

## ENVIRONMENTAL COMMUNICATION PATTERNS BASED ON LOCAL WISDOM IN MANAGEMENT OF *LUBUK LARANGAN* IN SUBAYANG RIVER

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**ABSTRACT.** *Lubuk larangan* is tradition and also a means of communication based on local wisdom in managing the river and forest environment in Kampar Kiri Hulu District, Kampar Regency. This study aims to explain environmental communication pattern based on local wisdom in the management of *Lubuk larangan* in the Subayang River, Kampar Regency. This study uses a qualitative descriptive research method using an interactive model. There were six informants who were selected purposively. The results show that environmental communication is based on the local wisdom of the community that has been passed down from generation to generation. Traditional leaders (ninik mamak) play an important role in conveying messages of environmental concern in preserving the preservation of the forbidden pits (*lubuk larangan*), rivers and forest. This hereditary tradition forms local wisdom as a form of joint action through deliberation and mutual cooperation activities. The community manages the *lubuk* prohibition through communication based on customary law, rituals, myths, phrases, proverbs, and the annual tradition of catching fish (*mencokou*). This channel of communication through customary laws, myths and traditions is very effective in conserving the Subayang river and forest areas. The environmental communication based on local wisdom in the Subayang River contributes to supporting the preservation of natural resources of forests, rivers, fish and existing ecosystems. Stakeholders such as local governments, universities, mass media, NGOs, companies and the community must synergize with each other in developing local wisdom as a tourist area so that it can be of added value.

**Key words:** environmental communication; local wisdom; tradition; *lubuk larangan*

## POLA KOMUNIKASI LINGKUNGAN BERBASIS KEARIFAN LOKAL DALAM PENGELOLAAN *LUBUK LARANGAN* DI SUNGAI SUBAYANG

**ABSTRAK.** *Lubuk larangan* merupakan tradisi sekaligus sarana komunikasi berbasis kearifan lokal dalam mengelola lingkungan sungai dan hutan di Kecamatan Kampar Kiri Hulu, Kabupaten Kampar. Penelitian ini bertujuan untuk menjelaskan komunikasi lingkungan berbasis kearifan lokal dalam pengelolaan *lubuk larangan* di sungai Subayang Kabupaten Kampar. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan menggunakan model interaktif. Ada enam orang informan yang dipilih secara purposif. Hasil penelitian menunjukkan bahwa komunikasi lingkungan didasarkan pada kearifan lokal masyarakat yang telah diturunkan dari generasi ke generasi. Tokoh adat (ninik mamak) berperan penting dalam menyampaikan pesan kepedulian lingkungan dalam menjaga kelestarian *lubuk larangan*, hutan dan sungai. Tradisi turun temurun ini membentuk kearifan lokal sebagai wujud aksi bersama melalui kegiatan musyawarah dan gotong royong. Masyarakat mengelola *lubuk larangan* melalui komunikasi berdasarkan hukum adat, ritual, mitos, ungkapan-ungkapan, pribahasa, dan tradisi tahunan menangkap ikan (*mencokou*). Saluran komunikasi melalui hukum adat, mitos dan tradisi ini sangat efektif dalam melestarikan sungai Subayang dan kawasan hutan. Komunikasi lingkungan berbasis kearifan lokal di Sungai Subayang ini berkontribusi dalam mendukung pelestarian sumber daya alam hutan, sungai, ikan dan ekosistem yang ada. Stakeholder seperti pemerintah daerah, perguruan tinggi, media massa, LSM, perusahaan dan masyarakat harus saling bersinergi dalam mengembangkan kearifan lokal sebagai kawasan wisata sehingga dapat menjadi nilai lebih.

**Kata kunci:** komunikasi lingkungan, kearifan lokal; tradisi; *lubuk larangan*

### INTRODUCTION

Humans are currently faced with a series of environmental crises. The most pressing environmental problems are climate change, forest loss, soil erosion, and air, soil or water pollution. These environmental problems are the most critical issues that need to be discussed in various fields and approaches (Khazaie et al., 2020). The protection and improvement of this environment is a global problem. The resolution was initiated, among other things, to find methods for rational and complex use of natural resources, actively implement community-based policies, and new attitudes towards the environment

(Kitic et al., 2015). Environmental awareness is important to maintain and protect the environment. In this case, the government is obliged to allocate sufficient budget to protect environmental quality and human development (Fontanella et al., 2019).

