

Local Wisdom “*Alang Tulung*” Hakim Wih Ilang Village, Bener Meriah Regency Aceh Indonesia

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Abstract:- Alang Tulung is a culture developed in the Hakim WihIlang community in traditional fish rearing in a village-owned pond that is managed together as capital and model for environmental conservation, management and protection. AlangTulung is very useful, has a positive impact on preserving natural resources, supports food security programs which have become a priority program in the BenerMeriah Regency area, and can help increase the community's economy and become a promotion as a tourist village. The mandate of Law Number 6 of 2014 concerning Villages, where government administration must follow the characteristics, culture, and local wisdom of each region and implement village development by utilizing local wisdom and village natural resources. This study aimed to identify and analyze the model of community development based on wisdom and to find out the obstacles in developing a community based on local wisdom. This study uses a descriptive qualitative method, observation, interviews, and documentation to collect data. The results of this study are; (1) The model of community development based on local wisdom in Hakim WihIlang Village in traditional fish keeping is carried out through a phasing process, including; a. Awareness process, in which conventional fish socialization rearing and fish farming processes, starting from pond preparation, seed distribution, feeding, how to anticipate diseases and up to the harvesting stage, and at this stage also makes people aware of changing and being able to add broad insight so that they are moved and willing to work on their own independently in traditional fish farming. b. In the capacity building process, in this stage, the community is empowered with skills/expertise in traditional fish management c. The empowerment process: the community is empowered, broad and unrestricted power opportunities, and d. a comparative study, where members are taken to traditional fish farming areas that have developed and developed. (2) Barriers to community development based on local wisdom in Hakim WihIlang Village are lack of responsiveness, indifference, weak human resources, low entrepreneurial spirit and lack of capital participation.

Keywords:- local wisdom, Alang Tulung, and community development.

I. INTRODUCTION

The values upheld by a people who are wise, wise, and of high value, firmly planted, believed, and followed by all community members are called local wisdom. Values have grown and developed, running straight from generation to generation in society. Recognizing and understanding the elements of local wisdom of a people is very important, both for community empowerment and in carrying out or development and can also be a guide or basis in making policies and decisions in all areas of social life as a whole.

Theresia (2015) outlines three (3) main principles that need to be developed in empowering local resources, including; 1) Policies/decisions and initiatives in responding to the wishes of the local community are made at the local level by community members who have an identity whose role is recognized as a participant in the development decision-making process. 2) The main focus of empowering local resources is to strengthen the ability of the poor to direct and overcome existing assets in the local community to meet their needs. 3) With Social Learning Techniques, the community determines the achievement of goals. The community (individuals) interacting with each other penetrates organizational boundaries by referring to their respective critical awareness.

Furthermore, community development is directed to efforts to provide equal and fair opportunities in using natural resources to improve the community's quality of life. The benefits of community development should be enjoyed by most levels of society, reducing social inequality between regions, groups, and genders.

The Regulation on Villages which has been ratified in the form of Law Number 6 of 2014 by President Joko Widodo, opens space for governance following the characteristics, culture, and local wisdom of each region and mandates that the implementation of village development is carried out by utilizing local wisdom. Local and village natural resources. This shows how crucial local wisdom is in village development. Therefore, the village government must be able to wisely utilize existing local wisdom to support growth in the village itself and maintain community diversity.

A success that has been achieved in the field of jointly owned fish pond management in cultivating fish traditionally as contained in the Local Media, namely SERAMBINews.COM, REDELONG - A company owned by Kampung Tortona, Kampung Hakim WihIlang, Bandar District, BenerMeriah Regency, holds a Festival

every year traditional fishing, fish harvest and fish auction. The festival, which will be held for two days in 2021, will be held from 23-24 March 2021 and has become a routine annual agenda. "The festival was attended by hundreds of participants from various villages in BenerMeriah Regency," said its Director Alwin Alpina, Thursday (24/03/2021), where the festival is free.



Fig. 1: Traditional fishing festival, fish harvest and fish auction

The traditional management of the fish farming business reflects the running of the wheels of government in Hakim Wih Ilang Village based on the community (civic governance model), meaning that there has been a togetherness in the building that must be maintained from the beginning and improved. Humans, societies, residents may change due to regeneration, but the hope is that they still have a sense of togetherness. The government also believes that it is crucial to continue to instill cultural values into the community so that harmonization is always created in social life. Culture can also be used as an antidote to the entry of radical understanding into society; community life is filled with the feel of togetherness and kinship, mutual love thrives among the community. This spirit of togetherness is what the Gampong government wants to maintain in the current era of globalization to counteract the adverse effects.

