Tradition *lubuk larangan* as a local wisdom for ecocultural tourism river management through landscape anthropolinguistic approach in Mandailingnese

T Lubis¹*, Dardanila¹, T Nasution², Zulkarnain³, S Hasrul⁴, Ramlan⁵ and A F Abus⁶

¹Universitas Sumatera Utara, Jalan Dr. T. Mansur No. 9, Padang Bulan, Kecamatan Medan Baru, Kota Medan, Sumatera Utara, 20222, Indonesia
²Universitas Simalungun, Jalan Sisingamangaraja Barat, Bah Kapul, Siantar Sitalasari, Kota Pematang Siantar, Sumatera Utara, 21142, Indonesia
³Institut Agama Islam Negeri Takengon, Jalan Aman Dimot No. 10, Takengon Bar, Lut Tawar, Kabupaten Aceh Tengah, Aceh, 24519, Indonesia
⁴Universitas Gunung Leuser, Bambel, Kutacane, Kabupaten Aceh Tenggara, Aceh, 24672, Indonesia
⁵Universitas Gunung Leuser, Bambel, Kutacane, Kabupaten Aceh Tenggara, Aceh, 24672, Indonesia
⁶Aceh Landscape Development Centre, Jalan Cut Nyak Dhien No. 2, Aceh, 24416, Indonesia

*E-mail: tasnimlubis@usu.ac.id*

Abstract. *Lubuk larangan* is a pond that contains freshwater fishes in Kecamatan Tambangan, Kabupaten Mandailing Natal, North Sumatera. The objective of this study was to describe eco-cultural tourism river management at the core of the landscape anthropolinguistic approach. The method was qualitative, and an interactive model was implemented. The data were collected by doing an interview and participant observation. Then they were analyzed data reduction, data display, and verifying/conclusion with landscape anthropolinguistic as an approach. This approach was the new paradigm to describe and explain the analysis from a linguistic perspective in landscape study. The study results showed that *Lubuk larangan* was a natural resource for the villagers economically and contained social, cultural ecology, and religious value. It became a tradition and belonged to Mandailingnese as their local wisdom. It can be concluded that *Lubuk larangan* became a concept for them to understand and apply management for maintaining environmental usage patterns with cultural-based tourism space.

1. Introduction
Eco-cultural tourism is a concept where both ecological and cultural aspects of a landscape are combined together creating a tourist paradise. It is travel to destinations where both cultural and natural endowments are the prime attractions and thereby considered to be a potential strategy to support conservation of natural habitats along with economic sustainability particularly to indigenous communities [1]. Protection and management of natural resources to realize and improve the quality of life and quality of life of living things naturally and sustainably. The management is based on rules such as customs agreed by the community, which becomes a tradition. This positive tradition can be carried out individually or in community groups in some local regions. This tradition is then known as local
wisdom. Local wisdom is one of the things that must be considered in the protection and management of natural resources. This study focuses on describing the ecocultural management of river tourism which is the local wisdom of the Mandailing community.

The life of rural communities in river landscapes has maintained their ecosystems in meeting their daily water needs. River landscapes are a source of drinking water, bathing, washing, community livelihoods, transportation, agriculture, etc. River landscape ecosystems are essential for humans, where rivers are a place for aquatic organisms to live. Then human interaction with the environment continues where people realize that destroying the environment is the same as not paying attention to the environment. The people who live around the river think that interacting with nature is not necessarily a conflict of interest but a complementary activity. The community tries to create a good and sustainable environment by reviving local wisdom [2].

Local wisdom is part of the culture of a society that cannot be separated from the community itself. Lubuk larangan is a hereditary legacy from time immemorial so that posterity can use the river in the future. The activities carried out by the community in managing and managing the time and use of natural resources is essential knowledge that must be known and preserved as a defence measure that is closely related to the geographical conditions of the area.

Through a landscape anthropolinguistic approach, it can be described the management (performance) of ecocultural local wisdom of river tourism in Singengu village, Kotanopan district, Mandailing Natal Regency, North Sumatra province, Indonesia. Until now, the heritage of a very strategic tourism object is visited by tourists who want to find coolness and tranquillity. The values contained in the Lubuk larangan tradition, which firmly hold the values of kinship and the nature of gotong royong (mutual work) can be used as good values to be used as life guidelines for all communities.

