

Resolving Fishing Disputes in Lubuk Larangan Kuantan Singingi, Riau Province

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Abstract

This research aims to explain the rules of management of lubuk larangan in Kuantan Singingi, and formulate the settlement of fishing disputes at lubuk larangan in Kuantan Singingi. This research is sociological legal research. The research location is the villages where there are lubuk larangan in Kuantan Singingi Regency, namely lubuk larangan in Indarung Muara Lembu Subdistrict, lubuk larangan in Bandar Alai Kari Village, Kuantan Tengah Subdistrict, and lubuk larangan in Lubuk Jambi, Kuantan Mudik Subdistrict. Informants in this research include Customary Chiefs in Indarung Muara Lembu Subdistrict, Bandar Alai Kari Village, Central Kuantan Subdistrict, and in Lubuk Jambi, Kuantan Mudik Subdistrict, as well as the Chairman of the Kuantan Singingi Customary Institution. This research shows that the rules for managing lubuk larangan in Kuantan Singingi from three research locations differ in the way they are managed. Lubuk Larangan in Indarung is managed jointly and controlled by traditional leaders. Settlement of fishing disputes in lubuk larangan in Kuantan Singingi is carried out through a customary process led by the customary leader. If the offenders are traditional leaders, they can be sanctioned twice harder compared to ordinary people.

Keywords: *Dispute Resolution; Fishing; Lubuk Larangan; Kuantan Singingi*

1. INTRODUCTION

Lubuk larangan is a traditional or permanent dammed river of a certain length. The initiation of the formation of *lubuk larangan* was motivated by the fact that a number of residents felt that the condition of the river was getting worse from year to year, both the quality of the water and the types of fish found in these waters.¹ *Lubuk larangan* also serves to preserve local wisdom passed down from ancestors. Preserving *lubuk larangan* means preserving traditional institutions, which can serve as a means to enhance environmental awareness.²

¹ Nendah Kurniasari, Maharani Yulisti, and Christina Yuliaty, "Lubuk Larangan: Bentuk Perilaku Ekologis Masyarakat Lokal Dalam Pengelolaan Sumber Daya Perikanan Perairan Umum Daratan (Tipologi Sungai) Lubuk Larangan: Form of Ecological Behavior of Local Community in The Inland Fisheries Resource Management (River Tip)," *Jurnal Sosial Ekonomi Kelautan Dan Perikanan* 8, no. 2 (2013): 241-49.

² Christina Yuliaty and Fatriyandi Nur Priyatna, "Lubuk Larangan: Dinamika Pengetahuan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Perikanan Perairan Sungai Di Kabupaten Lima Puluh Kota,"

Lubuk Larangan is one of the local wisdom managed collectively, and its rules are jointly agreed upon by leaders in the village (*kenegerian*), including *Ninik Mamak* (senior leaders), village head, religious figures, community leaders, and youth organizations.³

The word *lubuk larangan* comes from two words, *lubuk* and *larangan*. *Lubuk* is defined as a deep part of the river, while the word *larangan* is a rule that prohibits an action. *Lubuk larangan* is an area located in the watershed that is managed by the community through various formal and non-formal rules.⁴ Usually, the depth of these restricted zones is around 25 meters, and in some cases, it can even reach nearly 1 kilometer. The determination of *lubuk larangan* is carried out through a consensus during a meeting, where participants agree on the boundaries of the restricted areas and which areas can be utilized by the community.⁵ Suhana mentioned that *lubuk larangan* is a community-based fisheries management model by temporarily closes a fishing area in inland public waters, especially watersheds within a certain period of time. *Lubuk larangan* is characterized by differences in river flow speed. Areas of relatively calm river flow are designated as *lubuk larangan* areas, because generally in calm areas fish breed.⁶

In Indonesia, the tradition of *lubuk larangan* can be found in many regions with various names and practices. For example, in Gunung Tua Julu, North Sumatra, this tradition is known as *tapiar rarangan*. The customary law practices in regulating *lubuk larangan* in each region may vary, but they share the same essence. In Padang Pariaman, the harvest from *lubuk larangan* is divided between the operators and the village (*nagari*), with each party receiving 50 % of the net income. The income obtained from *lubuk larangan* is used to support village (*nagari*) development and fund youth activities.⁷ Meanwhile, in Jambi, customary regulations contained in *Induk Undang Nan Limo*, *Pucuk Undang Nan Delapan*, and *Anak Undang Nan Duobelas* are generally applied. These customary regulations govern the imposition of sanctions for violations in the management of *lubuk larangan* and determine the boundaries of the *lubuk* area.⁸