The Alang Tulung phenomenon shows the relationship between development and local wisdom. Therefore, this study analyzes the "community development model based on local wisdom and its obstacles in Hakim Wih Ilang Village, Kec. Kab. Merry?"

II. LITERATURE REVIEW

A. Local Wisdom Concept

According to Ridwan (2007), local wisdom, commonly called local wisdom, can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event in a particular space. Furthermore, according to Law Number 32 of 2009 concerning Protection and Management of the Environment, Article 1 Paragraph 30, Local Wisdom is the noble value that applies in the life of the community to, among other things, protect and manage the environment sustainably (Hasyem and Ferizaldi, 2021).

B. Community Development Model

Jack Rothman (Suharto, 2010) states that the community development model often used is: (1) Locality Development, which is a model in which the process wants to create economic and social progress through active participation and the initiative of community members themselves. The community is not placed as a client but as a unique community and has the potential to be developed. The meaning of community development is the development of local leadership, increasing independence strategies, information, communication, relations and involvement of community members. This model focuses on the goal of the process compared to the result's plan. (2) Social Planning, where social planning is more focused on tasks. The community is involved in the policymaking process; goal-setting and problem-solving are not a priority because decision making is carried out by social workers informal institutions such as government or private institutions (NGOs). (3) Social Action, this approach describes where society is a client system that is often the victim of structural injustice. Society is organized through a process of awareness and actual actions to change the power structure to meet the principles of democracy, equity, and justice. Method and result oriented social activity. The point being developed is the community (individuals and groups). The group will not grow if the group members do not have the awareness and ability to establish themselves. On the other hand, individuals will not be optimal in developing themselves without groups. Optimizing goals will be achieved if there is a positive synergy between individuals in community groups.

C. Alang Tulung

Local wisdom in Hakim Wih Ilang Village, which is popular, holds and is still embraced and accepted by all groups or residents, is the "Alang Tulung" culture, where traditions or customary laws are firmly held by all levels of society who are supervised by a Petue Edet (Customary Leader) and Reje (Village Head) regarding governance and the, do and don'ts as a form of togetherness that must be obeyed and heeded by all levels of society without exception. The results from the fish harvest from the jointly owned pond are used as village treasury and earmarked for the poor and the construction of mosques. Adat Alang Tulung can mean local rules or wisdom in the form of a prohibition on taking produce from fish ponds owned by the community as a conservation effort to protect the quality and population of the pond's biological resources. Regulations or arrangements in implementing the prohibition on taking fish prematurely also relate to regulating human relations with nature and between humans in the area subject to the ban. Unwritten embargoes or sanctions passed down for generations and are known to all Hakim Wih Ilang Village residents are rules in which anyone (either a resident or outside the village) is caught doing prohibited things (e.g. taking fish prematurely). The perpetrator will be paraded by the village and thrown into the fish pond to make the offender deter and embarrassed so that he does not repeat it. In essence, it is an effort to preserve and maintain social norms or manners and an effort towards an even distribution of income from the results of these resources to all residents.

III. METHODOLOGY

The research method is qualitative. Creswell's expression quoted by (Hasyem, 2021) is that qualitative research focuses on the process and meaning of the phenomenon of a study. Through purposive sampling technique, the informants are determined based on specific considerations; the informants in the study are Traditional leaders, as people who are trusted and elders in all village policies or norms in all areas of social life, community leaders, namely; people who are intelligent and can be authorised to exist, Reje (village head), as someone who has been entrusted and has power over the behaviour of the community, village secretary, as the person who prepares all village administration, Chairman of the BPD, a person who drafts regulations, regulations village regulations, and several communities as stakeholders.

Data collection techniques (1) Observation of passive participation. (Moleong, 2012): where the researcher directly observes, records the behaviour that occurs in the actual situation but is not involved in the activity. (2) Interviews, directly interviewing informants about the community development model that is fully supported by the village government and what are the obstacles (3) Documentation, in the form of village profile data, village government structures, and photos in the field of community development through fish farming traditionally.

IV. RESULTS AND DISCUSSION

A. Community development model based on local wisdom in Hakim Wih Ilang Village, Kec. Kab. Merry

A commitment to raise the spirits of the lower classes or empower the community in determining their future in the freedom to make their choices (Zubaedi, 2013: 4). Community development is an activity that aims to change or develop a community condition continuously, continuously, actively by adhering to the principles of social justice and mutual respect.

For generations, the people of Hakim Wih Ilang Village have made joint efforts to traditionally cultivate fish, become the district's flagship business, and promote village tourism. They can support food security programs and increase residents' income. This effort has had an impact on changes for residents for the better. Interactions between residents, groups, and other parties can actually shape their respective personalities so that they can reflect the development and progress that can be obtained and applied in daily activities both in groups and in society to develop and progress.

