

# Religious-Magic Issue: Lubuk Larangan Datuk Rajo Temanggung Double Effect; Environmental Preservation, Law Enforcement, Preserved Customs, Religion Is Maintained, Life (Economy) Develops

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INFORMASI ARTIKEL	ABSTRAK
<b>Kata Kunci:</b> Lubuk Larangan Datuk Rajo Temanggung double effect religious-magic	<i>Lubuk Larangan adalah suatu kawasan perlindungan dan konservasi sumber daya perikanan di dalam suatu wilayah desa yang pengaturan pemanfaatannya didasarkan pada kepentingan desa dengan memperhatikan asas manfaat, keadilan, efisiensi dan kelestarian yang berkelanjutan. Tujuan penelitian ini adalah untuk menganalisis mengenai lubuk larangan desa Muara Cuban dilihat dari lima sudut pandang. Metode penelitian ini adalah menggunakan jenis penelitian kajian literatur dengan mencari referensi teori yang relevan dengan kasus atau permasalahan yang ditemukan. Masyarakat memiliki cara dan ketentuan sendiri dalam pengelolaan lubuk larangan yang disesuaikan dengan aturan adat dan kebudayaan masyarakat setempat. Masyarakat tradisional sangat penting untuk terlibat dalam pelestarian sumber daya perairan. Lubuk larangan Datuk Rajo Temanggung ini merupakan acara kebersamaan juga sebagai ajang untuk menjaga tali silaturahmi agar senantiasa baik diantara masyarakat Desa Muara Cuban, mereka bertemu dalam acara pemanenan lubuk larangan ini, sehingga terjadi interaksi sosial dalam bentuk komunikasi, kerjasama, dan tolong-menolong yang membuat mereka semakin dekat tanpa memandang status sosial. Sesuai dengan persetujuan bersama dengan masyarakat, Lubuk Larangan dipanen serentak di 6 lubuk (Lubuk Mentaun, Lubuk Palipe Telun Segatal, Lubuk Telun Beringin, Lubuk Mendapo, Lubuk Betung, Lubuk Aro). Kemudian masyarakat bisa ikut serta dalam proses panen. Mengambil ikan dengan alat sederhana seperti pancing, lukah, gitang, pukek dan jalo.</i>
<b>Keywords:</b> Datuk Rajo Temanggung Efek Ganda Lubuk Larangan Religious-Magic	<i>Lubuk Larangan is an area for the protection and conservation of fishery resources in a village area where the utilization regulation is based on the interests of the village by taking into account the principles of benefits, fairness, efficiency and sustainable sustainability. The purpose of this study was to analyze the Lubuk Ban village of Muara Cuban from five perspectives. This research method is to use a type of literature review research by looking for theoretical references that are relevant to the cases or problems found. Communities have their own ways and provisions in managing lubukban which are adapted to the customary rules and culture of the local community. Traditional communities are very important to be involved in the conservation of aquatic resources. Datuk Rajo Temanggung's Lubuk Ban is a togetherness event as well as an event to maintain friendly relations so that it is always good among the people of Muara Cuban Village, they meet at the lubukban harvesting event, resulting in social interaction in the form of communication, cooperation, and mutual assistance which makes they get closer regardless of social status. In accordance with a mutual agreement with the community, Lubuk Larangan is harvested simultaneously in 6 lubuks (Lubuk Mentaun, Lubuk Palipe Telun Segatal, Lubuk Telun Beringin, Lubuk Mendapo, Lubuk Betung, Lubuk Aro). Then the community can participate in the harvesting process. Catching fish with simple tools such as fishing rods, fish traps, gitang, pukek and jalo.</i>
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## I. PRELIMINARY

Batang Ngai River is one of the rivers that flows in the Ex Marga Sungai Pinang Muara Cuban Village, Batang Asai District, Sarolangun Regency, Jambi Province and empties into the Batang Tembesi River, Rantau Limau Kapas Village, Tiang Pumpung District, Merangin Regency, Jambi Province. This river is part of the source of life for the former clan community (a term for people who live on the banks of the Batang Ngai river) because the Batang Ngai river has enormous ecosystem potential, especially from the

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fisheries sector, both in terms of diversity of species as well as population. In recent years, the people of Muara Cuban Village have implemented local knowledge-based practices regarding lubukban management.