The development approach based on local wisdom and religion in environmental communication is the most basic social capital in carrying out community life (Bakti et al., 2017). This local wisdom is usually a combination of religious values and various values that exist in society. Several studies have shown that environmental movements based on local wisdom or religion are very important in motivating people to react to climate change and

environmental issues (Khazaie et al., 2020). Local wisdom is a truth that humans have and has become a tradition in an area (Nugraha et al., 2017). Local wisdom is also a form of intelligence belonging to certain ethnic groups that is obtained through the ethnic experience in dealing with environmental problems. Local wisdom is also understood as a way of life of a society based on the teachings, ideology and philosophy of life of a culture. Local wisdom is not only formed from processes with the environment, but also from ancestral heritage (Darmastuti et al., 2017).

Related to this, the Rimbang Baling Wildlife Sanctuary is a hilly forest area on the border of Kampar and Kuantan Singingi Regencies, Riau Province. In this area flows the Subayang River which passes through about 13 villages. Almost all villages in this area have a *Lubuk larangan*, such as: Aur Kuning Village, Tanjung Belit, Gema, Subayang Jaya, Gajah Bertalut, Batu Sanggan and other villages. This local wisdom is still used as a guide for people to live in protecting the environment, both rivers and forests. Etymologically, *Lubuk larangan* comes from the word *lubuk* and *larangan*. *Lubuk* refers to the deepest part of a river, this location is a breeding ground for fish. While the word *larangan* means a rule that forbids people to act. Thus, *lubuk larangan* means an area that is naturally a breeding ground for fish and other aquatic ecosystems, and its existence is prohibited for fish to be taken for a certain duration of time.

*Lubuk larangan* is a form of communication based on local wisdom in managing the environment from generation to generation by the community along the Subayang River. *Lubuk larangan* is an area along the river that has been agreed upon by the community and traditional institutions. This bottom area is forbidden to fish for a certain period of time. This agreement is contained in customary rules and customary law that applies to the indigenous community of Rantau Kampar Kiri. The sign of this prohibition is usually marked by the presence of two ropes that cross the river. Almost every village along the Subayang River has an average of one to two *lubuk larangan*. The Subayang River area is a customary area which also has customary forests as part of the conservation area and includes forests and rivers. This customary forest is integrated with a conservation forest area determined by the government. This Wildlife Sanctuary area is a protected forest area based on the Decree of the Governor of Riau in 1982. In 2016, the Ministry of Environment has designated the area as a Conservation Forest Management Unit. This area has an area of about 142,000 hectares,

most of which are located in the Kampar Kiri Hulu District, Kampar Regency, Riau Province.

In this case, environmental communication is a process in regulating so that people are willing to accept and care that they do have to protect the environment (Bakti et al., 2017). Environmental communication is also defined as communication plans and strategies through media products to support effective policy making, public participation, and implementation in the environment (Wahyudin, 2017). Environmental communication studies that focus on how the relationship between humans and nature are negotiated in communication, interpersonal communication, public communication, mass media, and other areas of communication theory (Littlejohn & Foss, 2016).

Currently, environmental communication has developed to be related to environmental decision making through public participation. Therefore, community participation in environmental decision-making is an appropriate method for sharing information, knowledge, beliefs, and commitments in sustainable development programs (Gunathilaka, 2020). Environmental communication is a communication principle and technique for environmental protection and management so that environmental damage does not occur (Chandrabuwono & Atika, 2019). Environmental communication is communication that is always used to campaign in preventing and repairing environmental damage. In addition, environmental communication is not only the responsibility of a group of parties, but the responsibility of all parties because of all the people involved in it.

In line with this, environmental communication is a pragmatic and constitutive means to provide an understanding of the environment to the community (Cox, 2010). Environmental communication is also a communication process that is carried out in a planned manner, used to support policy making, involve community participation and launch environmental sustainability programs (Lestari et al., 2016). As a form of two-way interaction and a social process, environmental communication allows everyone to understand each other and interdependence between humans or humans and nature. Human relations with nature and negotiations on environmental issues create conditions for the natural environment itself.

