

## Educational Values in Lubuk Larangan Local Wisdom in Rantau Pandan Village, Bungo Regency, Jambi Province

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### Abstract

This research explores the educational values embedded in the local wisdom of Lubuk Larangan in Rantau Pandan Village, Bungo District. To achieve this goal, the method used is qualitative research with a descriptive-analytical approach. Data was collected through interviews, observations, and documentation, and data validity was maintained through data source triangulation. The results of this research reveal that the local wisdom of Lubuk Larangan encompasses several valuable educational values. First, there are moral and ethical education values that promote awareness of good and proper behavior. Second, social education values help strengthen interpersonal relationships in the community and promote cooperation. Third, religious education values inspire spiritual and moral beliefs among the local population. Lubuk Larangan serves as an important public space for education for the people of Rantau Pandan. Through the introduction and understanding of these values, the community can preserve and pass on their cultural heritage while enhancing their understanding of ethics, morals, and deep-seated social and religious values. The results of this research make a significant contribution to appreciating and utilizing local cultural richness as a source of valuable educational values.

### Keywords

Educational Value; Lubuk larangan; Local Wisdom

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## 1. INTRODUCTION

Education is a scientific discipline related to the process of civilization, culture, and human maturity in improving the quality of human resources in the era of globalization, which is full of challenges (Normina, 2017). In the world of education, in this era of globalization, you are required to utilize technology but don't abandon culture, diversity, and local wisdom. Local wisdom has educational values that will serve as a filter for the Indonesian people in filtering out the negative impacts of globalization. Globalization always contains modernization, and Westernization has changed the order of society (Riyanti & Novitasari, 2021)(Wahidmurni, 2017). Modernization makes Indonesian society more hedonic and wasteful, while Westernization causes Indonesians to tend to be Westernized so that they forget their cultural roots (Newstrom, 2007), especially local culture. Solutions to the social problems caused by globalization must be found so that they do not threaten the life institutions of the Indonesian people (Indriyani et al., 2022).

Indonesia is a country that is rich in cultural diversity because it consists of various ethnic groups that live in Indonesian territory. Each ethnic group that inhabits Indonesia has its characteristics in terms of language, livelihoods, and customs that produce various cultures (Dwintari, 2018). Cultural diversity in Indonesia is due to the condition of Indonesia as an archipelagic country; geographical and geological location makes the environment in each region different to produce various cultures (Danial & Prayogi, 2016). Culture, according to Koskey & John, is the identity of a group based on their agreement in society (Salam et al., 2022). Culture can be seen in daily behavior, but unwritten rules control it and have been instilled in each individual in society (Abdul, 2022). So, culture and humans become intertwined because the actors of culture and the support of culture are humans. This attachment describes a long process of forming each other and becoming a noble value in the life order of a particular society (Balzano, 2013).

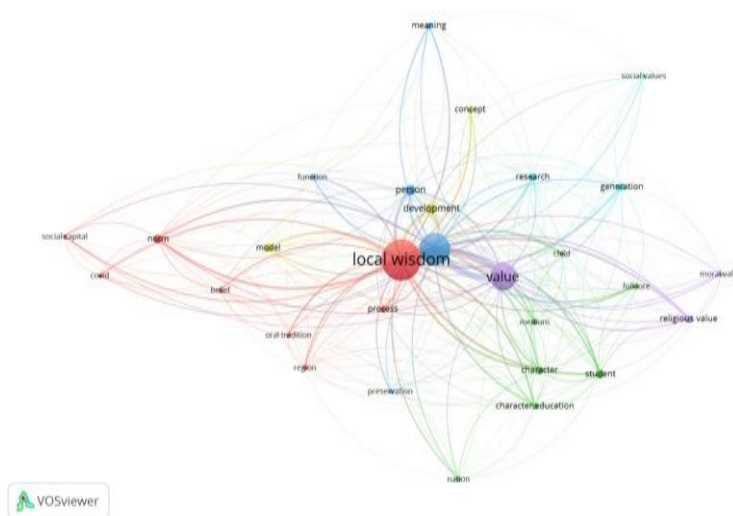
The order of the noble values of people's lives is transformed into forms of religion, traditions, customs, belief systems, and livelihoods passed down from generation to generation by ancestors and developed and adapted to environmental changes to produce local wisdom. Local wisdom appears in society due to trial and error from various types of empirical and non-empirical aesthetic or intuitive knowledge (Tiezzi et al., 2003). Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs(Rinitami, 2018; Arikunto, 2006; Pratiwi et al., 2017; Surachman, 2019; Widisono, 2019).