Lubuk Larangan is an area for the protection and conservation of fishery resources in a village area where the utilization regulation is based on the interests of the village by taking into account the principles of benefits, fairness, efficiency and sustainable sustainability. Lubuk Ban is a cultural heritage in society that needs to be maintained. There are many aspects involved in it. Along the Batang Ngai river, there are 6 Lubuk Larangan which are preserved by the people of Muara Cuban Village. Namely Lubuk Mentaun in Hamlet Muara Cuban, Lubuk Palipe Telun Segatal in Hamlet Renah Alai, Lubuk Telun Beringin in Hamlet Telun Beringin, Lubuk Mendapo in Hamlet Muara Sungai Pinang, Lubuk Betung in Hamlet Pondok Atap Seng, and Lubuk Aro in Hamlet Payo Kumbang.

## II. SITUATION ANALYSIS

### 1. Purpose of Formation of Lubuk Larangan

The government created Lubuk Larangan with the aim of increasing government participation in efforts to support fish resource management policies. In the village of Muara Cuban itself, the formation of Lubuk Larangan aims to preserve the aquatic environment of the Batang Ngai river and so that the population and variety of fish do not become extinct. Datuk Rajo Temanggung's Lubuk Ban is also a place to maintain friendly relations between the residents of Muara Cuban Village.

### 2. Sanctions Against Violations

Sanctions come from the Dutch language, namely Sanctie which means the threat of punishment, is a coercive tool to comply with a rule, a law, for example sanctions for violating a law. Sanctions aim to make lawbreakers know where they went wrong and to feel deterrent and not make the same mistakes again (Mangunjaya et al., 2021).

Each Lubuk Larangan has its own sanctions for violations, in accordance with a mutually agreed upon agreement (Yuliaty & Priyatna, 2015). There are two sanctions that will ensnare if anyone violates Datuk Rajo Temanggung's Lubuk Larangan regulations. There are legal sanctions and customary sanctions. For the sanctions for violations at Lubukban in the village of Muara Cuban, it has been agreed that each offender will be subject to customary sanctions in the form of '20 (twenty) bushels of rice, 1 (one) goat and the sweetest fat, and a fine of Rp. 8,000,000 (Eight Million Rupiah)'. Next Rp. 2,000,000 Rupiah of this money, given to the whistleblower, Rp. 2,000,000 Village assembly fees, Rp. 1,000,000 for cooks, Rp. 1,000,000 for a special cash unit/Pokwas Payung Putih, Rp. 1,000,000 for the village treasury and Rp. 1,000,000 is kept for Customary Institution Cash.

If the violation is committed by the village government of Muara Cuban, a financial fine is imposed 2 (two) times and dismissed from office. Customary fines and monetary fines are paid no later than 7 (seven) days after the verdict is handed down. The witness is followed by a village assembly which is attended by village government officials and village consultative bodies as well as the entire village community. To provide a deterrent effect and a lesson for all other members of the community, violations are required to make a statement not to repeat their actions again on a 6000 stamp duty. The village head can report and forward it to the authorities (police etc.) if: the violator does not fulfill the summons of the village assembly by 3 (three) summons violators cannot fulfill customary fines and monetary fines within the allotted time.

In Muara Cuban Village, there are 6 Lubuk Larangan which are preserved by the local community, with different places, of course, with different names and management. **The first** is Lubuk Mentaun which is located in the hamlet of Muara Cuban, the boundaries of the ban are from the edge of the lebuah to the bottom of the aur. The officers or administrators of Lubuk Mentaun are: Siyan, Junaidi, Sarpudin and Ayatudin. **Second**, Lubuk Pelipe, which is located in Renah Alai Hamlet, the boundaries of this lubuk are from Lubuk Karatau to Telun Pelipe's male pit. Mustopa, Sudarno, Nawawi, Sihipudin and Hatta are the caretakers.