Substantively, customary laws concerning *Lubuk Larangan* in Indonesia reflect metaphysical and sacred beliefs. These beliefs are also related to sacred agreements, which can be highly significant or sacred agreements for indigenous communities. The

Jurnal Sosial Ekonomi Kelautan Dan Perikanan 9, no. 1 (2015): 115, <https://doi.org/10.15578/jsekp.v9i1.1189>.

³ Swis Tantoro, "Analyze the Local Wisdom Contained in Lubuk Larangan Tradition in Tanjung Belit Village, Kampar Kiri Hulu District," *Sociology and Anthropology* 8, no. 4 (2020): 111–24, <https://doi.org/10.13189/sa.2020.080401>.

⁴ Kurniasari, Yulisti, and Yuliaty, "Lubuk Larangan: Bentuk Perilaku Ekologis Masyarakat Lokal Dalam Pengelolaan Sumber Daya Perikanan Perairan Umum Daratan (Tipologi Sungai) Lubuk Larangan: Form of Ecological Behavior of Local Community in The Inland Fisheries Resource Management (River Tip)."

⁵ Mohammad Faisal and Moh. Gamal Rindarjono Chatarina Muryani, "Analisis Lubuk Larangan Sebagai Wisata Ekologi Berbasis Kearifan Lokal Desa Lubuk Beringin, Kecamatan Bathin III Ulu, Bungo, Jambi," *Jurnal GeoEco* 2, no. 2 (2016): 103–13.

⁶ Yuliaty and Priyatna, "Lubuk Larangan: Dinamika Pengetahuan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Perikanan Perairan Sungai Di Kabupaten Lima Puluh Kota."

⁷ Uning Pratrimaratri, Miko Kamal, and Suparman Khan, "Sistem Bagi Hasil Pengelolaan Lubuk Larangan Di Kabupaten Padang Pariaman," in *Prosiding SNaPP: Sosial, Ekonomi Dan Humaniora* (UNISBA, 2016).

⁸ Dwi Suryahartati et al., "The Local Customary Law: The Contribution of Adat Law in Preserving the Lubuk Larangan in Jambi," *Jambe Law Journal* 4, no. 1 (2021): 43–68, <https://doi.org/10.22437/jlj.4.1.43-68>.

combination of metaphysical beliefs and sacred agreements serves as the trigger or cause for the conservation practices carried out by indigenous communities in relation to Lubuk Larangan. This means that Lubuk Larangan is not just a physical concept but also has a spiritual dimension or strong beliefs that drive indigenous communities to protect and preserve the environment.⁹

Kuantan Singingi is one of the districts in Riau Province. *Lubuk larangan* in Kuantan Singingi is found in several places including *lubuk larangan* in Indarung Muara Lembu District, *lubuk larangan* in Bandar Alai Kari Village, Central Kuantan District, and *lubuk larangan* in Lubuk Jambi, Kuantan Mudik District. In principle, the concept of *lubuk larangan* in Kuantan Singingi is the same, the difference is only the way it is managed. The concept of the same prohibition hole is that the location of the prohibition hole is determined, a time limit is given for fish not to be taken, and there is a procession in terms of closing and opening the prohibition hole. The difference is that the time is left for customary deliberations, and sanctions for violators depend on their respective customary agreements.

The life of the people of Kuantan Singingi is closely related to their customs. The people of Kuantan Singingi uphold the values and culture that are still alive and growing in the midst of society. For every activity related to customs, the community will gather and deliberate with tribal relatives. Each tribe has its own traditional tribal house.¹⁰ You can expand on this part, by giving how customary law obeyed by the local people, how it affects people behavior, and documentations or proof.

