



Transformation of local knowledge of Lubuk Larangan toward fishing tourism

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ABSTRACT

This research aims to investigate the transformation of local knowledge of Lubuk Larangan toward tourism. The research method uses an ethnographic qualitative approach. This method is implemented because this research has a connection to customary societies. To gather data was used as an in-depth interview. Samples are selected through the purposive technique. The result is probed meticulously through the triangulation technique and triangulation sources. The result shows that customary community conferences locally impact the conservation of nature and fish in Lubuk Larangan. Deliberations determine the time of harvesting fish in the forbidden pit area and determine the area used as a prohibited area. There were 10 *ninik mamak* in attendance and one *ninik mamak* as the leader of the ten *ninik mamak*. Another finding is that democratic principles such as decisions on the basis of togetherness for the common interest are applied to the forbidden area. The last finding is that there is a transformation of social and cultural values in the Lubuk Larangan area. Customary rules are very strict, but interfering with the younger generation to overhaul traditional rules makes the traditional leaders adapt to the wishes of the younger generation to serve as fishing tourism areas. Several considerations were found at the time the Lubuk Larangan area had not been changed. The rules were detrimental because when the event opened the Lubuk Prohibition area, it resulted in the exhaustion of fish, and profits were only obtained 30 million in 3 years. When it has been converted into fishing tourism, it impacts increasing profits to reach 30 million in a month. Plus, the fish will not become extinct because the fish caught when fishing will be released again. People even get the opportunity to offer tent rental services, sell food and drinks, become tour guides, and offer to lodge for tourists who come.



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INTRODUCTION

Indonesia confronts heavy hurdles typically for environment preservation. The ecological environment, including water, soil, and forest, has been devastated by humans. Widya et al. (2019) reported that in the year 2019, Indonesia's land area in 2018 was 187.75 million ha. The mainland is divided into forested land covering an area of 93.52 million ha and non-forested land, an area of 94.22 million ha. During the period 2011-2018, Indonesia's forested land experience decreased from 98.7 million ha to 93.52 million ha. A devastating mangrove ecosystem can exacerbate it. Local wisdom is proven to be able to overcome environmental problems such as forest destruction, rivers, and species extinction. Sumada (2017) reported that local wisdom could be understood as a human effort by using his mind (cognitive) to act and behave towards something, object, or event in a particular space. The above understanding is arranged etymologically, where wisdom is understood as a person's ability to use his mind in acting or behaving as a result of an assessment of something, an object, or an event that occurs.

In addition, local wisdom can be interpreted as good cultural values in a society. This means, to know a pearl of local wisdom in an area, we must be able to understand the good cultural values that exist in that area. If you want to be honest, the values of local wisdom have been taught from generation to generation by our parents to us as their children. The culture of cooperation, mutual respect, and *tepa salira* are small examples of local wisdom (Irrubai et al., 2017). Local wisdom has been widely implemented locally to overcome environmental and disaster problems as well as climate change problems. Indigenous knowledge has proof to observe nature clues to predict climate, season, and environment perturbation. Consequently, indigenous knowledge enables adaptation of climate variation and the environment dynamic to react to community resilience (Bahagia et al., 2020).

Other findings show that local wisdom, such as the indigenous people of Urug, created a forbidden forest and built a traditional food barn known as Leuit. The main reason for the development of Leuit is for indigenous peoples to support local food stocks in times of crop failure and disasters, and the climate. Meanwhile, forest areas and the environment must be protected, such as establishing a prohibited forest. It directly has environmental functions starting from providing oxygen and nature conservation (Bahagia et al., 2020). Another finding is to preserve the environment. Indigenous peoples apply principles of life such as using an attitude of simplicity and avoiding living excessively but not being stingy. There are impacts from greed such as *kualat*, which comes from greedy activities based on the perceptions of the customary head starting from rice when fruiting is attacked by rats, being eaten by rice birds, crop failure farmers, and pests such as *ganjur* (planthopper). Humans' environmental disasters are related to greedy behavior (Irfani et al., 2020).