Research on the role of local wisdom as environmental communication has been carried out in developing the agricultural sector (Yenrizal et al., 2015). This study used an ethno-ecological communication approach, especially in making people aware of nature as a form of wealth that is bestowed to be appreciated and utilized in meeting the needs

of life. In addition, environmental communication is also needed in disasters that the involvement of humans and the environment is reciprocal. The management of this disaster environmental communication includes preparedness, mitigation, and prevention which results in protection, life, and comfort for the entire Mount Sinabung community (Lestari et al., 2016).

Several studies have shown that the community has values of wisdom in efforts to manage the river environment as a form of environmental education (Wulandari et al., 2018). Environmental communication based on local wisdom in protecting customary forests involves various things, such as: traditions, cultural values, religious values, myths, proverbs, expressions, prohibitions, sanctions, and fairy tales (Yasir et al., 2022). In this context, customary-based communication can form local wisdom in viewing forests as a sustainable source of life (Yanti et al., 2018). The local wisdom functions as a guide and controller of behavior in a sustainable natural environment and a harmonious social environment. Local wisdom utilizes myths and ethos for environmental communication through the Pamali concept, as well as living with nature, and provides a good example to assist in inheriting values. This wisdom is reflected in behavior that concerns various fields of life, both in the social order and in interacting with the natural environment (Sumartias et al., 2022). In fact, several studies have shown that community-based natural resource management can prosper the community. Community involvement based on local wisdom needs to be developed, especially for natural resource management that can preserve the environment. Indigenous peoples in Indonesia have traditionally succeeded in managing natural resources, especially river fisheries resources (Veraliza et al., 2014).

Environmental communication also contributes to the success of environmental management, especially in restoration and conservation mangrove forest by involving stakeholders (Gunathilaka, 2020). The participation of various stakeholder groups in natural management can be considered as a method for increasing the efficiency of environmental management (Grodzińska-Jurczak, 2018). Environmental communication research based on local wisdom combines the values of God's word and various values that exist in society to be very important. The approach of local wisdom and religion in environmental communication is the most basic social capital in carrying out social life (Bakti et al., 2017). In addition, local community-based environmental communication is more appropriate

to be developed because it is dialogical in nature with the deliberation and mutual cooperation model very appropriate to be applied (Yasir et al., 2020). Referring to these studies, it is very important to develop environmental communication based on community activities and local wisdom.

This research is based on the theory of environmental communication that mediates human-nature. Communication mediates human-nature relations in various ways and in various orientations. This theory of communication mediating human-nature relations views human communication as an aspect that mediates human views and actions towards nature (Littlejohn & Foss, 2016). Nature is a dynamic and integrated communication participant and plays a role in mediating human-nature relations. On the other hands, Environmental communication often has a focus on protecting the environment, with communication that takes into account the relationship between humans and nature (Primayanti & Puspita, 2022). Therefore, the researcher tries to explain environmental communication patterns based on local wisdom in managing *Lubuk larangan* in the Subayang River area, Kampar Kiri Hulu District, Kampar Regency Riau Province.

## METHOD

This research used descriptive qualitative research method. The research approach used is an interactive model. This interactive model consists of several components that influence each other and are influenced, namely: objectives, conceptual framework, methods, research questions and validity (Maxwell, 2014; Ngenye & Kreps, 2020). This research adopts an ethnographic-anthropological approach and seeks to understand how local wisdom affects the community's living environment (Rashid et al., 2019). The research was conducted using the ethno-ecological method of communication. This study aims to explain the phenomenon in depth research related to community traditions in managing the *lubuk larangan* and environmental communication through customary law or local wisdom of the community. The emphasis in this research is on the depth (quality) of the data, not the amount (quantity) of the data. Descriptive method is used to make descriptions or explanations in a systematic, factual and accurate way about the existing data.

This research is located in the Subayang river area, Kampar Kiri Hulu District, Kampar Regency, Riau Province, Indonesia. This area has unique customs in protecting the river through the Lubuk

larangan tradition. The study was conducted between September 2020 to July 2021. This study used primary and secondary data. Data were obtained from six informants who were selected purposively based on the information needed. The six people are Efri Desmi (Head of Tanjung Belit Village), Defri Saman (Datuk Godang) and Ujang (Datuk Singo) as representatives of the *ninik mamak*, Datuk Kudin (Juru Kunci), Mahwel of the *Mencokou* tradition committee, and Novita Heci as community representatives. Data were collected through interviews, observations and documentation based on the focus of the problems studied related to traditions and forms of environmental communication carried out by the community. The focus of this study is collected, processed, analyzed and presented in a descriptive form. According to the rules specified in qualitative research, researchers play an important role as the main instrument or tool during research (Moleong, 2010). Therefore, the research process carried out is flexible, dynamic and flexible following the development of the situation and condition of the object of study being studied.