The customs that exist in Kuantan Singingi Regency encompass both environmental and social customs. These customs include *Pantang Larang* (prohibitions and restrictions), *Maala Loba* (beekeeping, honey harvesting), *Mamucuak Ikan Larangan* (fish trapping), *Batobo* (collective fishing), tribal title bestowal, *Basolang* (borrowing), and *Memindai Umah* (house scanning as a form of thanksgiving and prayer recitation).¹¹

Mamucuak ikan larangan is an annual tradition carried out and preserved in indigenous communities in Kuantan Singingi. *Mamucuak ikan larangan* is an activity of harvesting fish in the prohibition hole. *Mamucuak ikan larangan* is also an activity of harvesting fish together yearly; the fish harvested are large river fish caught naturally.¹² Fish in the river, which is named *lubuk larangan* by the indigenous people and village government, can only be harvested or caught at a certain time or usually carried out once a year during a certain event.¹³ There are also other terms such as *mamucuak ikan larangan* in *lubuk larangan* in Indarung Muara Lembu Subdistrict, another term

⁹ Suryahartati et al.

¹⁰ Seppli Yandri, Suzanna Ratih Sari, and Agung Budi Sardjono, "Karakteristik Permukiman Daerah Koto Di Kabupaten Kuantan Singingi, Provinsi Riau," *Jurnal Arsitektur ARCADE* 3, no. 2 (2019): 140, <https://doi.org/10.31848/arcade.v3i2.208>.

¹¹ Kabupaten Kuantan Singingi, "Kongres Kebudayaan Indonesia 2018," 2022.

¹² "Kota Jalur, Mamucuak Ikan Larangan," 2022.

¹³ Riyan Nofitra, "Tradisi Mamucuak Di Lubuk Larangan Diperjuangkan Masuk Kalender Pariwisata Kuansing," 2020.

is mararua, which is busy catching fish in *lubuk larangan* in Bandar Alai Kari Village, Central Kuantan Subdistrict.

The Kuansing people continue to uphold the *Mararua* tradition. This tradition is a culture of catching fish together by the community using traditional tools, such as nets, *sakok*, *tungguak*, specifically *sakok*, and *tungguak*, which are made of woven rattan, bamboo, and sago fronds. The *mararua* tradition, the time, day, and place are determined based on the results of a meeting with traditional leaders and the local village government in each village (*kenegerian*) respectively. This activity in each region in Kuansing has time different, some carry out once a year, some once every 6 months, and some every 3 months, for the place in each region is also different, some are *mamucuak* in lakes, rivers and rice fields.¹⁴

There are taboos for individuals who fish in the restricted zones at the wrong time. The majority of indigenous community members refrain from fishing in these areas because they are aware of the potential consequences. Furthermore, these restricted zones represent an agreement among the community members and with the spiritual realm. Those who fish out of season will be bound by oaths pronounced by the community's elders. The taboos can be lifted if the violator meets certain conditions or pays fines imposed by the indigenous community.

The above explanation, especially in relation to the perpetrator who takes fish in a prohibited pool that is not in accordance with the predetermined time, can be disputed thus the dispute can be resolved with the customary law community. The handling of disputes in customary law communities can be carried out with 3 models: first, negotiation patterns, the disputing parties using thus methods because they consider it good. Second, mediation, where the customary head acts as an intermediary for the disputing parties. The customary chief in this model is referred to as a third party because of his capacity to make decision.¹⁵ And third is adjudication, where the customary chief act as a judge who will give a decision on the case submitted.¹⁶

Assuming that every dispute can fundamentally be explained and resolved, and the resolution varies within each indigenous community. This demonstrates that customary law within indigenous societies is dynamic. Therefore, the main objective of this research is to explain the rules for managing restricted zones and the dispute resolution model that arises for those who fish in these areas.

This type of research is sociological legal research, namely research in the form of field studies that are analyzed in accordance with theories regarding the process of occurrence and the process of operation of law in society.¹⁷ Primary data was extracted

¹⁴ Riau Terkini, "Serunya Mararua, Rame-Rame Tangkap Ikan Masyarakat Kuansing," 2021.

¹⁵ La Ode Angga, "Alternatif Penyelesaian Sengketa Lingkungan Hidup Di Luar Pengadilan (Non Litigasi)," *Jurnal IUS Kajian Hukum Dan Keadilan* 6, no. 2 (2018): 267.

¹⁶ Made Suasthawa Darmayuda, *Status Dan Fungsi Tanah Adat Di Bali Setelah Berlakunya UUPA* (Denpasar: Kayu Mas, 1987).

