Local Wisdom Of Lubuk Larangan In 
Maqashid Al-Sharia's Review On 
The Welfare Of Community Pidoli Lombang Village

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Abstract
The purpose of this study is to analyze the management of the bottom of the prohibition in realizing sharia maqashid and its role in improving the welfare of society. This research is qualitative research with an ethnographic approach and using case study methods. The source of research data was obtained through in-depth interviews with key informants, Government Officials, Indigenous Leaders, Managers of the Prohibition, Community Leaders and Naposo Naful Bulung and Other informants who understand and relate to this research. Other methods used to support interview results in informal FGD forums are field observation and documentation. The results showed that the practice of managing the bottom of the ban as one of the local wisdoms of the community in the management of river flows based on Religious / Islamic religious beliefs (maslahah) provides benefits in socio-economic aspects that are beneficial to the welfare of society and do not harm the environment by applying the principle of ecoefficiency (not exploiting beyond the limits).

Keywords: Local Wisdom; Lubuk Larangan; Maqashid Al-Shari'ah; Kesejahteraan

Introduction
Before the enactment of the model of managing part of the river flow called Lubuk Larangan in producing economic benefits in Pidoli Lombang Village as part of the Panyabungan Subdistrict area inhabited by the Mandailing tribe., as perceived by the community as a common property that is open (open access) freely accessible to everyone from any village he comes from. At that time, everyone could catch fish in the river whenever and anywhere he wanted. Along with the development of increasingly advanced technology and the increasing number of population, many communities practice illegally in mandating natural resources as they look for fish, such as potassium cyanide/putas, electric stuns that uncontrollably without thinking about its sustainability, citing economic needs and poverty and very limited employment. As a result of this action there is damage to nature and fish habitat becomes reduced, as feared by the angels, that the election of man as caliph has the potential to do damage on earth and shed blood.  

1It is this potential to damage and shed blood that angels notice or even what they know. Allah then said that there was something that the angels did not know about the caliph, namely the ability to name names. With this ability, which means also the ability to take initiative, Adam (also humans in general) not only has the potential to damage and shed blood, but also do good. See Machasin, Diving into Human Freedom: A Critical Study of the Conception of the Qur'an (Yogyakarta: INHIS and Student Library, 1996), 8-9.
actions that are very excessive in exploiting natural resources. In addition, the destruction of rivers akibat wild miners. In addition to the actions of environmentally unaware policymakers is a challenge to the bottom of this ban. Various rules in the use of natural resources, have actually been done, both through laws and regulations area up to the village level, but its nature is open and being publicly owned is supported by the demands of needs that tend to continue to increase encouraging some parties to behave less wisely in utilizing them.

By modifying and combining the wishes of the community in order to maintain and save the river water from damage to the barrel with the goal of sustainable development to support common prosperity. Economic development in Islam is the process of delivering people in achieving the welfare, peace and comfort of life as holistically. In line with the above, the sharia economy is intended so that the economy can run fairly and bring benefits to humans. Because the problems of the environment and natural resources are very important and closely related to the benefit. The benefits obtained in the management of the bottom of the ban as a form of river utilization in reducing environmental damage to the economic improvement of society from the point of view of Islamic shari'a through the understanding of maqashid al-sharia are absolutely necessary in order to realize human benefits in the world and in the afterlife.

**Theoretical Studies**

Etymologically, local wisdom is a compound word derived from the word ‘wise” and local. The use of the word ‘wise” in Indonesian contains more or less the same meaning as Arabic, namely: clever, clever, knowledgeable and wise, while the local word (local) from English contains regional meanings.

The term local wisdom is used when referring to a certain practical or theoretical knowledge or way of life owned by a particular group of people. A knowledge and way of life that with the term local wisdom (local wisdom) can be understood as local ideas (local) that are wise, full of wisdom, good value, which are embedded and followed by members of the community. Local wisdom is also interpreted as a custom that has wisdom or al-"addah al-ma"rifah, which is opposed by al-"addah al-jahiliyyah. Customary wisdom is understood as everything that is based on

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2Deep Tafsir al-Misbah, M. Quraish Shihas explains (QS 30:41) that the occurrence of damage is the result of sin and transgression committed by humans resulting in a disturbance of balance on land and at sea. On the contrary, the absence of that balance, resulted in torture to man. The more destruction the environment, the greater the adverse impact on humans. The more and more diverse the sins of man, the more severe the damage to the environment. When there is a disturbance in the harmony and balance of nature, then the damage occurs, and this is small or large, must have an impact on all parts of nature, including humans, both destructive and those who approve of the damage. see Ramly, Nadjamudin, Environmentally Friendly Islam: Islamic Concepts and Strategies in the Management, Maintenance and Rescue of the Environment, (Jakarta: Grafindo. 2007), h. 20.