People from outside the tribe must also obey these rules. Other than that, Lamping Awiyan, is located in the valley. In this location, there must be vegetation such as bamboo to dwindle the rate of land sliding. Roots of bamboo are strong to retain the soil. The size of bamboo roots is small, but it is powerful to protect the land from sliding when the rainy and dry season comes. In addition, Legok Balongan is similar to the water basin. Each water basin gets the water naturally from the rain (Bahagia, et al. 2020). The other discovery shows that the indigenous community can reach resilience through *njuhu* monthly. In this ritual and ceremony, all of the women give some local food for women who experience pregnancy (Mangunjaya et al., 2020).

While togetherness or activity based on collective can jump the level of community resilience for encounter life catastrophe (Bahagia et al., 2020). Besides that, another form of local wisdom is Lubuk Larangan. The depths of the prohibition include an area that is prohibited for fishing in the river area for a predetermined period of time on the basis of mutual interest. This local wisdom is done by creating an area or area that should not be damaged in the river area. The fish in the area should not be taken if it is not in time. Jufrida et al. (2020) said that Lubuk Larangan is a watershed that has been agreed upon by the community and traditional institutions that regulate the prohibition of fishing in the river. Lubuk Larangan Tantang Sakti has become a conservation area for *kapiat* or *lampam* (Jufrida et al., 2020) fish. Prohibition pits can be integrated into science learning on the topic of environmental, ecosystem, and fluid conservation. Yunus (2020) remarks that the history of the formation of the prohibition pit generally stems from the existence of a need in society to overcome

interests. Most of the prohibition zones in West Sumatra are familiar with the zoning system, namely the division of the prohibition zone into several zones according to their function, including the core zone, buffer zone, and utilization zone. The equipment used to catch fish is very simple such as fishing rods, nets, traps, shooting, and so on.

Kaffah and Yasir (2021) reported that Lubuk Larangan has very diverse functions, namely preserving nature, forests, water, land and preserving local customs. Lubuk Larangan can have economic value and become the glue of togetherness and mutual cooperation of the local community. Indigenous peoples' areas with social and cultural values are used as tourism areas based on local wisdom. Tourism is now well recognized as an engine of growth in various economies. Tourism has a greater capacity to generate large-scale employment and additional income sources for the skilled and unskilled workforce (Mansor et al., 2015). It may have some positive effects on rural communities. For example, increase new skills, experience, and career, learning a foreign language, gaining entrepreneurial skills, the actualization of the rural communities, the creation of new positions in tourism, expanding one's knowledge of the local area, or learning more about the person, history, and attractions, promoting social initiatives or new opportunities for the citizens of rural women (Nababan, 2017).

That is, it not only increases the economic value, but it has the added value of natural recreational or eco-tourism that has value and aesthetic beauty (Ummiroh & Hardiyani, 2013). Local wisdom such as Lubuk Larangan can be used as a tourist area and an environmental conservation area. The integrity of local wisdom such as Lubuk Larangan and tourist areas can support local economic growth because the natural value of Lubuk Larangan contains an economic value. People can do various things, including trading food and being a tour guide in the area, at the same time as a seller of games and traditional tools as well as *renting* a place to stay for tourists. Based on that theory and previous discovery, this research never tried to look for the last finding, but the research found other aspects. This study is planned to find various aspects of local wisdom, including how to determine the Lubuk Larangan area based on the decision of the customary head.

The other goal is to find out the role of customary conferences to determine the planning of Lubuk Larangan as local knowledge. Lastly, the researcher intends to discover the transformation of Lubuk Larangan as a tourism place based on youth generation and *ninik mamak* (chief customary community) where was the location of Lubuk Larangan has not switched to a tourism zone.

METHOD

The research about the transformation of local knowledge of Lubuk Larangan was conducted in Nyrai district, Padang Pariaman Regency, West Sumatra. The research use qualitative with an ethnographic approach. Ethnography has distinctive characteristics such as full involvement of researchers, exploring community culture, and requiring depth of data exposure (Windiani & Rahmawati, 2016). Qualitative research collects data using observation, interviews, and documentation methods to produce detailed, clear, and comprehensive explanations of various social and cultural phenomena. Qualitative research is the process of knowing and understanding in detail in research that explains social or human problems according to the informant's point of view and studies behavior in a natural setting (Nababan, 2017). There are two characteristics, namely narrative or descriptive data not in the form of numbers, and qualitative research does not have absolute rules in processing and analyzing data (Gumilang, 2016). Meanwhile, for taking respondents, the purposive technique. This sampling technique is determined based on certain considerations (Sugiyono, 2016).