¹⁷ Bambang Sunggono, *Metode Penelitian Hukum*, Jakarta (Depok: Raja Grafindo Persada, 1996).

through interviews involving several key informants including Customary Chiefs in Indarung Muara Lembu Subdistrict, in Bandar Alai Kari Village, Central Kuantan Subdistrict, and Lubuk Jambi, Kuantan Mudik Subdistrict, as well as the Chairman of the Kuantan Singingi Customary Institution. Secondary data were obtained through literature studies by collecting literature related to the research theme. While the data analysis technique uses qualitative data analysis.

2. ANALYSIS AND DISCUSSION

2.1. Managing *Lubuk Larangan* in Kuantan Singingi

The local community sets a portion of the water area in the form of a river as a forbidden area for fishing and other biota according to set limits and time, which is usually called *lubuk larangan*.¹⁸ The local community designates certain river areas as restricted zones for the collection of fish and other biota, in accordance with established boundaries and designated times, commonly referred to as *lubuk larangan*. *Lubuk* is a part of the river that is deeper and serves as a spawning ground for fish. The extraction of fish from these areas is prohibited and limited during specific periods, based on a collective agreement with the community. In simple terms, people will quickly interpret it as a certain area in the river that is protected for a certain period of time. *Lubuk larangan* is one of the local wisdoms that is managed jointly and the *lubuk larangan* has a legal entity and rules agreed upon by the leaders in the area which include: Ninik Mamak, village government, and youth organizations. *Lubuk larangan* is a hole that is deliberately prohibited, while what is called a hole is a place that has a depth of more than 3 meters, a hole is a hiding place for fish.¹⁹

Local knowledge about *lubuk larangan* formed as a result of philosophical meaning is in the form of fishery resource management institutions called *lubuk larangan*. *Lubuk larangan* is a community-based fisheries development model by temporarily closing a fishing area in inland public waters, especially watersheds within a certain period of time. *Lubuk larangan* is characterized by differences in river flow speed. Areas of relatively calm river flow are designated as *lubuk larangan* areas, because generally in calm areas fish breed.²⁰

Some of the existing *lubuk larangan* are a hereditary legacy from the ancestors. Others are community initiatives from the current generation, starting from a common interest; for example, funding for the construction of social facilities, compensation for orphans and the poor, and so on. The initiative to establish *lubuk larangan* was also motivated

¹⁸ Aldeva Ilhami, Riandi Riandi, and Siti Sriyati, "Analisis Kelayakan Kearifan Lokal Ikan Larangan Sebagai Sumber Belajar IPA," *Jurnal Bioedukatika* 6, no. 1 (2018): 40, <https://doi.org/10.26555/bioedukatika.v6i1.9564>.

¹⁹ Fajar Surya Lestari, Paus Iskarni, and Yudi Antomi, *Lubuk Larangan Sebagai Bentuk Kearifan Lokal Di Kampung Koto Kandis Kecamatan Lengayang Kabupaten Pesisir Selatan* (Padang: Prodi Studi Geografi, Universitas Negeri Padang, 2018).

²⁰ Suhana, *Pengakuan Keberadaan Kearifan Lokal Lubuk Larangan Indarungi, Kabupaten Kuantan Singingi Provinsi Riau Dalam Pengelolaan Dan Perlindungan Lingkungan Hidup* (Riau, 2009).

by the fact that a number of communities felt that the condition of the river was getting worse every day.²¹

The harvesting of *lubuk larangan* is usually held after harvesting garden products (gambier, cocoa, rubber, and oil palm), before fasting, or after Eid according to the results of the initial agreement during deliberations. The time to harvest *lubuk larangan* varies quite a lot, 1 day, 2 days, 1 week, some even up to 1 month. Meanwhile, the waiting period for *lubuk larangan* ranges from 1-3 years. Usually, the procession of opening a *lubuk larangan* begins with a joint prayer led by a religious figure. Some *lubuk larangan* continue this procession with the recitation of prayers/mantras from shamans. The community is allowed to catch fish after getting a signal from a religious leader/shaman. Some *lubuk larangan* allow the community to take the harvest as personal consumption, but most collect the harvest to be auctioned and sold to local people and migrants.²²