5Peter Salim, Dictionary Indonesian Contemporary (Jakarta: Modern English Press, 2002), h. 91.

6Second Wicaksono, Dictionary Complete English–Indonesia Indonesia English (Jakarta: Sandro Jaya, 2010), h. 247.

7Sarttini, Dig wisdom Local Nusantara: a Study Philosophy. Journal Philosophy, August 2004, Volume 37 Number 2, h. 111.
knowledge and recognized by reason and is considered good by religious provisions. In other words, local kearifan is the value or behavior of local people’s lives in interacting with the environment where they live wisely.

Lubuk Larangan is one form of pengelolaan sebagian aliran sungai community-based di wilayah a de sa which is used by the surrounding community for maintenance, management and fishing, where pengelolaan lubuk larangan dijalankan by sebuah pani tia yang formed melalui musyawarah desa. People can take fish that are in the bottom of the ban at a certain time and biasanya tatu year.

In the General Dictionary of Indonesian, the word "lubuk" is interpreted as "a deep place in the river, lake, or sea", while the word "forbid" means "the order is forbidden to do suatu deeds". If this word is added with the suffix -a\yn will be the word "prohibition". Lubuk ban is an area / place / location that is in the river as a place where fish gather agreed by the community with customary institutions, where in the agreed place it is forbidden to take fish that exist in certain village communities and within a certain period of time. Thus lubuk larangan is an area that is in the watershed of the surrounding community managed by the community through various rules both formal and non-formal.

Maqâshid al-Syarî‘ah is a compound word consisting of two words, namely al-maqaṣid and as-sharia. The root of the word maqasid is qaṣada yaqṣidu which means to peddle, meaning to, maqasid is a plural form of maqsid which means intent, intentionality or purpose. While shari’a“ah is a rule that comes from Allah and Rasul-Nya (religion). So Maqâshid al-Syarî‘ah means a purpose and that goal is maslahah for all people.

’Alâl al-Fâsî as quoted by Ahcene Lahasnsa defines maqâṣid al-syarî‘ah as the purpose and secret behind each sharia law. Maqâṣid al-syarî‘ah aims to protect the interests of mankind and prevent evil in all circumstances, as well as being committed to realizing benefits for society at large by encouraging virtue and preventing evil.

Well-being is part of rahmatan lil alamin taught in Islam. But the welfare intended in the Qur’an is not unconditional to obtain and obtain it. Welfare will be given by Allah swt if man does what he commands and stays away from what he forbids. The concept that is used as the basis for determining welfare in this research is maslahah as the goal of achieving benefits. Where the conception of maslahah in the Islamic economic ptf pressis all activities carried out by humans, both individuals and as a society refers to the purpose of Islamic sharia, namely the preservation of the 5 basic principles contained in Maqoshid al-shari‘ah.

Research Methods
This research is field research with an ethnographic approach using interpretive paradigms. Ethnography is chosen to obtain an in-depth description and analysis of the culture and local wisdom of the community based on field research (natural nature) in a way. Observe and interview them and other related people (programs, events, processes, institutions or groups sosial) from the bottom of the ban full of traditional values in the face of religious values (Islam)
which are embraced by the people of Pidoli Lombang Village, Panyabungan District Mandailing Natal Regency which is a local potential to provide benefits in socio-economic aspects that are beneficial for the welfare of the community and not detrimental to the environment are closely related to the purpose of sharia, namely the benefit of human life (maqashid al-shari'ah), because in the use of natural resources, especially river management with this model of prohibition, it applies the principle of eco-efficiency (not exploiting beyond the limits).

The benefits of positive connotation are covered in al-maslahah, where the expert para ushul fikih defines everything that contains benefits, uses, goodness and avoids mudharat, damage and mafsadah. 14 Al-maslahah in Islamic studies there are three. 15 First, al-maslahah al-mu'tabarah, that is, benefit, from carrying out things commanded by Allah swt, Secondly, al-maslahah al-mulgah, that is, the benefit of staying away from the forbidden. The Qur'an contains not only commandments, but also prohibitions. For example, the prohibition of damaging the earth. If the ban is shunned, it will bring maslahat. So, everything that is forbidden when shunned will definitely bring benefits as well as orders, if implemented it must bring good. The bottom of the prohibition is contained in the third maslahah, namely al-maslahah al-Mursalah, 16 which is the benefit obtained from the things obtained by Allah swt. it is not forbidden and not told, where h al is arranged on the basis of human initiative as a mandate of God on earth.