**Third**, the lubuk telun banyan which is located in the telun banyan, the boundary between the male lupus of Telun Pelipe and the telun banyan. The administrators of the banyan tree are Aripin, Suandi, Sopiyan and Sibawaihi. **Fourth**, Lubuk Mendapo which is located in Ma hamlet. Sungai Pinang, the border of the Mendapo basin from the banyan tree to the hanging bridge at the mouth of the Pinang river. The name

of the officer or caretaker of the Lubuk Mendapo hamlet Ma. Sungai Pinang: Yahabi, Muhajirin. Suri, Wahidin and Izhar. **Fifth**, Lubuk Betung which is located in the hamlet of the zinc roof cottage, the boundary between Lubuk Betung and Lubuk Gedang. The names of the officers or caretakers of the lubuk betung are: Hasan, Abunjani, Yunardi and Madrus. The six Lubuk Aro are located in Payo Kumbang Hamlet. Boundary Lubuk Aro to Lubuk Payo Kumbang. The names of Lubuk Aro officers or administrators are: Sumitro and Kodri. Each boundary of the prohibition is placed with an iron wire above the river flow as a marker for the part of the river which is the prohibition which is not allowed to be fished. Mendapo bottom line from the banyan tree to the suspension bridge at the mouth of the Pinang River. The name of the officer or caretaker of the Lubuk Mendapo hamlet Ma. Sungai Pinang: Yahabi, Muhajirin. Suri, Wahidin and Izhar. **Fifth**, Lubuk Betung which is located in the hamlet of the zinc roof cottage, the boundary between Lubuk Betung and Lubuk Gedang. The names of the officers or caretakers of the lubuk betung are: Hasan, Abunjani, Yunardi and Madrus. **The six**, Lubuk Aro are located in Payo Kumbang Hamlet. Boundary Lubuk Aro to Lubuk Payo Kumbang. The names of Lubuk Aro officers or administrators are: Sumitro and Kodri. Each boundary of the prohibition is placed with an iron wire above the river flow as a marker for the part of the river which is the prohibition which is not allowed to be fished. Mendapo bottom line from the banyan tree to the suspension bridge at the mouth of the Pinang River. The name of the officer or caretaker of the Lubuk Mendapo hamlet Ma. Sungai Pinang: Yahabi, Muhajirin. Suri, Wahidin and Izhar. **Fifth**, Lubuk Betung which is located in the hamlet of the zinc roof cottage, the boundary between Lubuk Betung and Lubuk Gedang. The names of the officers or caretakers of the lubuk betung are: Hasan, Abunjani, Yunardi and Madrus. The purpose of this study was to analyze the Lubuk Larangan village of Muara Cuban from five perspectives: Enviromental, Law, Preserved Customs, Religion and Economics.

## II. METHOD

This research is a type of literature review research by looking for theoretical references that are relevant to the cases or problems found. According to Creswell, John. W. (2014; 40 in (Habsy, 2017)) states that a literature review is a written summary of articles from journals, books, and other documents that describe theories and information both past and present and organizes literature into the topics and documents needed. The type of data used by the author in this study is data obtained from literature studies. Literature study is a method used to collect data or sources related to the topic raised in a study. The data that has been obtained is then analyzed using descriptive analysis method. The method of descriptive analysis is carried out by describing facts which are then followed by analysis, not merely describing, but also providing sufficient understanding and explanation obtained from analysis and reliable sources.

## III. RESEARCH RESULT AND DISCUSSION

### A. RESEARCH RESULT

#### 1. Customary Activities

The activity that was carried out at the beginning of the making of lubuk Larangan was reading Yaasin together by the people of Muara Cuban village. Reading Yaasin and praying is intended to be kept away from the distress that occurs. Also as a form of asking God for protection so that the activities carried out related to Lubuk Larangan Datuk Rajo Temanggung run well. By reading Yasin at the beginning of the making of Lubuk Larangan Datuk Rajo Temanggung it was also a warning to the public not to commit violations. So that the people of Muara Cuban Village and those from outside the village feel afraid to commit violations at Lubuk Larangan Datuk Rajo Temanggung. for feeling it would be business with God.



