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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 Nauli 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 (masalahah) 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. ¹ So that the damage to the environment and nature is clear as the impact of human

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.² 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.³

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.⁴ 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,⁵ while the local word (*local*) from English contains regional meanings.⁶

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.⁷ 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

²Deep Tafsir al-Misbah, M. Quraish Shihab 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.

³Navel Research Development Quality and Laboratory Milieu (P3KLL) do Monitoring phase second quality River water in Regency Mandailing Christmas, North Sumatra. Monitoring Ini Based above report community Local that factory coconut Palm that be near river Batahan already throw away the waste Wed river, so that air river become construction sting result Polluted waste coconut Palm. Press Release Government department Milieu Live and Forestry (MOEF), Wednesday, 24 July 2019, Number: SP. 275/PR/PP/HMS.3/7/2019. see also, Pahrudin HM. Researching Activity Mining Gold on the River Expression-Jambi. Journal "Sociology Reflective" Program Studies Sociology Swimming Offering Kalijaga Yogyakarta. Volume 4 No. 2 April 2010. h. 143-159.

⁴Deep language To the-Quran Disclosed with grace li al-find out (QS. Al An-biya/21: 108).

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.⁸ 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 sungai⁹ 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* 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 in¹⁰ certain village communities and within a certain period of time. Thus lubuk larangan is an area that is in the watershed as a tradition 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-maqâşid* and *ash-sharia*. The root of the word *maqâşid* is *qaşada yaqşidu* which means to peddle, meaning to, *maqâşid* is a plural form of *maqşid* which means intent, intentionality or purpose.¹¹ While *shari'a* is a rule that comes from Allah and Rasul-Nya (religion). So *Maqâshid al-Syarî'ah* means a purpose and that goal is *maşlahah* for all people.

'Alâl al-Fâsî as quoted by Ahcene Lahsasna defines *maqâşid al-syarî'ah* as the purpose and secret behind each sharia law. *Maqâşid 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.¹²

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 *maşlahah* as the goal of achieving *benefits*. Where the conception of *maşlahah* in the Islamic economic ptif 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* nature¹³) 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)

⁸Sarttini, "Dig Wisdom Local, deep Journal Philosophy, August 2004, Volume 37 No. 2, h. 112. See also" Explanation About „Urf“ deep Thought People Issue 6 March 2003

⁹Deep Regulation Government RI No. 35 Year 1991 about river Mentioned that river be places and containers and network Conduction air begin from eye air until estuary with Limited right and Left and along pengalirannya by line Border, See also Syarifuddin, et.al., Science Geography (Jakarta: Earth Characters, 2000), h. 63.

¹⁰Warisan Culture Intangibles, Bottom Prohibition, Directorate of Heritage and Culture, September 6, 2019, Directorate General of Culture of the Republic of Indonesia, in <https://kebudayaan.kemdikbud.go.id/> /lubuk-ban.

¹¹Mahmud Dolphin, Qamus Arabiy-Indunisiythis.8 (Jakarta: Hida Work Agung, 1990), h. 343-344.

¹²Ahcene Lahsasna, Maqâşid asy-Syarî'ah in Islamic Finance (Kuala Lumpur: IBFIM, 2013), p. 4.

¹³Characteristic Paramount from research kualiatatif be its nature natural. Pendekatan Qualitative attempt understand reality and attempt catch meaning As Understood and Experienced by Subject research in immediatly, get to know phenomenon according to What there is Not according to What should. See: Sonny Leksono, Research Qualitative Economy of Methodology Wed Method, (Jakarta: PT. King Grafindo Persada, 2013), h. 102.

which are embraced by the people of Pidoli Lombang Village, Panyabungan District Mandailing Christmas and its implementation into economic life.

The analysis method used, namely reducing the data first, then continued with the presentation of the data to find out the overall picture of the results and after that menarik kesi Mpulan and Testing or verification is carried out throughout the research in line with *the memberchek*, triangulation and audit trail, thus guaranteeing the significance of the research results.

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 sharia. for 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 ecoefficiency (not exploiting beyond the limits).

The benefits of positive connotation are covered in *al-maṣlahah*, where the expert para ushul fikih defines everything that contains benefits, uses, goodness and avoids mudharat, damage and *mafsadah*.¹⁴ *Al-maṣlahah* in Islamic studies there are three.¹⁵ First, *al-Maṣlahah al-mu'tabarrah*, that is, benefit, from carrying out things commanded by Allah swt, Secondly, *al-maṣlahah 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-Maṣlahah al-Mursalah*,¹⁶ which is the benefit obtained from the things obtained by Allah swt. it is not forbidden and not told, where hal is arranged on the basis of human initiative as a mandate of God on earth.

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 *معن* (*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.

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 Ulfa in the book *Kapita Selekt 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

¹⁴Amir Syarifuddin, "Ushul Fiqh" (Jakarta: Gold, 2011), Volume I, h. 38.

¹⁵Library National: Catalogue Deep Issue (KDT), Fiqh Milieu (Fiqh al-Bi'ah), Mold 2nd (Jakarta: Conservation International Indonesia), h. 18

¹⁶Groups 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 maṣlahah mursalah, see Abû Ishâq, as-Syâtibi, *al-I'tiṣâm* (Beirut: Dâr al-Polar al-Ilmiyah, t.th.), h. 354.

¹⁷QS. al-Mu'mine [40]: 50, al-Saffat [37]: 45, al-Waaqi'ah [56]: 18, al-Mulk [67]: 30.

¹⁸ Abdul Aziz and Mariyah Ulfah, *Capita Selekt Islamic economy Contemporary*, (Bandung: Alfabet, 2010), h.58.

¹⁹Afzalur 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 (*akhlaq al-karimah maslahah*) in overcoming *musykilah* (difficulties) and *kasyaqqah* (suffering) is always preserved. for the welfare of the people who are ridhoi 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 deepmanagement 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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