The results obtained from the bottom of the ban are used for various village infrastructure development purposes that benefit the entire community, such as the construction and operation of madrasahs/schools, rehabilitation of mosque buildings, caring for orphans, nursing and poor people and other social activities. This is in accordance with what Umar Chapra stated as quoted by Abdul Aziz and Mariyah Ulfah in the book Kapita Selektka Contemporary Islamic Economics, that the financial benefits of the use of natural resources must be truly reserved for everyone, not just a few twists of people or groups. 18 Therefore, management is allowed based on the principle of responsible management, the principle of sustainability and the principle of justice (maslahat).

The concept of common property rights used by Islam has a different meaning and has no direct similarities to what is meant by socialist and communist systems. The concept of common property rights in Islam is that property that provides great benefits to society is under general supervision. 19

Discussion

The results of this study show that the management of the bottom of the ban in Pidoli Lombang Village, Panyabungan District, Mandailing Natal Regency which is a local potential to provide benefits in socio-economic aspects that are beneficial for the welfare of the community and not detrimental to the environment are closely related to the purpose of sharia, namely the benefit of human life (maqashid al-shari'ah), because in the use of natural resources, especially river management with this model of prohibition, it applies the principle of eco-efficiency (not exploiting beyond the limits).

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The management of the bottom of the prohibition provides benefits for the social and economic interests of the surrounding community, built from the teachings of brotherhood as a derivation of the teachings of tauhid. According to Islamic law, running water or rivers are called mu'in (ma'in) 17 which legally cannot be owned by anyone. The watershed is public property and the permissible use is non-permanent, meaning that the optimization of this area is not as private land and provides benefits for social and economic interests, does not interfere with and reduces the function of the river.

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15 Library National: Catalogue Deep Issue (KDT), Fiqh Milieu (Fiqh al-Bi'ah), Mold 2nd (Jakarta: Conservation International Indonesia), h. 18
16 Groups that Set every maslahat that enter Wed deep kind maslahat that Set by syara'. In spite of do not Witnessed by something dalil certain but maslahat that Taken and held as one dalil that stand Own and Their Name maslahah mursalah, see Abû Ishâq, as-Syâtibi, al-I'tiṣâm (Beirut: Dâr al-Polar al-Ilmiyah, t.th.), h. 354.
18 Abdul Aziz and Mariyah Ulfah, Capita Selektka Islamic economy Contemporary, (Bandung: Alphabet, 2010), h.58.
19 Afzalur Rahman, Doctrine Islamic economy, (Jakarta: PT Dana Bhakti Waqf, 1995), h.113.
In the formation has also been through a mechanism of joint deliberation, people, indigenous figures, religions, youth and village officials, have management, have clear rules and goals. In other words, the river as a material resource is passive which is used as an object of management by humans as an effort to meet various needs of life, so that nature that has received the touch of human hands is said to be a nature that has been humanized, because the bottom of the prohibition is sprinkled with fish seeds (restocking) and fish that exist. in the bottom of the ban is fed. So that the practice of river management with a model of local wisdom in the bottom of this prohibition is said to build ponds in the river flow by the community together.

From that, the management of the bottom of this prohibition as a form of collective cooperation, is a system of values or behavior of local people's lives in interacting with the environment where they live in a wise manner that is colored by the teachings of togetherness and Islamic religious beliefs. In the Qur'an and hadith, the term collective cooperation behavior or mutual cooperation is part of please help (ta’awun) as one of the important icons in sharia economy. 

And please help you in (doing) virtue and piety, and do not help in sinning and transgression. And be afraid of Allah, surely Allah is very heavy tormented by Him." (Quran surah Al-Maidah verse 2).

Thus, harmony between each other will be created, because there is an element of mutual understanding, so as to avoid tyranny and mutual persecution that only benefits the personal self, because In Islam all forms of life activities, such as in seeking sustenance in any form it must be of good value, bring benefits, avoid mudharat. From that the management of the river with the model of the bottom of the prohibition as a form of togetherness of the citizens and village government is a moral movement (akhlâq al-karimah maslahah) in overcoming musykilah (difficulties) and kasyaqah (suffering) is always preserved. for the welfare of the people who are ridho Allah swt.

Conclusion

Management of natural resources (rivers) with a model of the bottom of the ban in Pidoli Lombang Village, Panyabungan Mandailing Natal District began from the greed of some residents in catching fish in an environmentally unfriendly way so as to damage the natural resources of the river. The tradition of managing part of the river flow with the bottom model of the ban contains the quality of wisdom that is able to increase people's income. In the deep management of the prohibition is referred to according to the model of natural resource management of economic perspective in Islam, because in its implementation accumulates noble values such as: (i) attitudes of openness and deliberation, (ii) attitudes prioritize benefit for the crowd over individuals; (ii i) the availability of mutual cooperation and assistance and (iv) its ownership is not controlled by the individual.

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