This research wants to know and analyze the community development model based on local wisdom in Hakim Wih Ilang Village, Kec. Kab. Bener Meriah Aceh in traditional fish farming This effort is intended to support the food security program, which has become a priority program in the Bener Meriah Regency area as stated by Mr Azharuddin as Reje (Village Head) as well as promotion of tourist villages (Lintasgayo.com). The traditional fish rearing business in a jointly owned pond aims to arouse the hearts of people who generally make a living as coffee

farmers to help them increase their family's economy by taking advantage of the existing potential.

Models or methods, steps in preserving fish rearing businesses that have been carried out for generations or have become cultural assets, the potential that exists in the community, in creating community independence and can increase community economic income, as from the results of research, both based on interview or through observation which can be described here, among others;

B. Awareness

The process of community development and providing power to the community, especially the Hakim Wih Ilang Village community, in this first stage is in the form of the step of giving socialization of traditional fish rearing business, the process of fish cultivation, which begins with the preparation of the pond, stocking of seeds, providing food, how to anticipate against diseases and up to the stage of harvesting. The socialization stage is carried out by inviting the entire community to attend the gampong meeting place, namely the meeting hall or village hall, which is located near the mosque which is coordinated by the gampong apparatus to invite the community to care and get involved/participate in the success and advancement of the business they have done and make people aware of changing and can add broad insight so that people are automatically moved and want to work on their own independently in traditional fish farming.

Isbandi (2007) said that socialization to the community so that they understand that this empowerment activity is essential for improving their quality of life and is carried out independently. This process is an important step to provide insight about doing business, cultivating fish to increase the family's economic income, to their harvests, and about food security programs and village progress.

C. Capacity building

This second stage, as has been done by the village community, it is the stage where the community needs to be empowered with skills/expertise in its management. This stage consists of human, organizational, and value system capacities. This means that the community is given understanding, insight, knowledge about traditional fish farming, starting from preparing the pond, stocking seeds, providing food, how to anticipate diseases and up to the stage of harvesting. Capacity building is a way to see the community's capacity so that later they will succeed in cultivating fish traditionally to empower themselves so that later they can open their ponds.

D. Empowerment

Empowerment or the provision of power, power opportunities, broad power and not tied to anyone who can carry out other activities in their respective capacities to increase abilities, insights, income, and skills. There is no mandatory/routine attachment, but a sense of togetherness is expected to grow and emerge from the community as well as a sense of sympathy, participation, participation and willingness to do it individually to take advantage of the existing potential, instead of increasing family income apart

from income from the results. Coffee farming. This is an excellent thing to do because it gives them the freedom to remain productive with their agricultural land so that when the harvest comes, they get additional income.

E. Comparative Study

The community is invited to see businesses that have developed and advanced, especially in traditional fish farming areas. The community was brought to the place to be able to take advantage, moved to imitate or follow/desire so that it was used as an example to grow the spirit of business/entrepreneur with the hope that the empty land in the yard of the house could only be used as a pond for cultivating freshwater fish traditionally.

Barriers to community development based on local wisdom in Hakim Wih Ilang Village, Kec. Kab. Merry.

The Alang Tulung culture that has been running for generations has impacted life in Hakim Wih Ilang Village, Kec. Kab. Bener Meriah in cultivating fish traditionally is like being a village as a tourist village because every year a fishing competition is held with a prize of millions of rupiah. It is a food security program. The harvest is used as a village treasury for the poor and the construction of mosques.

The success that has been achieved as mentioned above, there are still many obstacles for that from the community itself and the government, both the government in the village and the government outside the village, such as there are still people who are not responsive because they have work or are busy themselves either in farming, gardening. Some people are indifferent, meaning that apart from being busy themselves, they also feel that they are not invited; they think they are not included in their management, only people close to the village government or close / their cronies. Human resources are weak, the average community with junior and senior high school education is very few graduates, so it isn't easy to work with and challenging to develop. The entrepreneurial spirit is still low, not creative, innovative and very classic in terms of assistance from outside the village, especially the problem of capital to open a business and the lack of capital participation from the village government. The company is only cultivating fish.

V. CONCLUSION

The wisdom of "Alang Talung", which has been passed from generation to generation, has had an impact on the sustainability of the cultivation business, which has become a cultural asset, exploring the potential that exists in society, creating community independence and improving the community's economy through a phasing process, among others; awareness, capacity building, empowerment and comparative studies.

Meanwhile, there are some obstacles in the form of people busy with farming, inferiority, domination of rulers, weak human resources, low entrepreneurial spirit, monotony, not creativity and innovation and the lack of

capital participation from both the village government and from other outside parties.

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