Figure I: Customary Activities

### 2. Nursery Initial Process

Seeds that will be distributed directly by the Maritime Affairs and Fisheries Office of Jambi Province and Sarolangun Regency. To those who will manage the seeds. Several types of fish seeds released at Lubuk Larangan Datuk Rajo Temanggung, Muara Cuban Village, included semah fish, baung fish and lampam fish. 30,000 fish seeds were released in Lubuk Larangan, Datuk Rajo, Temanggung.



Figure II : Seed Release Process

### 3. Harvest Activity

Lubuk Larangan Datuk Rajo Temanggung harvesting was carried out 4 years after the fish seeds were sown and carried out simultaneously by the local community. Usually, the opening activity of Lubuk Larangan begins with the recitation of a prayer together and the recitation of Surah Yasin.

Collecting harvested fish from Lubuk Larangan is usually done by simple way, using 'jalo' and fishing line. Fish collection is done manually and naturally so that river pollution does not occur. During the harvest process, the people of Muara Cuban Village and from outside the area may participate in harvesting activities. The first day of the harvest process is done by using a fishing rod. The second day is done by installing the wound. The third day of harvest using jalo. Taking fish with simple tools is done so that the fish do not feel disturbed and eventually disappear.



Figure III : Harvesting Process

Of course, each bottom has a different income or results. Fish harvested from Lubuk Larangan Datuk Rajo Temanggung Then divided into two parts. The first part was divided equally among the people of Muaro Cuban village, the other part was sold and the proceeds were donated to the mosque. In the first harvest in 2019, the Lubuk Larangan Datuk Rajo Temanggung harvest was around 6 pikul of fish that was obtained. Which was then distributed with the surrounding community and some were sold and then the results were RP money. 4. 000,000 which was then handed over to the mosque.

The price of fish harvested from Lubuk Larangan Datuk Rajo Temanggung varies, depending on the type of fish. Rare and most desirable fish will be worth more than other fish. Rp. 40,000/Kg for the price of Lampam fish. Rp. 80,000/Kg for Baung fish. And the highest price is Semah fish Rp. 150,000/Kg.



Figure IV : Some of Datuk Rajo's Lubuk Larangan fish yields in Temanggung

## B. Discussion

According to Government Regulation no. 60 of 2007, Marine Protected Areas (KKP) are water areas that are protected, managed by a zoning system, to realize sustainable management of fish resources and their environment. The concept of Marine Protected Areas (KKP) is to protect a water area that has certain characteristics by using a zoning system. Existing local knowledge indicates that local communities participate in exercising control over the use of existing resources because they have an interest in these resources. Local wisdom in the management of fisheries resources generally appears in the form of taboos or

prohibitions. Both have different philosophical foundations. Abstinence has a Religio-Magis pattern while prohibitions are related to customary law rules (Amri et al., 2013).

In Muara Cuban Village itself, it is believed that there are taboos or punishments for those who commit violations at Lubuk Larangan Datuk Rajo Temanggung. The customary oath for violations committed at Lubuk Larangan Datuk Rajo Temanggung is, "Like dateh tebek wood, under dak baurek, dateh dak bajuang, being scooped up by beetles". The people of Muara Cuban Village believe that anyone who commits a violation at Lubuk Larangan Datuk Rajo Temanggung will suffer because they have taken an oath. The harm from committing an offense at Lubuk Larangan Datuk Rajo Temanggung is that the offender will get sick and cannot be treated, if it does not happen to the offender directly it is likely to happen to his family. Communities have their own ways and provisions in managing lubukban which are adapted to the customary rules and culture of the local community. It is very important for traditional communities to be involved in the conservation of aquatic resources. Traditional wisdom is one of the cultural heritages that exist in the community (traditional) and has been passed down from generation to generation by the community concerned (Hertati, 2021).

Common people look for fish for consumption, and there is no prohibition against taking fish in the river. However, over time the fish in the river began to become scarce and difficult to find because people often took them. Then a village meeting was held to find a solution so that the fish in the river were not scarce. So an initiative emerged to manage the river with a ban on fishing except on days that were mutually agreed upon by the community which was named lubukban. To preserve fish that are becoming scarce, as local wisdom and additional income for the village (Mangunjaya et al., 2021).