2. Method

The location of this research was in Singengu village, Kotanopan District, Mandailing Natal Regency, North Sumatra Province, Indonesia. The data in this study were documentation, observations and interviews with informants who live around the Lubuk larangan. Through an anthropolinguistic landscape approach, management performance (management) at the bottom of the research corridor focuses on the use of texts (oral texts), co-texts that involve the delivery procedures for the text, and the context in which the culture is displayed [3]. This approach is a new paradigm proposed in research describing and explaining analysis from a linguistic perspective in culture-related studies. This study uses qualitative methods and data analysis using an interactive model from Miles and Huberman [4]. The data of text was sourced from utterances marked as utterances related to activities in the depths of the prohibition. Furthermore, the data is displayed in table form to be classified into statements in actions and prohibitions. Then, the data was concluded to obtain the pattern of ecocultural management of Lubuk larangan river tourism.

![Analysis Interactive Model](image-url)
Primary data were obtained through in-depth interviews and observation. In-depth interviews with informants, namely village heads, community leaders, traditional leaders, youth leaders, and NGO leaders who have been involved in advancing Lubuk larangan. Meanwhile, the research elements that were targeted in the Lubuk larangan research in Lubuk larangan were: (1) Attractions in rivers, forests, and other environmental carrying capacities; (2) Activities such as the existence and tourism activities; (3) Access to tourist sites; (4) Amenity, namely the facilities and infrastructure needed. The validity of the data using the triangulation technique is useful for investigating the validity of the researcher's interpretation of the data. Therefore triangulation is reflective [5].

The data analysis technique uses the Interactive Analysis Model starting from data collection, data reduction, data presentation, and concluding. SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats or Strengths, Weaknesses, Opportunities, and Threats) was also used in this study to obtain as detailed information as possible [6]. The data were analyzed in stages, namely data reduction, data display, and verification/conclusion with an anthropolinguistic landscape approach that was previously used for research in teaching [7].

3. Result and Discussion
Formerly, the people of Singengu Village have generally depended on natural products, either from rivers in the form of collecting sand and stones or agricultural products, namely planting rice and gardening products, namely tapping rubber to meet their daily needs. Due to natural products sourced such as rivers, the community around the Lubuk larangan location has a pattern of behaviour to maintain the Lubuk larangan condition, marked as local wisdom owned by the community. The written and customary unwritten rules that Singengu villagers know are not only applied to the environment around their homes but are also consistently applied in maintaining, safeguarding and utilizing the potential of forests, land and rivers in their environment so that they are always protected from damage and destruction [8].

Forests, land and rivers in Singengu village have become part of the people's lives and a source of life. Singengu Village is the first village built by the ancestors of the Lubis clan when they descended the mountain. Singengu villagers believe that forests, land, and rivers are used as places for activities to earn a living and have ias (sacred) values. Certain areas in forests and rivers are considered taboo (abstinence) to enter. Violation of the prohibition is believed to get a curse from the roguk (watchman).

The ancestors of the Singengu people who used to live in the tor (mountain) already knew the management, utilization and conservation of forests, soils and rivers. The evidenced by the discovery of several old documents by an author from Mandailing, namely Basyral Hamidi Harahap, which contains several uhum dohot ugarit (customary and customary laws) rules. The customary law began to be recorded in 1894, consisting of 85 articles covering all aspects of community life, including forests, land, and rivers. (Adatrechtbundel–1936–Deel XXXVIII: Gajo-Alas-en Bataklanden–serie G: Gajo-Alas-en Bataklanden; No.79: Adatrechtsregelen van Groot Mandailing en Batang Natal (1894) [8].

Over time, in order to maintain the sustainability of Lubuk larangan, a management committee of Lubuk larangan Singengu was formed through a meeting between the two villages (Singengu Jae and Singengu Julu), with a committee structure consisting of the Chair, Deputy Chair, Secretary, Deputy Secretary, Treasurer, Publication/Inventory Section, and Security Section. All residents of both villages are positioned as members so that all residents become an integral part of the management staff of Lubuk larangan. In the early days of its formation, the Village Heads from both villages served as protectors/advisors, but now they are positioned as Chairpersons. In the course of its journey, the composition of the management committee has also changed according to the development of needs. In the past, the committee's composition obtained through the Village Deliberation would be forwarded to the Regional Government for its determination through a Regent's Decree.

The success of the Lubuk larangan, is also greatly influenced by the figures of the people who sit on the committee. The management journey of Lubuk larangan Singengu also shows this fact. The Singengu community has specific criteria to choose people who will sit on the committee. First, people who can be elected to sit on the committee must be residents of Singengu Village and reside in the
village. They must also be willing to sacrifice their time, thoughts and energy for the benefit of the community because the committee is not paid. The positions of chairman and treasurer must also meet other, more stringent criteria. A chairperson must be trusted, able to act decisively and have authority. He must also be flexible in socializing and acceptable to all levels of society, having broad ideas and insights to advance his village. The chairman must be able to act decisively, fairly and indiscriminately in enforcing the rules.