In Kuantan Singingi Regency, there are 3 *lubuk larangan* places, namely *lubuk larangan* in Indarung Muara Lembu District, *lubuk larangan* in Bandar Alai Kari Village, Central Kuantan District, and *lubuk larangan* in Lubuk Jambi, Kuantan Mudik District. Only one *lubuk larangan* is from the river, namely in Indarung, while in Bandar Alai Kari and in Lubuk Jambi from lakes and stretches of water. In Pangkalan Indarung village, *lubuk larangan* has been in effect since 1980, because there are several types of fish that have become rare and maintain the beauty of the river. Therefore, community leaders, village government officials, and traditional leaders made an agreement to prohibit the taking of fish in the Singingi River. The length of the ban is approximately 1,500 meters.²³

The purposes and objectives of the prohibition are: (1) to preserve nature and the environment, (2) to preserve some fish species that have become rare, such as Gadi fish, which is the tastiest of all fish in the Singingi River and has a heavyweight. Tapah fish is the king of fish and can weigh up to hundreds of kilograms, (3) as a vehicle to welcome guests visiting Pangkalan Indarung Village, both from the regency/city such as the visit of the Regent of Kuantan Singingi and the Governor of Riau Province in 2008 in a *mamucuak*/fish harvesting event.²⁴

In Bandar Alai Kari village, Kuantan Tengah sub-district, the place to look for fish is called Buayo Lake. An interview with Datuk Penghulu Reno said Buayo Lake is a lake that used to have many crocodiles in it. In the 60s Buayo Lake was a tourist attraction in Bandar Alai Kari Village. The crocodiles in the lake were kept by the Piliang tribe, in those days if you were looking for fish in the lake but it was difficult to get then ask

²¹ Mohd. Yunus, "Pengelolaan Lubuk Larangan Di Sungai Kampar," *ETNOREFLIKA: Jurnal Sosial Dan Budaya* 9, no. 2 (2020): 119–29, <https://doi.org/10.33772/etnoreflika.v9i2.829>.

²² Yunus., 123.

²³ Siamri (Tokoh Adat Pangkalan Indarung), interview, 13 Juli 2022.

²⁴ Siamiri.

for help from the crocodiles, then the crocodiles in the lake would deliver the fish to the edge so that it was easy to catch.

“When the lake dam broke, the water in the lake receded and many crocodiles came down to the Kuantan River, and until now it is very rare, and almost no crocodiles are seen in Buayo Lake. The people of Bandar Alai used to open the dam once a year to catch fish in the lake. However, in the last two years, this has not been done anymore since one of the residents died after fishing in the lake, as a result, the community has become afraid” (interview, Datuk Reno, 12/10/2022).

In Banjar Guntung Lubuk Jambi village, according to Datuk Penghulu Bijo, there are prohibited ponds. The community is not allowed or prohibited from catching fish before the time of the collective harvest arrives. The collective harvest is carried out when the community will start planting rice. The dam will hold water when they start planting rice, then when the water starts to recede, the community comes together to catch fish. The fish caught by the community may be consumed personally or sold. After that, the pond is then used as land for planting rice. The prohibited ponds are not specifically managed by the community but are allowed to fill with water again after the rice harvesting period, and at that time the dam is closed (interview, Datuk Bijo, 15/10/2022).

2.2. Resolving Fishing Disputes in *Lubuk Larangan*

Any disputes that arise in society can disrupt the balance of society. It is necessary for every dispute to be resolved so that the balance of society can be restored. Dispute resolution methods have withstood the test of time since the beginning of human civilization. In every society, various traditions have developed regarding how disputes are handled. Disputes can be resolved in various ways, either through formal forums provided by the state or through other unofficial forums.²⁵

In traditional communities, customary courts are the accepted method for resolving disputes through discussion and reaching mutually agreed-upon solutions. In these institutions, the judges are typically traditional and religious leaders. They hold the responsibility of not only reconciling parties but also making decisions regarding legal disputes in various fields.²⁶

In principle, every dispute should have a resolution effort. The hope is that the dispute resolution can provide a solution for the parties to the dispute. Donald Black presents 5 patterns of dispute resolution, namely:

²⁵ Eman Suparman, *Pilihan Forum Arbitrase Dalam Sengketa Komersial Untuk Penegakan Keadilan* (Jakarta: Tata Nusa, 2004).