## RESULTS AND DISCUSSION

The community life in the area around the Subayang river is based on local culture by prioritizing the Islamic religious value system. This area is directly adjacent to the Province of West Sumatra, thus making the culture and customs of this area influenced by the culture of the Minangkabau tribe. The Kampar area in general has similarities in terms of the use of everyday language, customary systems, and the names of the tribes used. Likewise, the tradition of protecting the river by making *Lubuk larangan* is more or less influenced by the traditions of the Minangkabau culture. The culture of the villagers in Kampar Kiri Hulu sub-district is generally bound by the natural forest area of the Rimbang Baling Wildlife Reserve. This area has a beautiful natural panorama, both forests and clear rivers and even waterfalls. The people who occupy this area have unique values that are crystallized from nature so that they become a culture that is held by the people. Culture is a set of values and habits that are believed, created, standardized formally or informally by members of the community, which serve as guidelines for behavior and communication (Bakti et al., 2017).

The existence of the protected forest conservation of the Rimbang Baling Wildlife Reserve established by Indonesian government and supported by the World Wildfield Fund (WWF) as

an organization that preserves rare natural resources, makes traditions or local wisdom of the community stronger. The area around the Subayang river has local wisdom in river management known as the *lubuk larangan*. The community has local wisdom in managing the Subayang river because these villages are also passed by the river. This local wisdom can be seen from the existence of *lubuk larangan* which is still preserved. *Lubuk larangan* is a community tradition in preserving the river water environment. The village government and traditional leader communicate by deliberation in inviting the community to participate in preserving the river. Village leaders and *ninik mamak* in this area have been inviting the community since the 70s to preserve the nature of the forests and the Subayang river (Tantoro et al., 2019).

The management of forest area can be seen from the distribution of forest by the community. The area is divided according to its function, such as areas for hunting, areas for agricultural activities, and forbidden forest areas. Indigenous peoples really understand the importance of forests and rivers as a place to earn a living, conservation areas, clean water providers and other functions. The application of environmental communication based on local wisdom is strengthened by binding rules through the customary law of the local community. Customary law or the imposition of sanctions and fines for the community are always applied if someone is found guilty. Environmental awareness as the basis for sustainable development environmental protection should make people aware of the characteristics of nature and its potential, as well as the importance of conservation for their own survival purposes (Kitic et al., 2015).

This tradition-based environmental communication contributes in protecting natural resources of forests, rivers and fish, so that local wisdom like this can have social, ecological, and economic value. If the ecological value can maintain water quality and the diversity of vegetation and aquatic biota, then the social and economic value can increase the productivity of the waters of the Subayang river and the welfare of the community (Wulandari et al., 2018). Community-based nature conservation was integrated with government and non-government programs. The policy for forest management in the Rimbang Baling Wildlife Reserve forest area given to the community is the right thing because of the customary rules that govern it. This customary rule has a goal that is in line with the importance of preserving forest resources such as wood, resin, rattan, and others to remain available and their existence remains sustainable. Taking wood



to build a house, for example, has determined the type of wood and its age. For the community, the forest is not only a provider of wood and forest products, but the forest is also an inseparable part of the community. It is this relationship that makes forests so important to the community, that they must conserve forests and rivers. The local wisdom of the community makes the *lubuk larangan* a communication in making people aware of the environment. Ecologically, this form of local wisdom is to prevent, cope with and restore environmental damage to river water or its ecosystem. So, it can be emphasized that environmental communication is a form of communication between humans and interactions with nature.

### ***Lubuk larangan* as an Environmental Communication Channel**

*Lubuk larangan* is a local wisdom from the community in preserving the environment. *Ninik mamak* as an institutionalized traditional leader conveys a message of concern for the environment to the community through the *lubuk larangan* tradition. Environmental communication carried out by *ninik mamak* is carried out in various activities and related traditions. The hereditary habits or traditions carried out by the community form environmental communication patterns based on local wisdom as a form of symbolic action in their environment (Hadiprashada & Budiman, 2019). The pattern of relationships between the environment, communication, and public space becomes a major issue in society so that it can be used as a form of perception of a behavior to carry out or run something (Cox, 2010). The tradition of managing *lubuk larangan* has been passed down by the predecessors of the people in the Subayang River area, Kampar Kiri Hulu. *Lubuk larangan* is the actualization of the community's ecological behavior towards the river ecosystem (Yunus, 2020).

