with the environment and how the human behaves toward another nature. It develops in a system that has the value and the norm and all at once arranges the use of sanction and threat toward the deviation and the infraction.

Ayatrohaedi (1986:40-41) reveals that the element of the tradition and the culture of this region has potential as local genius because its ability has been examined to struggle until now. The features of local genius are as followings:

1. being able to struggle toward another culture.
2. having ability to accomodate the elements of another culture.
3. having ability to integrate the element of another culture into original culture.
4. having ability to control
5. being able to give the direction to the development of the culture.

3. The Research Method

This research uses descriptive analyze with the qualitative approach. The location of the research is in the village of Tanjung Belit. For determining the subject in this research, used the purposive sampling method where the sampling by chosing the people based on the criteria that has been determined first of all by the researcher based on the research goal. The subject in this research is the informant that knows about lubuk larangan that lives in the Village of Tanjung Belit, Subdistrict of Kampar Kiri Hulu, and Regency of Kampar. Among others that becomes the subject of this research namely the village elders, such as Datuk Godang as the custom holder, The Village Headman such as informant key, and the society figure and the origin villager that know the information about Lubuk Larangan.

4. The Result of Research and Discussion

The society of Subayang River edge implements the custom tradition through The Fish Harvest in a place that is called with Lubuk Larangan, where that area has been agreed forbidden based on the rule of custom and the law of custom that are valid in the society of custom, the point is they may not catch the fish inside (the potential of river) in the kind of system, Lubuk Larangan is meant is a forbidden river area, and Lubuk means a part from the certain location, the river that has the depth maximum for example it has the depth + 3 – 4 meter, this place that is intentional chosen certainly will be liked by the big fish. This area just can be cultivated based on the decision of custom society. This Lubuk Larangan came or stood since 1978, this tradition is intentional developed in the level of custom society because basicly it's very useful for the custom society that lives along the Subayang River that located in the Subdistrict of Kampar Kiri Hulu, Regency of Kampar, Riau Province.

4.1. The Function of Lubuk Larangan For the Villager of Tanjung Belit

The Function of Economy

Lubuk Larangan has economical value for the villager of Tanjung Belit, because of this lubuk larangan, the society can't catch the fish whenever. The result will be held in the event of catch or the harvest so that the catch result that is obtained by the society is much enough. This thing is because there is prohibition that has been determined first at all involved with the time and the way of cultivating the fish in lubuk larangan. Every fish harvest, the society can obtain the income from the catch result, by selling the catch result to the society that comes from other villages that comes to visit when the fish harvest is done, besides that the catch result will also be divided for every person or inhabitant that

domociles in the village of Tanjung Belit and can be become for fulfilling the daily food needs.

Nevertheless, this function of economy is not so maximum to be felt by the society but it's very potential to be developed. Some obstacles that are faced by the society among other because the management involved marketing of harvest result fish is still limited and simple, there is no promotion or effort to look for and invite the buyer meanwhile the sum of visitor that comes and is interested to buy the fish in the harvest time is also very limited. Besides that, the harvest result only can be sold in the form of fresh fish so the market segment is also limited. The local society especially the manager of lubuk larangan has not yet got the help or the training involved the management of fish harvest result to be foodstuff or other fickle that can increase selling price.

The Function of Social and Integration

The tradition of fish harvest of lubuk larangan is the hereditary tradition from the villager of Tanjung Belit village that is still maintained the perpetuation until this time. Among the use from this lubuk larangan is tighten the friendship and the integration back among the villagers and hold on the tradition values of nation such as customs and traditions, agreement discussion, cooperation and social solidarity.

Before the harvest activity of fish or tradition of batobo mancokau ikan of lubuk larangan is held, first at all the discussion is held or known with kerapatan adat, among the tribes that are in the village of Tanjung Belit. In the custom density of Batobo mancokau ikan of lubuk larangan will be determined the day, the cultivation schedule, the implementation committee, all those things are decided by the custom authority holder namely Datuk Godang. The following is the information from Mr Siamri as the custom leader (Datuk Godang):

"The fish harvest is done once a year around the beginning of June-August depending on the water condition of river and weather. The harvest activity usually or we call usual with this Batobo mancokau ikan is held on Friday with the reason of good day"(Interview, April 2018 at 14.00).

In the custom density so the implementation committee is determined. There are no special criteria in choosing the committee for the disclosure or the harvest of lubuk larangan in this area. It's only sincere and ready to give the power; they have been able to be the committee. The harvest committee includes the villager elders, the village apparatus, the youth and the society.

When the fish harvest is implemented in lubuk larangan, the donation is also held by the society, allocated for helping the mosque construction, helping the orphans and old widows. Such as the information of Mr. Siamri as followings:

"The result from this lubuk larangan is for helping the orphans, the widow, and the mosque construction."(Interview, April 2018 at 14. 30 wib)

Even so, according to the Village headman IV of Tanjung Belit Village, the information of Mr Afrizal as followings:

"....Taking care of the fish and the result in the form of money, the part will be given to the youth bound, for the mosque construction and the help of orphans. Depending on the needs, for example it's because the mosque is being built so the mosque is given much percents."(Interview, April 2018 at 14.55 wib).