In accordance with a mutual agreement with the community, Lubuk Larangan is harvested simultaneously in 6 lubuks. Then the community can participate in the harvesting process. Picking up fish with simple tools. Fish that are within the limits of the prohibition are the property of the village community which can be taken by mutual agreement but cannot be controlled personally.

In buying and selling, Islam has determined the conditions and pillars so that the sale and purchase is legal and no party is harmed in the agreement. It has been described previously that the taking of lubuk fish is prohibited when viewed from the pillars and conditions of buying and selling according to KHES (Compilation of Sharia Economic Law), namely:

1. Subjects/perpetrators are participants and committee members who are competent in law.
2. The agreement is the agreement between the seller and the buyer to hand over, that is, the participants hand over money as payment money and there are goods purchased, namely fish as the object, whether it is done verbally or in writing.
3. the object

The condition is that the object is one's own, that the fish in the depths of this prohibition are permissible assets belonging to the village community which can only be taken at any time determined jointly but cannot be controlled personally.

It cannot be handed over immediately, but must be searched for and caught first and the amount cannot be known with certainty, giving rise to an element of gubn or disguise, because the acquisition of the fish is uncertain and it will cause one of them to suffer a loss.

As for the people who take part in fishing, it turns out that they don't just expect objects (fish) to be bought and sold, many are to channel their hobbies and get satisfaction even though from a material perspective they suffer losses, the community feels happy. Participation as the involvement of people voluntarily without pressure and away from government external interests. The low value of the level of participation can be seen from the low organizational structure, mutual cooperation, maintaining the sustainability of capture fisheries and the preservation of the aquatic environment in the Lubukban area.

Lubuk Ban is an event of togetherness as well as an event to maintain friendship so that it is always good among the people of Muara Cuban Village, mThey met at the Lubuk Larangan harvest event Datuk Rajo Temanggung this, sosocial interaction takes place in the form of communication, cooperation, and helping each other which makes them closer regardless of social status. The environment is maintained by the existence of Datuk Rajo Waterford's swimming pool, fish thrive around the forbidden swimming pool so that the population does not become extinct. The existence of punishments for violations under the ban

makes the people of Muara Cuban Village aware of the law. Lubuk Prohibition also strengthens people's belief in supernatural things based on the teachings of the one and only God. Economically, the proceeds from ticket sales to participants are used for the construction of facilities and infrastructure in the village. So the preservation of lubuk ban has an economic effect on the village community. Ecologically, the existence of this prohibition can control the fish population in the river to remain stable. Because the harvesting event was over, they returned to sow fish seeds and for four years there was absolutely no fishing activity.

## CONCLUSIONS AND RECOMMENDATIONS

In recent years, the local community has implemented local knowledge-based practices regarding the management of lubukban. The existence of lubuk ban has had many positive impacts on the lives of the surrounding community, both in terms of social, economic and environmental preservation of the waters. Lubuk Larangan is an area for the protection and conservation of fishery resources within a village area where utilization arrangements are based on village interests by taking into account the principles of benefit, fairness, efficiency and sustainable sustainability. Lubuk Ban is a cultural heritage in society that needs to be maintained. There are many aspects involved in it. Along the Batang Ngai river, there are 6 Lubuk Larangan which are preserved by the people of Muara Cuban Village. Economically, the proceeds from ticket sales to participants are used for the construction of facilities and infrastructure in the village. So the preservation of lubuk ban has an economic, environmental, religious, legal and customary effect on the people of Muara Cuban Village. Ecologically, with Lubuk Larangan Datuk Rajo Temanggung this can control the fish population in the Batang Ngai River to remain stable. The fish spread not only in Lubuk Larangan but also spread to the surrounding area, where the river flow is permitted to take fish. And also when the harvesting event is finished they again sow fish seeds and for four years there has been no fishing activity at all.

## SUGGESTION

Hopefully with Lubuk Larangan Datuk Rajo Temanggung this in Cuban Village can be carried out and preserved so that it does not become extinct in Indonesian customs and the fish population in Muara Cuban Village does not become extinct.

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