*Lubuk larangan* becomes a communication channel in applying norms or customary law to invite the community to participate and work together to preserve the environment. Environmental communication activities are in the form of cooperation based on mutual understanding and agreement between the community, environmental activist organizations, and the village government. Communication must pay attention to local norms and shared beliefs (Bakti et al., 2017). This prohibition is a form of community environmental communication action that can be reflected in: (a) the ability to divide natural and forest management areas based on the importance of ecological, economic and social values; (b) the ability to make decisions

together, so that it has an impact on the psychological aspect of the community to be able to comply with the decision; (c) the ability to enforce effective adat-based rules to reduce violations and reduce conflict; and (d) the ability to communicate well so that not only local people know about the *lubuk larangan* prohibition regulations, but people from outside can also know, respect and obey the decision.

In other words, environmental communication in the management of *lubuk larangan* based on public awareness of river and forest ecosystems can have a greater impact if it can involve other stakeholders. In this case, universities, companies, local governments, NGOs, and other stakeholders have a role in increasing environmental awareness. Organizations must not only integrate environmental behavior as part of their mission, but they must also communicate it to all stakeholders (Kitic et al., 2015). For effective communication, stakeholder communication must be audience centered, with content and delivery channels relevant to the intended target audience. Therefore, the use of community-based communication with a certain culture such as the community will certainly be more effective (Villar, 2021).

These messages of concern for protecting rivers and forests are addressed not only to local communities, but also to people outside the region. Communities in the Subayang River can be an example, a communication channel or even a communicator in the dissemination of environmental messages. Environmental communication focuses on traditional leaders such as *ninik mamak*, followed by the government (village, district, and central government), mass media, universities, and environmentalist organizations. These stakeholders in their communication involve the community as part of community members to remind each other. This stakeholder support can be seen in the words of the Tanjung Belit village head:

“Talking about involvement, of course, all parties or elements from the lowest level to the central level all support us. Because no matter what we want from the lower levels, we want to preserve the river and forest. If the authorities do not have the same understanding as us, the existing ecosystem will certainly be increasingly damaged. If the nature has been damaged, the forest has been damaged, the river will automatically be destroyed. So we hope that all elements can be involved in maintaining the sustainability of nature, including the tradition of *mencokou* fish in *lubuk larangan*” (Interview, Efri Desmi, 23/11/2020).

In addition, environmental communication by involving the active role of the community can prevent and repair environmental damage that occurs. Community involvement, both fellow humans and their interactions with nature, is an important part of environmental communication, because the responsibility for environmental communication is not only on a group of parties, but on all parties (Yenrizal et al., 2015). Environmental communication is not only aimed at persuading, but also to educate in order to change the behavior of the society to be directed for the better in the future. Communication in the form of deliberation and mutual cooperation which involves all stakeholders is very important as a communication channel in maintaining traditions and environmental sustainability (Yasir et al., 2020). In this case, environmental communication requires understanding and addressing stakeholder needs, perspectives, use of useful messages and supporting tools through appropriate decisions (DeLorme et al., 2018).

*Lubuk larangan* has become a means of communication in environmental management of the Subayang river, so as to create a sustainable natural environment. The form of environmental communication is expressed through culture, traditions or rituals and even carried out in everyday life. This continuous communication involves many parties, including customs that have existed for a long time with the unique attitudes and culture of the community. Such tradition-based environmental management can achieve economic, social and ecological balance.

### Environmental Communication Based on Mencokou Traditions and Myths

Tradition and myths can be high truth, thus giving patterns and foundation of a society. The value system that is in society is stored in ideas or myths in a society, who will always be respected and obeyed. This myth gives rise to the norm in form prohibition or advice (Sumartias et al., 2022). One of the annual traditions associated with *lubuk larangan* is the tradition of catching (*mencokou*) fish. This tradition is one form of effort to gather people. This tradition always begins with deliberation between the *ninik mamak*, the village government and the community. The catching fish in *lubuk larangan* is done by maintaining the sustainability of the fish and the river through certain rituals. This tradition is carried out only once a year, depending on weather conditions and river conditions. *Mencokou* is an *Ocu* language, the local language of Kampar which means to catch. There are various types of fish in *lubuk larangan*,

such as: Belida, Kapiek, Baung, Alan Tobang, Tapah, Juagho, Singarek and so on. All are fish native to the local river.