The information is also sama according to Mrs. Sabar (the villager), as following:

"...The harvest is big event, crowded to catch the fish, cooking together and eating together, the big fish of pouch is sold, the result is sold at auction for the mosque, the part is donated for the orphans." (Interview, April 2018 at 15.15 wib)

Together with the information of Mrs. Alfi as followings:

“the people can gather for the discussion, even the villagers that come from the other cities also go to the hometown to accompany at the time of lubuk larangan’s harvest (Interview, April 2018 at 15.40 wib)”

The information of Herman as the delegation of the local youth, as followings:

“the auction result is for helping the organization activity of local youth, the village development and the mosque construction.” (Interview, April 2018 at 16.05 wib)

The Environment Perpetuation

When the fish harvest in lubuk larangan, it’s not verified to catch all measures of fish and the fish that may not be caught for the consumption and the auction namely the fish that has big measure namely with the measure around the minimum four fingers or 250 gram/fish.

This prohibiting has goal so that the small fish are given the chance to be big and can lay the egg besides that the bigger fish catch has delicious and crispier meat and it can be also so that the fish in the watery is not used of or the generation is broken off. Besides that, the fish catch may not use the chemical material.



Picture 1.1

The Activity of fish harvest in Lubuk Lrangan of Tanjung Belit Village
(the process of choosing and selling at auction the fish)

Moreover, taking care of the vegetation in the edge of the river also has been practiced by the villagers of Tanjung Belit village not by cutting the forest at random. Furthermore, lubuk larangan is in the area of wildlife reserve of Bukit Rimbang Baling that is the rich area with the natural ecosystem. The society in Tanjung Belit village really maintains the ecosystem perpetuation of river watery. The society realizes how much important to keep the river and the forest. Because the surroundings until now depend on the river, both for the household needs and the transportation.

The institution of nature conservation of *World Wildlife Fund (WWF)* Riau evaluates the tradition of lubuk larangan is a local genius of villagers of Tanjung Belit that deserves to be maintained to keep the perpetuation of the river and the forest. Through the tradition of lubuk larangan, the villagers of Tanjung Belit have the rescuing vision of environment moreover the village is in the buffer zone of wildlife reserve of Bukit Rimbang Baling. For keeping the river in order to be kept and unpolluted, the people start to maintain the forest.

The people realize that the impact of the forest cutting causes the stream flow getting swifter that causes the flood. The impact, the fish also can't hold on in one place. Thus, according to the respondent that is one of the delegations from WWF tells that the guarded natural forest will defend the population of natural diversity that occupies Bukit Rimbang Baling, especially Sumatera Lion.



Picture 1.2

The beautiful vegetation condition of river edge of Subayang of Tanjung Belit village
(The river is the buffer zone of wildlife reserve of Bukit Rimbang Baling)

This management of lubuk larangan is implemented together by the society, the villager's elders and the equipment of village. In the management, there is no the division of labor such as the leader, treasury and secretary. But at the time of the harvest, they devide the task such as the secretariat such as the villager's elders, the village apparatus, the youth and the society that are arranged and decided together. The arranging of the secretariat is only the meber that arranges and controls when the harvest is done in lubuk larangan. But the subject of the harvest is implemented by all villagers that want to help and the candidats that will buy the harvest result of lubuk larangan, both the self of villagers and from other villages.

The conciousness of the society in the subdistrict of Kampar Kiri Hulu on the natural resource that they process well is the shape of the caring proof toward the environment and their furute. The good management by the society will also produce the good result for the society. The management basicly has the goal for increasing the wealth of all social well beings in sustainable, especially the community of the local society that domiciles in the area of watery (the river). Therefor, in the use of resource of public watery, the aspect in the ecology of the thing of the resource perpetuation and ecosystem functions must be paid attention as the main ground for reaching the wealth.

5. Conclusion

Based on the result of the research that has been done, so some things can be concluded that are related with the local genius in the tradition of Lubuk Larangan in the Village of Tanjung Belit as followings:

1. The tradition of lubuk larangan of Tanjung Belit Village directly has aroused the conciousness of the society to maintain the forest and the river. Moreover, the region is

in the area of wildlife reserve of Bukit Rimang Baling that is rich of nature ecosystem that is still natural.

2. The management of this lubuk larangan is implemented in together by the society, the village elders, and the set of village. The function of Lubuk Larangan for the villager of Tanjung Belit namely: the economy function, social function and integration and the environment perpetuation function.
3. Being valuable, every harvest of fish, the society can obtain the income from the catching result, by selling the catching result to the society that comes from other villagers that come to visit. Besides that, the catching result will be also divided to every inhabitant in order to fulfill the daily food needs.
4. The values of social and integration, the tradition of fish harvest of lubuk larangan is the hereditary tradition of Tanjung Belit villagers, among the uses from this lubuk larangan is tighten the friendship and the integration among the villagers and defend the tradition values of the nation such as customs and traditions, discussion, cooperation and social solidarity. When the fish harvest, the assistance fund is also implemented by the society, allocated to help the mosque building, helping the orphans and the old widows.
5. The environment perpetuation, the fish that can be caught to consumption or auction namely the fish that has big measure about minimum four fingers or 250 gram/fish. The goal is the fish that has small measure is given the chance to be big and able to lay eggs so that the fish in the watery are not used up or the generation is broken off. Besides that, the fish catch may not use the chemical material that can damage the river ecosystem. Keeping the vegetation in the edge of the river is also practiced by the villagers of Tanjung Belit not by cutting the forest at random.

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