Local wisdom at present is getting serious attention when problems in the world of education are getting serious attention. The waning value of education is due to advances in science and technology as well as cultural shifts. Even though culture grows in society, it is trusted and recognized as an important factor in strengthening the value of education. Educational values are not only obtained in formal institutions. They can be obtained in non-formal. The value of education can be obtained from local wisdom that exists in society and is believed to be true and an example in behavior (Ferdiant, 2012; Sunahrowi, S., P, A., & K, 2018). Power has values that are always inherited, interpreted, and implemented in line with the process of social change. Implementing cultural values is a manifestation and legitimacy of society towards culture. The existence of culture and the diversity of noble cultural values possessed by the Indonesian people are a means of building the character of citizens(Daniah, 2019).

One type of local wisdom that exists in Indonesia is lubuk larangan. Lubuk larangan is a local wisdom related to the environment. Lubuk larangan is an area/place/location in a river where fish are prohibited from being taken, which is agreed upon by the community and traditional institutions. Sumatra, an island, has several provinces that have lubuk larangan, one of which is Jambi Province. Jambi province has approximately 367 lubuk larangan spread throughout the City and Regency. There are many Lubuk Larangan in Bungo Regency, one of which is called Rantau Pandan village. Lubuk

larangan in Rantau Pandan Village is the result of the local wisdom of the local community, which has been passed down from generation to generation. Lubuk larangan in Rantau Pandan Village is an area of river waters that were previously used for livelihoods, clean water sources, transportation facilities, and the welfare of the people around this river. Still, as time has progressed, the function of this river has changed, and the community has the awareness to protect the environment so that it is not damaged. This makes the river in this village a forbidden place. Residents can still wash around the river but are prohibited from taking fish to prevent over-exploitation, so it must be managed wisely.

Robianto has researched Lubuk Larangan in the Dharmasraya area. In his research, he discussed the first, opening the lubuk larangan. Second, management of lubuk larangan. Another article about Lubuk Larangan entitled Existence of Local Wisdom of Lubuk Larangan to Preserve Water Resources in Lubuk Beringan, Bathin Ulu District, Bungo Regency. State of the art in this study will examine the educational value of the local wisdom of lubuk larangan, which has never been studied, based on the results of an analysis from VOSviewer as follows:



## 2. METHOD

The method used in this study is qualitative research with a descriptive analysis approach with research sites in Rantau Pandan Village, Bungo Regency, Jambi Province. Data collection techniques used in this study were interviews and observation. Interviews were conducted by researchers with village heads, traditional leaders, Karang Taruna, and the Pandan Rantau community. These structured and unstructured interviews (direct interviews without an interview guide) are used to get reliable and valid research results. Researchers also make observations by going directly to the field to observe to get reliable data. Researchers also conducted documentation in pictures and videos to strengthen the results of interviews and observations. After all the data has been collected, the next step is to test the validity of the data using the source triangulation technique. In the source triangulation stage, the researcher checks the data that has been collected and then classifies it according to the needs of the researcher. After that, the researcher conducted data analysis with the first three stages, data reduction, where the researcher sorted out data that was by the research and not suitable to clarify the description of this research. Second is data presentation, where research will present data in the form of narratives and images so that it is easy to understand. Third, after going through the stages of data reduction and presenting research data, conclusions will be drawn based on valid evidence.

