

Role Of Bank In Keeping Environmental Awareness Values In Pangkalan Indarung Village District Kuantan Singingi

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Abstract: Environment has a role on humans, if humans do not allow it then the environment will be a problem for humans themselves, such as environmental damage that occurs in humans. The fact that occurs in the field that the river has changed many functions as we see in observational data, that Riau Province which has 12 regencies and cities, has the same problem of environmental damage, such as river flow that changes functions so that it causes drought in the dry season and flood in the season rain. So far there has been a strong ban on protecting environmentally conscious values. The role of lubuk ban becomes a model in maintaining clean and clear river flow so that it becomes a source of livelihood for the community but also plays a role in protecting local fish that have started to become extinct, becomes a model in protecting the social environment (social sanctions), besides that it is no less important play a role in maintaining trees along the river as a form of greening and the last is an economic source for the community because of the tourism that is visited by visitors who are a source of income for the community while the role in education as a study material in school learning.

Index Terms: Lubuk Larangan, Value, Environment, Role, Awareness, Keeping, Pangkalan Indarung.

1 INTRODUCTION

Humans and the environment have a very important relationship for the survival of the universe, because without the relationship with each other it will be a disaster both for the environment and for humans themselves. In many places we see that there have been many forms of environmental damage that are unconsciously caused by human activity itself. Environmental damage that occurs in general is caused by several factors including natural factors such as earthquakes, volcanoes in addition there are also human factors such as littering, industrial waste, illegal logging etc. In contrast to the environmental damage that has occurred in recent years, especially damage to river flow caused by PETI activities (Penambangan Tanpa Izin) or often also referred to by the community with the term Dompeng. So far, the river has become a source of livelihood for the community, as we know that in the past, the main transportation was the river, with the times being replaced by land transportation. Apart from transportation, rivers also support life such as for drinking, cooking, bathing, fishing, and other economic resources. The facts that occur in the field that the river has changed many functions as we have seen It is observed from the data that Riau Province, which has 12 regencies and cities, has the same problems with environmental damage, such as river flow that switches functions between:

1). damage to the river ecosystem caused by the conversion of the function of the river before is a source of human biological, life, so by humans guarding, the data now stands a lot of palm oil processing companies they use the river as a place of waste disposal as a result impacting the river, 2.) Environmental problems in the past 15 years have also been rife in community activities, namely unlicensed or illegal gold mining with local people are familiar with as a dompeng but do not pay attention to the impacts of their mining activities and,

3). The problem of flooding caused by irresponsible human hands has become one of the causes of environmental damage in Riau lately. The Malay tribal value system which is assembled in the customary syariah line, the syariah with the basis of the Book of Allah, has given instructions, that there are two values that are maintained by the Malay people. The first is the designation of the ancestral design, that is custom and tradition (tradition); both values from Allah and His Messenger namely the religion of Islam. The tradition of Malays is Malay, even though it is man-made, but its quality cannot be likened to just like that, with the results of the design of values created by modern humans today. In line with the statement that they increased or did the work with a promise, so there was an agreement or regulation in developing the country or village (UU Hamidy, 2000). Ninik mamak has authority almost in all sectors of life, especially in the following cases; 1). marriage and divorce marriage, 2). forest land, 3). cattle and lading, 4). heirlooms, 5). criminal and civil cases

2. RESEARCH METHODOLOGY

This research is a study that uses qualitative research with ethnographic research methods that have a function to see the role of local traditions in the village of Pangkalan Indarung, Kuantan Singingi that have an impact on the cultivation of the value of understanding of the environment, this study also discusses the facts in the community forbid it with the tradition values lubuk larangan. The place for conducting this research is the ban on the village of Pangkalan Indarung, Kuantan Singingi Regency. The time of the study was conducted from June to August 2019. Data collection techniques to obtain information and data needed in this study then used data collection techniques using primary data. Through observation / observation and interview is a method of measuring data to get primary data, is data obtained directly from respondents or informants in the study. The respondent or informant in question is the village head, community leaders / customary stakeholders, and youth who have been designated as research focus locations. In this study, researchers conducted in-depth observations and took notes in a structured and systematic manner in matters encountered during research activities. The interview method is data collection by

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conducting unilateral questions and answers conducted systematically and based on the research objectives. The instrument used in this study was a list of interviews and documentation of the objects studied. The research method used as a tool to analyze data using qualitative analysis, by analyzing all data collected, both primary and secondary data. Furthermore, the data is compiled and classified, then proceed with interpretation according to the researchers' knowledge and understanding. Analysis of data obtained from the results of research, using descriptive analysis techniques. The process of analyzing the data of this study uses the model proposed by Miles and Huberman stating that the activities in qualitative data analysis are carried out intensively and continue continuously until it is completely and saturated. Data analysis activity: 1). reduction is a qualitative data analysis technique with a form of analysis that sharpens, classifies, directs, discards unnecessary ones so that the final conclusions can be drawn, 2). data presentation one data analysis technique of data collection activities in the form of field notes, matrices, graphs, networks and charts, 3). conclusion drawing is a data analysis technique, the results of the analysis that can be used to take research action.