The community protects the environment based on customary law that has been agreed upon by the *ninik mamak*. This customary law is a very effective message in persuading the community to preserve the Subayang river and its forest area. Communication activities based on local wisdom like this can take place dialogically to reach common ground and mutual agreement based on mutual trust between communication participants (Bakti et al., 2017). Religious values also play an important role in guiding followers to produce cultural expressions and rituals according to religious teachings. Social affairs and people's lives are regulated by religion and the way humans behave in social life. In this way, religion has a set of ethical propositions and a code of ethics that advises its followers to protect the environment (Khazaie et al., 2020).

The management tradition of *lubuk larangan* in Subayang river is based on the habits and customs that exist in the community. People who violate customary provisions such as catching fish prematurely in the area of the prohibition will be subject to penalties in the form of fines. The customary law that has been agreed is to pay a fine in the form of a buffalo or cash. This customary law applies to anyone who takes fish. Some of the beliefs held to strengthen this customary law are that if there are people who take fish at an undetermined time, the stomach of the person who takes the fish will enlarge until it erupts. This belief is based on community ritual communication by reading *Surah Yasin* at the closing of the *moncokou* event.



Source: www.riauin.com

Figure 1. Installation of fish barrier (*pampang*)

Customs in the *lubuk larangan* tradition have three main things that apply, namely: myths, customary law provisions and customary institutions themselves (Wulandari et al., 2018). This customary punishment and ritual of reading *Surah Yasin* is carried out to preserve the river and fish. This customary law aims to help people live in an orderly

and harmoniously according to the rules. The reading of *Surah Yasin* is carried out by the community together, led by an elder. This caretaker is a person who is trusted by the community to guard *lubuk larangan*. The caretaker is made as the priest and the community itself as the follower. No one is allowed to fish in the area of prohibition until it is opened by the caretaker.

“Initially, the punishment used was a fine. If there were people caught stealing fish, they will be fined a certain amount of money. Now the way to keep *lubuk larangan* is by reading the *Surah Yasin* together. As a result of *Yasin*’s reading, it is very dangerous, the person’s stomach can explode. (Interview, Ujang, 11/11/2020).

This local wisdom and ancestral tradition is the driving force for caring for the preservation of the community’s environment through customs, myths, proverbs, and rituals (Bakti et al., 2017). The community is very enthusiastic about participating in ritual activities in the tradition of *mencokou* fish in *lubuk larangan*. This tradition becomes a communication channel to interact and share stories the myths. This fishing activity is a tradition whose aim is to preserve rivers and fish and maintain the survival of existing living things. So communication in an environmental perspective is not only seen as an instrument or tool to support the implementation of environmental management, but also becomes an integrated part of environmental management itself (Flor & Cangara, 2018). The tradition of *mencokou* fish is always integrated with religious rituals, such as reciting *tahlil*, *surah yasin* and congratulatory prayers.



Source: [www.mongabay.co.id](http://www.mongabay.co.id)

**Figure 2. Fish caught by the community**

*Mencokou* tradition activities begin with deliberation to determine the time and the committee of tradition. The meeting was attended by the entire community, including youth, community leaders, village heads and *ninik mamak*. The committee then carried out mutual cooperation to prepare for the fishing event by making installation of fish barrier (see figure 1). The night before the *mencokou* tradition, people usually make cultural arts performances.

Local people named this activity with the name *bolel malam*. In the morning, the community gathered to witness the tradition of eating fish in *lubuk larangan*. This tradition is also accompanied by traditional music games such as *calempung* and *gong*. This tradition begins with the ritual of reading a prayer by the caretaker and is approved by the community and the invitees present. The opening of the *mencokou* tradition was carried out by the Village Head, as well as delivering a speech on the need to maintain and continue the tradition. During the opening, three *ninik mamak* were on a boat preparing to start the *mencokou* tradition. The three *datuk* have their respective roles, namely: *Datuk Singo* is in charge of rowing the canoe and setting the steering wheel, *Datuk Majo* is in the middle on duty to draw water in the canoe, and *Datuk Godang* is in front. He was *Datuk Godang* who threw the first net until he caught the fish.