### 3. FINDINGS AND DISCUSSIONS

#### *The Value of Education in Lubuk Larangan Local Wisdom*

The community holds values regarding what is good and bad. To determine good and bad is done through a weighing process and is influenced by the culture adopted by the community so that between one society and another society, there are differences in value systems. Values are the most important thing in culture. The values contained in culture can be educational values for the community, one of which is the people of Rantau Pandan Village. Education is a value that educates towards a better and more useful human life, obtained through changing attitudes and behavior to mature themselves.

Humans can capture the value of education through various things, including the local wisdom of lubuk larangan. Educational values, which are social reflections, are divided into three, namely caring values, religious values, and persistence values (Andriyanto & Tjahjono, 2020). Educational values can also be in the form of moral education values, customary values, religious values, and heroic values (Isnanda, 2015). The educational value contained in the depths of the prohibition, namely

#### *The Value of Moral and Ethical Education*

Moral and ethical education is a concept of kindness that is given and taught to students or the younger generation in society to form noble character and commendable behavior as contained in the 1945 Constitution. Moral and ethical education can be obtained in the family and community, one of which is through the local wisdom of lubuk larangan. The value of moral and ethical education in the local wisdom of lubuk larangan can be seen from the results of interviews that researchers conducted in the field on 1-4 June 2023, grouped into:

##### a. Value honesty and integrity

The value of honesty and integrity contained in the wisdom of lubuk larangan from the people of Rantau Pandan Village can be seen from the fact that the community does not take fish in lubuk larangan and jointly care for and guard fish in lubuk larangan (interview Fatimah, 1 June 2023). The value of honesty and integrity in the ban can be seen when opening the prohibition to take fish in this river. The people registered to participate in fishing in the river follow the rules in distributing the fish they catch. The catch of fish they get will be divided into 4. Only 1/3 goes to the catchers. The rest is to be donated to the construction of mosques and to residents who can't afford it. The value of honesty and integrity can also be seen when fishermen start catching fish under the prohibition. They only use fishing gear in the form of nets and spears.

The value of honesty and integrity is contained in the wisdom of lubuk larangan, which indirectly educates the younger generation in the Rantau Pandan community. *First*, the value of honesty and integrity in the current era of globalization is very important as a foundation for maintaining trust and teaching the younger generation the value of honesty and integrity that will lead them to success. *Second*, the values of honesty and integrity will shape the younger generation into individuals who consistently carry out the prevailing norms and values. *Third*, honesty and integrity will help the younger generation become qualified individuals and learn from others.

Social ethics is related to human relations with each other in society. Social ethics specifically relates to normative rules of social relations in the framework of a shared life order (Chandra, 2016). The social and ethical values contained in the local wisdom of lubuk larangan, one of which is the value of respect, can be seen in forming lubuk larangan, which creates harmony and togetherness (Putra, 2019). The people of Rantau Pandan village, to make the river in Rantau Pandan a lubuk ban, held deliberations with the village head, traditional head, and the clergy after reaching an agreement to carry out a prayer reading ceremony. When opening the lubuk larangan, the people of the Rantau Pandan village deliberated with the village head, traditional chief, the clergy, and youth organizations to discuss when to open the lubuk larangan. In 2023, Lubuk Larangan will be opened on June 4, 2023, after three years

of not being opened due to the COVID-19 pandemic (Village head interview, June 3, 2023).

Social ethics in forming and opening lubuk larangan has benefits for the younger generation, especially the Rantau Pandan community, namely as a liaison between values. For example, this can be seen from the activities of deliberations and reading prayers, with cultural and religious values. With the existence of social ethics, these two things become a unity and habit that is attached to society. Another benefit is teaching the younger generation to be individuals with a critical attitude, which can be seen from determining the opening date of the ban boat being considered based on whether the fish in the ban are ready to be harvested and based on the weather. The next benefit is to teach the younger generation to cultivate family values through deliberations and respect the agreements reached without being selfish.

