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“CELSciTech towards Downstream and Commercialization of Research”

Pekanbaru, September 20th, 2018



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FOREWORD BY THE RECTOR OF UMRI

Assalamu'alaikum Wr. Wb. Greetings to everyone here today, may Allah Almighty always bestow His grace and blessings upon all of us. First of all, I would like to welcome the speakers and participants of the International Conference on CELSciTech (communication, economics, education, law, science and technology) who have come from several countries, namely Indonesia, Canada, Malaysia, Australia and Singapore. This conference is a means of communication and sharing for researchers from universities, educational institutions, research institutions and industry to accelerate scientific development in the fields of communication, economics, education, law, science and technology. It has the potential to be a truly beneficial endeavor for us all. Hopefully, a lot of helpful innovations, insights, or discoveries could emerge as a result of this conference.

Now, I'm sure we all can agree that scientific development is a monumentally crucial driving force for the progress and growth of our civilization. Scientific development is expected to almost certainly improve and increase the prosperity of our society. One path to take, in order to maximize the capacity of scientific development in improving the prosperity of our society, is to carry out more research that focuses on downstream which aims to provide and produce more economically viable and valuable results. The Minister of Research, Technology and Higher Education, Mohamad Nasir, refers to this as, "towards Downstream and Commercialization of Research." As a response to this particular idea, Universitas Muhammadiyah is conducting the International Conference on 4 topics, namely Economics and Business, Education and Teaching, Science and Technology, and Social Sciences and Humanities Communication, Economic, Education, Law, Social Humanities, Science and Technology. Through this CELSciTech 2018, UMRI initiates a program in the form of scientific discussions from various disciplines which are present and participating within this conference. Being able to organize such an important and significant event as this, provides us here at UMRI, with an immeasurable sense of pride and encouragement. Taking these steps is a huge step forward for UMRI in its journey to become a truly impactful institution in the world of academia, and in contributing to the development of potential intellectuals of the future.

There are a number of different actors involved in the success of this event. Without their cooperation and dedication, the organization of this event would have not been possible. Therefore, it is imperative that gratitude is expressed where it's due. Therefore, on this occasion, UMRI would like to express its utmost gratitude to the Institute for Research and Community Service of UMRI, CELSciTech Committee, speakers and conference participants as well as all parties who support this event. Your contributions are unquestionably valuable, and they are deeply appreciated. We would like wish you all good luck, and we hope to see you next year at CELSciTech

Pekanbaru, September 20 th, 2018
Rector of Universitas Muhammadiyah Riau

Dr. H. Mubarak,M.Si



FOREWORD BY THE CHAIR

Assalamu'alaikum Wr Wb

I want to welcome to Pekanbaru and UMRI

The honorable Chairman of higher education, research and development of PP Muhammadiyah

The honorable Pengurus Wilayah Muhammadiyah Riau

The honorable Badan Pembina Harian Muhammadiyah University of Riau

The honorable Rector of Muhammadiyah University of Riau

The honorable Vice Rectors of Muhammadiyah University of Riau

The honorable of All Deans at Muhammadiyah University of Riau

and all invited guests I'm proud of.

First of all, let's give thanks to Allah SWT, who gives us strength, determination, and good health for us to attend this conference. On behalf of the CELSciTech 2018 Committee, I am very pleased and honored to welcome the speakers and participants of this CELSciTech international conference.

The conference is organized by the Institute for Research and Community Service of Muhammadiyah University of Riau (UMRI) which coincided with a decade of UMRI. CELSciTech is a very unique conference because it covers a very broad research area. This conference is held annually by UMRI as an information sharing forum that focuses on various issues. This conference presents 4 topics, namely Economics and Business, Education and Teaching, Science and Technology, and Social Sciences and Humanities. In addition, there are also several sub-topics that the speakers can choose to present their papers. CELSciTech is primarily designed to be a forum for researchers to disseminate and discuss research results. The main theme of this year's conference is CELSciTech towards Downstream and Commercialization of Research.