3. RESULTS AND DISCUSSION

1. Maintained River Flow

With the agreement made by the traditional elders that become customary law contains a series of forms of customary regulations which are used as a reflection in human behavior that brings the consequences of obedience to the rules or laws. Based on the customary rules, it is determined that a ban is in which the community is not allowed to take fish (within a specified time), as well as left and right trees along the length of the ban. Until now the river flow is well maintained, if there is a violation of these rules, they will be subject to sanctions in accordance with adat rules. These customary rules are not left unnoticed because between the elders in collaboration with the local village government. So there is a relationship between the traditional elders and the village government, in accordance with the customary agreement, it is passed on to be delivered to the nephew (the next generation child) in maintaining the prohibition.

2. Maintained types of fish

Fish are increasingly difficult to find, but different from the bottom of the ban because the fish are well preserved by the community, the function is to remind each other. So far no community has been willing to take fish without an agreement between the adat holders and the village administration. But it will be different when there are people who are sick and want or need the fish, then the agreed customary rules do not apply to the community members who are sick.

3. Social Sanctions

The application of customary rules which are mutually agreed upon by community members when there is a theft of fish in either units or lots by being lured or the like, then community members violating these rules are subject to fines. The fines based on the agreement of the village and adat government are utilized for the social benefit of the community. Social interests such as the construction of public facilities that can be enjoyed by all villagers. The rules of customary punishment through fines that are both agreed upon and carried out by all members of the village community, provide a certain degree of deterrence, especially from the moral point of view of their social philosophy. Because of the application of this rule, if the

violation is carried out by young citizens, as parents, they will be called by the adat authorities to be responsible, then to some extent family members will express shame to their children so as not to violate them.

4. Greening

Planting Riverbank Vegetation Planting vegetation on the lubuk larangan of the river has long been practiced by the community, both the Kuantan River and Singingi River and other tributaries, especially in Pangkalan Indarung Village, plants that are generally planted such as Bamboo, Waru and Sungkai Trees. The tree is a type of tree that has a strong root network to bind river walls from the effects of river water abrasion. The tree species also has the characteristic of mass land mass so that the soil has a stable strength to maintain the river's balance. This type of tree is widely planted by communities along the river lubuk larangan. In addition, the existence of these trees also provides the benefits of river ecosystems, especially for fish that are at the bottom of the lubuk larangan. Benefits such as leaves or twigs that have fallen into rivers and rot can become food and shelter for various types of fish and other biota in the river.

5. Tourism

Lubuk larangan also acts as a tourist attraction because the only river that is still well preserved, so that it attracts tourists both local, national and international to visit the Lubuk Larangan. As stated by the village head that once a year there are people from Malaysia who visit to enjoy nature around the depth of the ban, which has its own special value that is different from other tourist attractions. In line with that, the local government of Kuantan is also singing in the tourism calendar, namely "harvest harvest" where fish harvests at the bottom of the ban once a year.

6. Economical

In addition to preserving the environment, it turns out that this ban also holds an economic aspect that is no less important to the community. Namely when the harvest is done, the fish are harvested, and the public is enthusiastic to buy it because the original fish from the river that have been difficult to find elsewhere so that it has a high selling price. Proceeds from the sale are deliberated by the traditional elders and the village government, will be used for social purposes and to build other facilities and infrastructure. Another economic value is to be used as a tourist attraction (lubuk larangan), the community can sell so that it increases the income of the community.

7. Education

Lubuk larangan becomes a means to provide examples of discipline education for the community, because with the lubuk ban the community must not take fish, may not throw garbage into the bottom of the ban and so do the plants as long as the ban bottom must not be disturbed. If this rule is violated, there will be sanctions for those who violate it, such as taking fish by ninik mamak, a fine of 1,000,000, whereas if taken by ordinary people, a fine of 500,000 will be imposed. with the existence of the ban it becomes an example in the discipline of the community. While in formal education becomes part of the subject matter such as in social studies, biology, civics, economics, etc.

4 CONCLUSION

The role of lubuk larangan becomes a model in maintaining clean and clear river flow so that it becomes a source of livelihood for the community but also plays a role in protecting

local fish that have started to become extinct, becomes a model in protecting the social environment (social sanctions), besides that is no less important play a role in maintaining trees along the river as a form of greening and the last is an economic source for the community because of the tourism that is visited by visitors who are a source of income for the community while the role in education as a study material in school learning

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