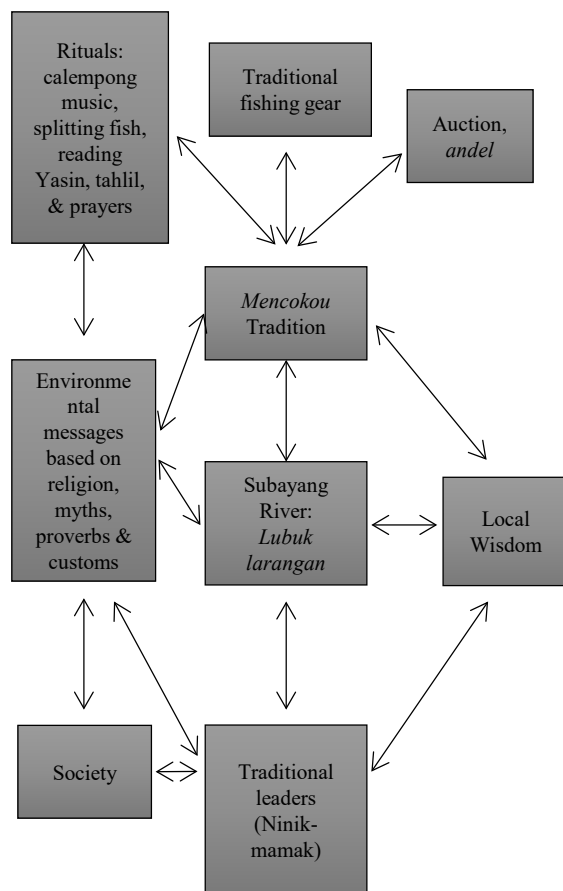
When *Datuk Godang* caught a fish, the first fish caught was cut into two parts. Half of the fish are thrown into the river and the other half will be thrown on land. This ritual is believed by the community that creatures in the river must be given a share or as an expression of gratitude for their ancestors. While other pieces of fish are for creatures on land, of course, for humans to eat. After this ritual is completed, the community catches fish (see figure 2), using traditional equipment such as: nets, spears, and so on. After the tradition of catching fish is complete, the fish that have been collected are selected for sale and sold by an auction system. The auction system is carried out for fish that are more than two kilograms in size per fish. The money from the auction will be used for village development costs, religious facilities and other village facilities. Meanwhile, fish weighing less than two kilograms are distributed in an *andel* way, which is given to people who have registered and paid according to the agreement. The community also processes some of the fish to be cooked and eaten together. When the meal together is over, the tradition of eating fish in the depths of the prohibition is finished which ends with the reading *Surah Yasin* and prayers.

This community tradition is based on Islam, messages of local wisdom are also always conveyed through various socio-religious means activities such as congregational prayers, reading the Qur’an, religious rituals, such as Eid al-Fitr, Eid al-Adha, Muhamarram, Friday activities, and other religious activities. Environmental messages are always conveyed in a sustainable manner, thus forming public knowledge in seeing the nature of forests and rivers as a source of life. If the forest is not maintained,



then water will not be available. This knowledge is formed because the community really believes in the messages conveyed by the traditional leaders, which has made their forests sustainable since time immemorial (Yanti et al., 2018).

Wisdom is not only in terms of guarding *lubuk larangan*, but also in terms of catching fish. Not all fish are allowed to be caught, only fish longer than four fingers can be caught. The fishing technology should not be destructive, everything is done traditionally based on the culture of the local community. Ethnotechnology as a form of equipment used is still simple, such as: bamboo sticks, spears, *bubu*, nets, *rawai*, *sawuak-sawuak*, and *simotiak*. All of these tools are traditional and made from natural materials that they have and are environmentally friendly (Tantoro & Yesi, 2017). Culture and community communication like this affect people in perceiving and treating nature, so that later it will shape what human relations and actions look like towards nature (Littlejohn & Foss, 2016).