The value of responsibility is a form of human attitude towards all behavior and behavior in taking risks and their actions. The consistency of his actions can prove the form of responsibility. The value of responsibility from lubuk larangan can be seen in catching fish. The catchers only use tools like nets, nets, and spears. Using this tool shows that the Rantau Pandan people know about protecting the environment. If they use trawlers or some chemical to catch fish, it will damage the environment, especially lubuk larangan, and cause small fish to die. Lubuk larangan in Rantau Pandan village is also functioned by the local community as a place to bathe and wash because the river water is clean. Another value of responsibility is seen when the community who participates in fishing must pay according to the fishing gear they use: fishermen using nets will pay Rp 200,000, fishermen using nets will pay Rp 150,000, and fishermen using spears will pay Rp 50,000 (Hasan interview, June 2, 2023).

Everyone, from children to adults, must have an attitude of responsibility that is gradually formed because responsibility can be formed when they are trained from a young age. Young people with a responsible attitude will be respected, valued, and liked by others. The younger generation responsible will act carefully, as did the Pandanus community when harvesting fish in the depths of the ban. They don't want to use trawlers or chemicals because they have an attitude of responsibility in protecting the environment.

The balance of nature should be maintained and preserved by living things, especially humans. Natural balance can be achieved if humans use nature in moderation and as needed. The people of Rantau Pandan village, with this lubuk larangan, teach the younger generation to prevent damage to the river environment, overcome river damage, and restore damage to the water environment and water ecosystems. With the existence of the prohibition pool, the value of natural balance is maintained, as evidenced by the fish in the prohibition area. It is maintained because there is a prohibition on catching fish. The equipment used in fishing has a positive impact on the environment so that small fish are not caught and provide opportunities to breed. This prohibition is clear evidence that if humans care for nature, then nature will be the best friend for humans. The value of natural balance in the local wisdom of lubuk larangan contains ecological elements that have the aim of preserving the river so that it is not polluted, protecting its ecosystem, and providing clean water sources for the daily needs of the people of Rantau Pandan Village. Lubuk larangan is one of the ways to preserve fisheries resources by saving local fish. Local fish species in Rantau Pandan village, such as lamp fish, kaluih fish, and semah fish, are becoming scarce. Communities work together in overseeing lubuk larangan (Norsidi, 2016).

Social education is an activity that intentionally teaches individuals to socialize well in society so that it can lead to change and progress. Social education educates individuals to be responsible in the community environment in behaving. The value of social education referred to in this prohibition is the social values taught to children to form a good social personality. The value of social education in Lubuk larangan can be seen from indicators of solidarity and unity, social norms, and justice. The value of solidarity and unity can be seen in the people who fish under this lubuk larangan, coming from all ages and genders, not only the fathers who catch the fish. The young people and the women also participate in catching fish in the depths of this lubuk larangan with the different fishing gear they use

so that the togetherness is visible.

The value of solidarity and unity can also be seen when the results of the catch of the lubuk larangan of the Rantau Pandan fish have all been collected by the committee, and the people of the Rantau Pandan village enthusiastically bought it. The people of the Rantau Pandan village know that by buying the fish caught from Lubuk larangan to the committee, they have helped build mosques and help underprivileged parents. The opening of this lubuk larangan is a form of unity of the Rantau Pandan people, who do not attach importance to their interests. Together, they determine the opening time of this ban by way of deliberation without voting. Another social and educational value is seen in social norms and justice, where individuals who participate in fishing in the lubuk larangan must pay incentive money. The amount of this incentive money depends on the equipment they use in catching fish. If you use a fishing net, you will pay Rp 200,000 to the committee. If you use a spear, the catcher will pay Rp 50,000. Here, you can see the value of social norms and justice that the Rantau Pandan community has implemented.