Meanwhile, the main criteria for a treasurer are his trustworthiness and honesty because he is the one who records the financial bottom of the prohibition [8]. From interviews conducted with the Village Head and the Lubuk larangan Singengu Management, it is known that the criteria mentioned above are still the primary reference in the selection of personnel for the Lubuk larangan management committee.

If the utterances were conveyed in the form of stories in the past, there was a prohibition (taboo) to enter or take natural products without knowing the time. Following the established rules, over time, after the committee was formed, maintaining natural products and their balance was taken over by a designated officer. The catches obtained are not only for consumption by the people who manage the Lubuk larangan but also for the use of the proceeds for the operations of Madrasah in the area. Even though the students in Madrasah (school) come from other villages.

The speeches conveyed contained advice to maintain and maintain rare fish species’ sustainability and delicious fish species to be consumed at a certain size. The language function was to the advice in the form of declarative and imperative sentences. To fulfill their need, including their effort to have food, Simeuluenese pay attention and obey the rule as their ancestors’ way. It is a must to account for local knowledge in determining food security in one area [2]. In almost all of the Lubuk larangan in the Mandailing Natal area, including Singengu Village, the Jurung fish (Tor Tambroides sp) is the prima donna of every Lubuk larangan all other types of fish that usually live in the river. Catching Jurung Fish when catching fish in the river, whether in Lubuk larangan or not, is a delightful thing for those who like freshwater fish.

The Mandailingnese call the jurung fish 'goring' when they are small and prefer to live in fast water, and call it 'mera' after their large size and prefer to live in Lubuk. Jurung also has a symbolic meaning in the Mandailing cultural system and is used as one of the main components or ingredients in the "mangupa" ritual in the Mandailing wedding ceremony. It should be noted that the cultural value as an element of "pangupa" is the Jurung fish at the stage it is called "goring", not after it becomes "mera". Fish 'crispy' is used to symbolize a person who dares to face challenges in life like 'crispy' fish who prefer to live in swift water, not like "mera".

As a previous explanation that the results of the management of Lubuk larangan in Singengu from the beginning were determined to assist the cost of providing education at Madrasah Syariful Majlis. The funds that can be set aside for Madrasah (school) vary from year to year according to the income
generated by the management of Lubuk larangan. After deducting operational maintenance costs for one period of Lubuk larangan management.

The key to the persistence of Singengu's Lubuk larangan management is the persistence of the Lubuk larangan Singengu management practice for three decades is a combination of several interrelated factors. Many factors support this success, which can be summarized into the following three aspects: (a) the cohesiveness of the committee and the community in managing the pit of prohibition; (b) the application of strict rules of the game and transparency of management; (c) the benefit of management results. The cohesiveness between the committee and the community was built because the committee was able to carry out its management duties properly, earnestly, selflessly and mutually support each other. At the same time, the villagers also showed a high sense of ownership and concern for the Lubuk larangan in their village.

This high sense of belonging is based on the solid consensus built to jointly overcome the problems they face, as mentioned earlier [9]. The environmental management values of the people of Kampung Kuta show the manifestation of a symbiotic mutualism between humans and nature, which can also be found in many other traditional communities in Indonesia and the world [10].

Public trust in the committee is also high because so far, the committee has been able to show firmness in implementing the agreed rules of the game in all stages of management. One example of the agreed rules of the game is the obligation to pay a fine of Rp. 500,000 for each person who steals fish in the Lubuk larangan location. Even when field research in 2012 was conducted, it was discovered that the fine had already increased to Rp 1.5 million. The obligation to pay a fine of IDR 500,000 also applies to people who intentionally spread their nets before the signal for the opening of the Lubuk larangan is sounded. At the same time disqualified as a participant in the opening of the Lubuk larangan festival [9]. Local wisdom has a linear development with the environmental awareness of traditional communities, although there is something explicit or implied [11].

The committee's openness in managing the finances of the Lubuk larangan is also an important key to ensure the sustainability of the management. The committee must be responsible for reporting on implementing all stages of management for a year in front of the village meeting, and the financial reports are submitted openly. Complete financial records from the management of Lubuk larangan were not only presented in the village deliberation forum. However, they were also announced to the general public by posting the financial reports in various public places in the village, such as coffee shops, bulletin boards, and the mosque [9]. Village communities can monitor the committee's performance and have the right to evaluate it every year, so there is a mechanism for replacing management staff if something is felt to be not good. The committee's courage to be transparent in all management stages is a sign that they are honest. With honesty, the community becomes a trust, so that the power of social capital is born with a core of mutual trust in society. Based on the natural capacity of water to form and integrate ecological and cultural areas [12].