Source: Research Result

**Figure 3. Environmental Communication Pattern Based on Local Wisdom in the Management of *Lubuk larangan***

Figure 3 shows that the local wisdom of the community can be revealed in the traditions of the community. Local wisdom is a source of knowledge to be used as a reference for human behavior and communication actions. Thus, this local wisdom

becomes the basis for communication behavior in conserving forests and rivers (Yasir et al., 2022). *Lubuk* prohibition as a unit with the Sushadow River has an important meaning in the order of people's lives. Various rituals, myths, expressions, reading Yasin's letters, and other traditions become symbols that cannot be separated from the preservation of rivers and forests owned by the community. In this case, The myths and ethos can become environmental communication in the inheritance of values so that they become a tool to awaken the public and the younger generation through traditional events as an embodiment of their belief in nature (Sumartias et al., 2022). The inheritance of customary values to the younger generation is formed through the process of inheriting socio-cultural values (enculturation) until customs are formed which will later become social control in society. The environmental communication model based on local wisdom with this tradition contributes to protecting natural resources of forests, rivers and fish. The active role of the community is important because community communication activities are usually carried out based on local wisdom. even this local wisdom is effectively used as a means of communication such as proverbs and rituals (Bakti et al., 2017).

The tradition of *Lubuk larangan* is part of the development of an integrative framework for environmental education (Chaichana et al., 2019). In addition, religious symbols and traditions in environmental communication campaigns based on local wisdom are appropriate for nature conservation strategies. Because communication is based on shared knowledge, community values, and ancestral history (Primayanti & Puspita, 2022). The tradition can campaign and educate the public to be aware to environmental problems so that people are actively involved in protecting the environment. Community involvement in maintaining local wisdom based on customary values is important to continue to be maintained, even this is important for revitalization. The tradition of *mencokou* can be expanded and added to serve as a community-based tourism attraction. This kind of tourism development policy is important to strengthen environmental communication based on local wisdom, especially in accelerating community development. Good quality of the environment and quality of human development can have an impact on people's ability to access better education, health, and economic well-being (Fontanella et al., 2019).

The local wisdom like this can have value for a good social order, the value of caring for ecology, and economic value in improving people's welfare. However, environmental communication contributes to the success of environmental management,



particularly in forest restoration and conservation by involving stakeholders (Grodzińska-Jurczak, 2018; Gunathilaka, 2020). In this case, stakeholders such as universities, companies, local governments, NGOs (WWF), mass media and others have an important role in increasing or spreading environmental awareness messages. The existence of these stakeholders can help strengthen local capacity in environmental management which is the basis for increasing social interaction (Vlibeigi et al., 2020).

Environmental communication based on local wisdom is important to develop, especially in an effort to understand the relationship between humans and nature and also to help change social-environmental relations for the better. However, this management must also become more modern based on scientific disciplines with environmental, cultural, social and economic perspectives. In other words, there needs to be a combination of traditional and modern. If this can be developed into a tourist destination, then tourists can learn through experience to understand and appreciate this local knowledge, and in the process, contribute to community survival, cultural preservation, and conservation of natural resources on which the community depends.

## CONCLUSION

The communication pattern in the management of the *lubuk larangan* in Subayang River, Kampar Regency uses customary regulations based local wisdom. In addition, environmental communication is carried out by spreading myths, expressions, proverbs, and traditions with various rituals to strengthen the protection of *lubuk larangan*. *Ninik mamak* as a customary holder plays an important role in communicating environmental concerns to the community in protecting *Lubuk larangan*. This hereditary tradition forms a pattern of environmental communication based on local wisdom as a form of joint action through deliberation and mutual cooperation activities. Environmental communication based on local wisdom in the Subayang river area contributes to the preservation of natural resources of forests, rivers, fish and existing ecosystems.

Customary law, rituals with various symbols, and the tradition of capturing (*mencokou*) have a very strong environmental message in society. This tradition is very effective in preserving the Sushadow river and its forest area, especially in preserving the forbidden pit. Local wisdom with the existence of this customary law regulates the community to always follow and obey the existing rules. The *mencokou* tradition is a means of communication

and community gathering to preserve the *lubuk larangan* and maintain a good relations between communities. The tradition of catching fish is carried out through rituals, events using certain fishing tools, and choosing a certain size of fish.

The combination of local wisdom and the beauty of the nature reserve forest area should be maintained in order to preserve the existing environment. This nature-based attraction and cultural tradition should be managed properly so that it becomes an attraction and a driving force for visiting tourists. Therefore, this tradition and local wisdom should be revitalized, integrated, and become the main concern in the process of developing the local government of Kampar Regency in a sustainable manner based on community culture. Stakeholders such as local governments, universities, mass media, NGOs, companies, and the community should be able to synergize with each other in developing this natural wealth and local wisdom.

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