The value of religious education is an explicit or implied conception that comes from God so that it influences one's morals. This value is closely related to religion because it comes from religion. Religious values are absolute and eternal. The value of religious education is very important in human life. The value of religious education has indicators such as tolerance, honesty, discipline, and care for the environment (Mochmad K. et al., 2021). Indicators of the value of this religious education can be seen from the closing of the river's comrades into forbidden pools until the opening of these forbidden ponds to harvest the fish. The value of religious education in lubuk larangan is illustrated when the river is closed to become the lubuk larangan area. A ceremony will be held on the bank of the river with prayers recited. After reading the prayer, the small boat provided will be washed away in the river. On this small boat, there is an Arabic inscription that contains an oath for people who take fish in the Lubuk Larangan area. Another religious value in Lubuk Larangan is seen in the distribution of catches in the Lubuk Larangan area. 1/3 of the fish caught from the Lubuk Larangan area is donated to mosques, schools/madrasah, and parents who need it in this Rantau Pandan village. Each mosque gets the same share.

Another value of religious education can be seen when opening the Lubuk Larangan Area for harvesting fish prohibited the use of fishing gear that could damage the environment. Here, it can be seen that the Rantau Pandan people are concerned for the environment. They don't want to destroy the environment just for the sake of a moment. Religious values can be seen in opening the fishing ponds by honestly collecting their catch for the fishing pond committee to weigh. Then, the committee divides the catch according to the initial agreement. Only 1/3 goes to the catcher. The committee involved in opening lubuk larangan reflects honesty by recording every fish catch from fishers participating in lubuk larangan to be accountable for reports to village officials, religious scholars, and the overseas community.

Lubuk larangan of Rantau Pandan is a river agreed upon by the community, the village head, and the clergy in the Rantau Pandan village not to take the fish. In Rantau Pandan Village, there are four lubuk larangan, namely Lubuk Larangan Sar, which is owned by Karang Taruna. Lubuk Larangan Karak, which is owned by the village. Lubuk Larangan Tepian, also owned by the village, and Lubuk Larangan Reser Park, owned by the local government (Sari et al., n.d.). Of the four lubuk larangan during the field research, only three remained, namely owned by karang taruna, lubuk larangan owned by the village, and lubuk larangan owned by the local government. Lubuk larangan, which belongs to the regional government, is not open for fishing, only used for the preservation of fish species such as semah fish, gourami, tilapia and lampam.

Lubuk larang in Rantau Pandan Village aims to preserve fish in the river and protect the river ecosystem in this village. Since the river in Rantau Pandan Village was made into a lubuk larangan area, the community has started to be disciplined, such as not throwing garbage into the river. Some people

in this village still use the river to wash and bathe on the banks of the river using rafts. This lubuk larangan teaches the community how to manage natural resources communally (together). By managing lubuk larangan communally, village communities learn to invest in social capital while still paying attention to the principles of sustainable welfare (Nasution, 2020).

Lubuk larangan in Rantau Pandan Village had a significant impact on the first village. It has assisted in the construction of a mosque in Rantau Pandan Village. Second, helping parents in need in Rantau Pandan Village. Third, to strengthen ties between the people in Rantau Pandan village and those outside the Rantau Pandan village because not all villagers who participate in fishing in the ban area are from outside but register through the name of the Rantau Pandan village community. Fourth, teaching discipline and skill in the community in maintaining the things that have been agreed upon. Fifth, it is a means of entertainment and seasonal economic opinion for traders when there is an opening of the prohibition area.

#### 4. CONCLUSION

Lubuk larangan is a local wisdom found in the rural pandan village of Bungo Regency. The prohibition hole in the process of closing and opening has the first educational value, moral and ethical education in it contains the value of honesty and integrity, social ethics, responsibility, and the value of natural balance. Second, the value of social education contains the values of solidarity, unity, social norms, and justice. Third, the value of religious education is seen from religious values, values of tolerance, honesty, and values of caring for the environment. The forbidden hole became a public space for education, especially for the young generation in the village of Rantau Pandan.

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