Another factor contributing to the sustainability of the Lubuk larangan Singengu management is the evidence of the benefits felt by the villagers from the Lubuk larangan. First, the Lubuk larangan existence, which functions as a source of village finance, the implementation of madrasah education in the village can be tackled together from the results of the Lubuk larangan. Villagers can enjoy the presence of the Islamic religious education institution as a place to forge their children into a moral and religious generation. Even though a villager, for example, does not have a child who is currently attending school at the Madrasah. However, he is still happy because he feels that he has contributed to supporting the advancement of religious education through their sincerity in managing Lubuk larangan, which occurs with restricting residents' access to use fish products in the river only for personal interests [8]. Taboo entering Lubuk larangan on the river means conserving the river area to earn a living for Singengu villagers. With this prohibition, the river area is protected from over-exploitation. The participatory governance planning methodology supports the new articulation of space based on value chains and eco-cultural networks as synergistic vectors, focusing on Taboo entering Lubuk larangan on the river means conservation of the river area as a place to earn a living for Singengu villagers. With this prohibition, the river area is protected from over-exploitation. The participatory governance planning
methodology supports the new articulation of spaces based on value chains and ecocultural networks as synergetic vectors. It focuses on local knowledge as psychosocial capital for collective mapping of cultural, historical, social, economic and ecological values into ecocultural coastal plans [12]. The analysis results show that the management of natural resources has been carried out well by the community based on the habits and customs of the local community. The management system is more to meet the community’s needs in accordance with the culture [13]. Analysis of the data processed using SWOT analysis and displayed in the form of a description that Lubuk larangan as ecotourism based on local wisdom has high potential even though there are still threats and weaknesses. Existing threats and weaknesses do not have an overall effect. They can be circumvented by strategies to maximize opportunities and strengths to take advantage of existing potential based on the value of the local wisdom of the local community.

4. Conclusion
The management of Lubuk larangan by utilizing the river landscape becomes tourism with cultural value. The values of local wisdom are the basis for its management to create sustainable development. Lubuk larangan is a natural resource for the Singengu village community economically and contains social, ecological, cultural and religious values. It has become a tradition and belongs to the Mandailing people as their local wisdom. It can be concluded that Lubuk larangan becomes a concept for them to understand and apply management to maintain environmental utilization patterns with cultural-based tourism spaces.

References
[1] Cajee L 2014 SHS Web Conf. 12 01029
[2] Zulkarnain et al. 2021 IOP Conf. Ser. Earth Environ. Sci. 807, 2 p. 022007
[3] Sibarani R 2018 IOP Conf. Ser. Earth Environ. Sci. 126 1
[4] Miles M B Huberman A M and Saldana J, 2014 Qualitative Data Analysis: A Methods Sourcebook (Thousand Oaks: SAGE Publications, Inc.)
[5] Magnot J P, 2016 J. Phys. Conf. Ser. 738 1 012088
[6] Budiman I, Tarigan U P P, Mardhatillah A, Sembiring A C and Teddy W 2018 J. Phys. Conf. Ser. 1007 1
[7] Shaumiwaty S et al. 2020 J. Phys. Conf. Ser. 1663 012066
[8] Lubis Z, Harahap E S, Andrian L, Harahap N S and Lubis S H 2012 Kearifan Lokal Masyarakat Mandailing dalam Tata Kelola Sumberdaya Alam dan Lingkungan Sosial Banda Aceh: Balai Pelestarian Nilai Budaya Banda Aceh
[9] Lubis Z, Zuska F and Masnur 2001 Resistensi, Persistensi dan Transmisi Modal Sosial dalam Pengelolaan Sumberdaya Alam: Kasus Penelelolaan Lubuk Larangan di Kabupaten Mandailing Natal Kemenristek RI: Tidak Dipublikasikan
[10] Lumantarna B, Pudjisuryadi P, Soetanto R M and Hindrajaya G G 2017 Procedia Eng. 171 159–167
[11] Iskandar J and Iskandar B S 2017 Biodiversitas J. Biol. Divers. 18 3 928–938
[12] Gandarillas M Á and McCall M K 2021 J. Cult. Herit. Manag. Sustain. Dev. 11, 3 185–200
[13] Lubis T and Purba A 2020 Metaphor and parallelism in political advertisements Cogency 12 71