²⁶ Hilman Hadikusuma, *Pengantar Ilmu Adat Indonesia* (Bandung: Mandar Maju, 2003); Sakinah Safarina Puthena, A. Suriyaman M. Pide, and Sri Susyanti Nur, *Kewenangan Lembaga Adat Dalam Penyelesaian Sengketa Pada Masyarakat Hukum Adat Maluku Tengah* (Makasar: Program Pascasarjana Universitas Hasanuddin, 2017).

- a. Friendly Pacification (*can be interpreted as negotiation*)
- b. Mediation
- c. Arbitration
- d. Adjudication
- e. Repressive Pacification (*can be interpreted as conciliation*)²⁷

Generally, there are 2 patterns of dispute resolution, namely:

- a. The pattern of dispute resolution through the adjudication or litigation process, namely through a recognized judicial process in accordance with the existing legal system. In Indonesia, there are several judicial bodies according to the applicable statutory provisions such as the general court, military court, religious court, and state administrative court.
- b. Pattern of non-adjudication or non-litigation settlement, namely settlement outside the judicial process. This pattern is also known as alternative dispute resolution (ADR). This pattern of alternative dispute resolution includes: negotiation, mediation, conciliation and arbitration.²⁸

In Pangkalan Indarung village, the resolution of fishing problems outside of customary regulations will be resolved through customary mechanisms. If someone takes fish in a prohibited hole, a customary hearing will be held. The sanctions applied are:

- a. Village government officials and their staff, BPD (Village Consultative Body) and members, customary leaders are fined Rp. 1,000,000 per person.
- b. Ordinary people Rp. 500,000 per person.
- c. Those who refused to pay the agreed-upon fine would be ostracized from the community and, if necessary, expelled from Pangkalan Indarung village.

In Bandar Alai Kari village, based on an interview with Datuk Penghulu Reno, he said that there was no prohibition at all on people catching or taking fish in Buayo Lake. It can be done using a hook or net. It is important to maintain politeness in speaking and behaving when taking fish. This is a limitation that must be observed.

In Banjar Guntung village, based on an interview with Datuk Penghulu Bijo related to *Lubuk Larangan*, in principle the local community is prohibited from catching fish in large numbers on weekdays, what is allowed is to catch fish using fishing rods or hooks, and the fish caught is only for personal use. For those who violate these rules, there are no specific sanctions given, the truth is, the community is already aware of and adheres to the prohibitions. If anyone breaks them, they typically face disapproval from the local community as a form of punishment (interview, Datuk Bijo, 05/11/2022). The community's awareness, in general, is due to the significance of *lubuk larangan* in

²⁷ Donald Black, *Toward a General Theory of Social Control* (London: Academic Press, 1984).

²⁸ Joni Emirzon, *Alternatif Penyelesaian Sengketa Di Luar Pengadilan* (Jakarta: Gramedia Pustaka Utama, 2001); Tim Peneliti FH Universitas Udayana, *Pola Penyelesaian Sengketa Adat Bali* (Denpasar: Fakultas Hukum UDAYANA, 2014).

terms of economic importance and its value in social, cultural, ecological, and religious aspects.²⁹

3. CONCLUSION

The research shows that the management of prohibited fishing grounds in Kuantan Singingi is divided into three categories. First, some are managed by traditional leaders together with the indigenous community, as seen in Pangkalan Indarung. Second, some are left untouched but still monitored, as in Danau Buayo, Bandar Alai Kari village. Third, some are managed to some extent, as in Tobek Larangan, Banjar Guntung village, Lubuk Jambi. The resolution of disputes related to fish capture in the prohibited fishing grounds of Kuantan Singingi varies. In Pangkalan Indarung, it is resolved by involving traditional leaders and imposing sanctions on those who fish outside the established rules. In Danau Buayo, Bandar Alai Kari village, there is no involvement of traditional leaders since there are no restrictions on fishing. However, certain conditions apply, such as maintaining politeness in speech and behavior. As for Tobek Larangan, Banjar Guntung village, there is no formal dispute resolution process. Nonetheless, those who violate the rules will be negatively perceived by the local community.

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²⁹ T. Lubis et al., "Tradition Lubuk Larangan as a Local Wisdom for Ecocultural Tourism River Management through Landscape Anthropological Approach in Mandailingnese," *IOP Conference Series: Earth and Environmental Science* 926, no. 1 (2021): 0–6, <https://doi.org/10.1088/1755-1315/926/1/012029>.

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