The researcher determines the sample is the young generation of traditional societies. The young generation is selected to understand the method of youth people negotiating with *ninik mamak* or customer community members. Another reason is that the young generation, namely RK, is the movement of eco-tourism typically for the fishing community, which means that the person can reply to all of the researcher's questions. In addition, RK, as a young generation of the customer community, knows profoundly about the bottom of the prohibition, norm, and the punishment to the person who braves to breach the local policy. In order to gather the data in the field, the researcher applies three sorts of methods: observation, in-depth interview, and documentation. Observation must be

implemented in the field to envisage the condition and actual activity locally. It assists the researcher in comparing the data to another way. Another collecting way data are in-depth interviews were conducted with key personnel, including the Head of the young generation of the customer community. In this activity, there is some question that the researcher demands from the respondent. Firstly, the researcher asked respondents how youth people can get bikers to *ninik mamak*. It makes them never refute the offering from youth people.

The other question is to demand respondents to answer the social and cultural transformation of Lubuk prohibition. There is some change, including management of Lubuk Larangan, the utilitarian of Lubuk Larangan, and the way to harvest fish. Then, ask regarded questions about the change of Lubuk Larangan to eco-tourism based on fishing activity and the worth that societies can achieve economically, environment, and socially. Once the data has been gathered from numerous sources, including in-depth interview observation and documentation, the overall data are analyzed using a triangulation approach. Sugiyono (2016) states that in qualitative research, data is obtained from various sources, using various data collection techniques (triangulation), information is carried out continuously until the data is saturated. Meanwhile, triangulation is part of the credibility test. In this credibility, testing is used to check data from various sources in various ways and at various times. Data credibility testing is one of the strengths of qualitative research. This is based on determining whether the findings obtained are accurate from participant researchers or readers (Creswell, 2012). In this research, the mixing of several sources of data such as in-depth-interview, observation, and documentation can be mentioned as valid data.

RESULT AND DISCUSSION

Lubuk Larangan is an area used as a conservation area for rivers, fish, and the surrounding environment because the river ecosystem is not only fish. *Lubuk* prohibition includes the culture and ancestral heritage of the people of West Sumatra to conserve the river area. This tradition is passed down from generation to generation, so it never becomes extinct. There is an area of grass and forest on the banks of the river. The making of prohibition zoning in river areas is carried out directly by the local community. The area that is used as a prohibition pit in the Nyarai river area is about 600 meters. The tradition of conservation in the river area where it is not allowed to catch fish before the time is intended to protect the extinction of fish from human greed. Local species of fish that live in the forbidden pit area will breed, and the fish will become adults when caught. While the fish are still small will not become extinct. Another goal is to keep the fish from breeding. If the river area is not designated as a restricted area, the fish can quickly become extinct and run out, and there is no pick and choose system.

In the Lubuk Larangan area, only adult-sized fish may be taken at the opening of the prohibition area for harvesting the fish in the area. Harvesting depends on the agreement, but in the Nyarai area of West Sumatra, fishing is carried out once a year, which is around the month of Ramadan. People are not allowed to take fish if it is not on time. Determining the time of harvesting fish will invite *ninik mamak* or traditional community leaders. There are ten *ninik mamak* as power holders at the time of deliberation regarding the determination of harvest time and location determination as well as penalties for those who violate. Meanwhile, there is one *ninik mamak* with the highest position to regulate the behavior of the other ten *ninik mamak*. *Ninik mamak* peak or leader of *ninik mamak* who has a role in controlling if there is deviant behavior and is not following the mutual agreement. Deliberation becomes a very important part of managing the bottom of the prohibition so that decisions are based on mutual will. Authoritarian leadership style is not applied.

At the time of decision-making, there was no escape from the debate between *ninik mamak*. Even though there are differences of opinion, they can still lead to a decision. Deliberations are held to avoid a problem in the future so that if there is a problem, it can be resolved together at the same time to control the behavior of the community together so that violators of the rules do not dare to violate the cause of joint decisions. Deliberations include the traditions and culture of the Indonesian nation, where every decision must be in the common interest.

The decision-making process in deliberation is the consensus of the Indonesian people and is considered a more efficient way to reach a joint decision (win-win solution). In the area of the

prohibition area, the culture of deliberation is connected with religious teachings, namely Islam, where when the debate takes place and is not finished, it must return to the holy book Al-Quran. Hanafi (2018) said that deliberation or shura is usually interpreted in a general sense to include all forms of giving advice and changing opinions, while in a narrow sense, shura is a decision that must be obeyed because the decision is based on the congregation.

Universally, the principle of shura is the existence of the congregation. Its rights and responsibilities are taken from all individuals as part of it, the opinion of the congregation is the overall opinion of them, and its collective will is also the will of all individuals or people who are mukallaf of them. In the *lubuk* area, the prohibition of deliberation has the function of environmental conservation sustainability. Customary institutions that prioritize deliberation have a significant role in protecting the site from damage. Deliberations in the forbidden area are indeed very strict because the decision is based on an agreement made by the *ninik mamak*. However, the customary head and members of the indigenous community are very attentive to the younger generation who are part of the community. In the Lubuk Larangan area there was a big change, especially in the Lubuk Larangan area in the Nyarai area, Padang Pariaman Regency. Based on interviews with youth leaders such as RK, he tried to turn the Lubuk Larangan area into a Lubuk Larangan tourist area.

Even though customary rules must be enforced because they cannot be changed, the principle of deliberation has changed the function of the bottom prohibition area. The youth repeatedly negotiated with the *ninik mamak* figures. At first, the negotiations were not easy to accept, but the proposal to make a tourist area was accepted through communication and discussion with traditional leaders. *Ninik Mamak* is willing to accept the Lubuk Larangan area as a tourist area because there is an economic function in the area. Meanwhile, customary rules can still be enforced in other forms, such as a fine of 1 million for people who violate the rules, such as catching fish in the forbidden *lubuk* area.

Customary leaders accept that residents will feel every economic result, and customary rules are not removed. The beginning of the process of transforming cultural and social values in the Lubuk Larangan area was because of the proposal from the youth and various considerations. Social and cultural changes in the forbidden bottom area, both management and regulatory norms governing the area. Baharuddin (2015) explains that change occurs because of the nature and nature of humans themselves who want to always make changes. It is encouraged by Kistanto (2018) said that socio-cultural transformation is understood as a major and comprehensive change in the form and characteristics of society, from one situation to another, so that it becomes better or more advanced. The other discovery is that the change that occurs is closely related to people's lives and the occurrence of a culture that appears in tandem with the occurrence of a change in society. As time goes by, every society will always experience changes, both fast and slow changes (Maryanto & Azizah, 2019).

The youths have changed the *lubuk* prohibition area due to various considerations by looking at the management of the prohibition pit in the past. Prior to the transformation of social and cultural values, in the past, in the depths of the prohibition in the Gorge, people caught fish by fishing or shooting. The pits of prohibition are opened or harvested after the pits of prohibition are left for three years. The results of the Lubuk Larangan are marketed to Malaysia and to the Pasaman district of West Sumatra. When the ban is harvested for three years, the economic benefits will reach 20 million. While, the fish immediately ran out, both small fish and small fish. There are indications of environmental losses because fish are caught without making a choice which fish should be left and which types of fish should be caught. Another activity during the opening of the prohibition pit was catching fish by netting and netting. The next day, fishing activities were carried out in the *lubuk* area. In connection with this problem, the youth tried to consult with traditional leaders to change their behavior for environmental conservation and the sake of the economy.

At that time, the fishing community helped and was willing to manage the ban pit. Discussions on the formation of tourism can be carried out so as to choose which location is the best for eco-tourism or tourism areas. It is economically profitable, and the environment is not damaged. Then, the river area and natural beauty will not be damaged because the sustainability of forests, rivers, and areas is an attraction for other people to come to the area. Eco-tourism activities directly

provide access for everyone to see, know, and enjoy local communities' natural, intellectual, and cultural experiences. Eco-tourism provides an opportunity for tourists to enjoy the beauty of nature and culture to learn more about the importance of the various living creatures in it and the local culture that develops in the area (Manahampi et al., 2015). Meanwhile, the development of eco-tourism must pay attention to the principles of eco-tourism and sustainability between the environment, society, and economic movements that occur before and during eco-tourism (Adharani et al., 2020).

Furthermore, the discussion can determine to create a fishing zone, and namely mahseer fly fishing and the fish in Kalimantan or the Mahakam river. Another consideration is that the residents lose, the fish run out, and the money is used up for the nagari. The establishment of fishing areas is a good social negotiation because fish are still there and do not become extinct, but money is also obtained from these activities. Finally, we had a long discussion and formed a mahseer fly fishing hobby community. Each fishing person pays fifty thousand Rupiah. Once the fish can, then the fish is released back. In this case, we do not lose, the fish is maintained, we get the funds, and we give it to the *nagari* or *adat*. The findings above indicate that there is a process of socio-cultural change from the traditional management of lubuk prohibition but according to the needs. The formation of fishing communities assisted by fishing communities as a form of change towards something better in the environment.

There are conservation values in eco-tourism activities because the fish that have been caught will not run out because the fish are not brought home when someone fishes in the area. Fish that are released into the river will breed again. To our knowledge, only two of these methods have been carried out, first in our place in West Sumatra or Padang Pariaman and Kalimantan. So, almost every month, we have guests from outside. As in the past, about two tourists came from France, so a few people who came only got a lot of income for the community because they also rented tents to take shelter to enjoy the beauty of nature.

This also increases the passion of fishing lovers to come here. Before the prohibition pool was made, the income from the ban pool was around 20 million for three years, but now it can be 20 million for one month. It must be supported that eco-tourism includes efforts: 1.) Development of local empowerment; 2.) Infrastructure development to meet environmental conservation; 3.) Development of governance to gain positive experiences and welfare; 4.) Integrating tourism promotion through product development and segmentation market; and 5.) Interpretation and education to offer education on cultural and environmental preservation (Wiharjokusumo, 2020).

Since it was used as a fishing tourism area, it has value for community empowerment. When tourists and anglers come, the surrounding community will benefit. The community can be a tour guide in the field when visitors arrive so that the community gets sustenance from the mechanism. Even people have the opportunity to sell food and drinks because when tourist visitors are tired of walking around, they will look for food and drinks. At the same time, people get money from offering lodging services. This finding is in line with the development of eco-tourism, starting from the identification of empowerment agents to exploit the potential of nature into eco-tourism activities that can empower local communities.

The principles that emerge in eco-tourism include: 1.) Nature-based; 2.) Ecological values; 3.) Environmental insight; 4.) Benefits for local communities; and 5.) Visitor attraction and satisfaction (Nazarullail et al., 2017). This transformation did not occur when the bottom of the prohibition was still managed traditionally. The findings above show that the local wisdom of Lubuk Larangan is transforming into sustainable tourism. Meanwhile, there are three aspects of sustainability in sustainable development: it continues economically socially, and the planet can still maintain its function. When the bottom of the prohibition is still not transformed, the value of environmental conservation is still there, but it is not economically profitable because fish can be caught, both large and small.

CONCLUSION

Lubuk Larangan is an area that cannot be damaged because of a fine that is charged 1 million rupiahs if a public member destroys the area, such as fishing in the area. *Ninik mamak*, as a customary holder, has the power to regulate the bottom of the prohibition by means of a deliberation system. The purpose of the deliberation is to determine the closing time of the Lubuk Larangan area so that fish cannot be taken in the river area that has been used as a prohibited area. Then *ninik mamak* decides when to open the pit of prohibition and then take the fish harvest. The fish harvest before the transformation period into a fishing tourism area or eco-tourism, the results are sold to local and Malaysian markets with a profit of around 30 million for three years because fish harvesting is carried out after three years since it was designated as a traditionally prohibited area.

Unfortunately, applying local values requires a transformation of social values, rules, and culture. Indigenous youths try to negotiate with customary leaders to change their function because traditional management damages the environment like fish. When opening the Lubuk Larangan area, all fish were taken to be not environmentally friendly even though they were not destroyed for three years. In the end, the youth proposed to change it but did not eliminate local wisdom. After a meeting was held, the customary head and members agreed with the youth to make it a fishing eco-tourism area. This activity is economically more profitable because the revenue can reach 30 million in one month. Environmentally not damaging because fish that can be caught will be re-released into the river so that the fish do not become extinct. People even benefit because the arrival of tourists to the bottom of the prohibition motivates people to provide tents, trade food and drinks, and become tour guides. This activity includes sustainable tourism because the environment is maintained, the community gets benefits, and is socially friendly.

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