In this international conference, 81 papers were presented. This paper comes from various countries, author and co-author, namely Indonesia, Canada, Malaysia, Australia and Singapore. On this occasion I introduced three main speakers to present the material at this conference, namely Prof. Lincoln Arsyad, Ph.D from Gadjah Mada University-Indonesia, with a background in Economic. Dr. Syafiqah Saidin from Universiti Teknologi Malaysia, with a background in Biomedical Engineering. And Associate. Prof. M. Akbar Rhamdhani from Monash University Technology University Australia, with a background in Materials Engineering. The three speakers will enlighten our understanding of technological and research developments in Indonesia.

Special appreciation goes to the Rector of UMRI, Vice Rectors, and staffs who have contributed ideas and time to support this conference. I would also like to thank all the fellow committee members, who have worked hard for almost a year to prepare and realize this



conference. I hope that the entire program will serve as a forum to enrich the research results of the speakers, fostering new ideas for further research and expanding networks with new colleagues. I hope the speakers will have sweet memories from this conference, UMRI, and Pekanbaru. Special thanks to all speakers who have spent their working time to produce new papers to be presented at this conference.

Wassalamu'alaikum Wr wb
Chair of the CELSciTech 2018

Ir. Ahmad Kafrawi Nasution, MT, Ph.D, IPP

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The Functions of Lubuk Larangan for the Community of Tanjung Belit Village

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Abstract

One of the famous maritime potential in the Village of Tanjung Belit is Lubuk Larangan. It has come since 1978, this tradition is intentional developed by the custom society because it's very useful for the society along the current of Subayang River, it's not only for saving the fish population, but also avoiding the surroundings from the inference toward the environment and its fellow.

The goal of research is: describing the function from the existence of Lubuk Larangan for the life of villagers of Tanjung Belit. The research method that is used is qualitative research. The location of this research is in the village of Tanjung Belit, Subdistrict of Kampar Kiri Hulu, Regency of Kampar. The election of informant is done based on certain goal, namely using purposive sampling. It so happens, the informant or subject in this research is village elders/custom figure, village headman, society figure and some people of a member of society. The management of lubuklarangan is done in together by the society, village elders and village equipment. The function of lubuklarangan for the villagers of Tanjung Belit namely: the economy function, social function and integration and environment perpetuation function.

Keywords: function, lubuklarangan, Tanjung Belit, Kampar.

INTRODUCTION

The regency of Kampar is the region that donates into the living space potential such as the tourism and river. One and it is defeated important is the tradition of Lubuk Lrangan in Subayang River. This tradition includes the shapes of local giniues of the villagers of Tanjung Belit in managing and taking care of the fish along the current of Subayang River. The management that is still traditional, natural and hasn't still been developed yet in maximum has distinctive feature from the icon of lubuklarangan in the village of Tanjung Belit.

Lubuk Larangan is a part of Subayang River with the length about 100 meters. Called Lubuk, because one part of the river has the depth more than another side of other rivers. The fish that live there will be kept, because the local society will just do the harvest once a year, based on the agreement and the society discussion with the custom figure there.

The cultural local wisdom of society of Tanjung Belit still defends the hereditary tradition that is used to be done by the elders or their earlier headmen so that their togetherness with the people in keeping the nature environment perpetuation, especially lubuklarnagan is still maintained until now. The existence of lubuklarangan gives the own bless for the society especially the crammed full fish harvest



and many kinds of fish live inside that can be sold for the fish harvest of people in the big events of religious later.

Hence, in keeping the nature perpetuation from this lubuklarangan, it's certainly that there is not guarded well and especially in exploring the village's potential result that has selling price and superiority from the side of nature tourism and economy. Here, the role of government and various stakeholders is claimed in supporting and building the potential of lubuklarnagna in the village of TanjungBelit in order to fulfill the necessary of the local society.

THE GOAL OF RESEARCH

Based on the background, there is a goal in this research namely: "Describing the role and function of LubukLarangan for the society in the Village of TanjungBelit, Subdistrict of Kampar KiriTulu".

THEORY REVIEW

A culture is obtained through the learning process of the individuals as interaction result of group members one another, so the culture has also characteristic to be owned together. The culture as social inheritance in this thing is differed (contras) as organic inheritance. It is one of important factor that causes us to be able to live together in an organized society. (SupardiSuparlan, 1996: 83)

We realize that norms/laws of custom has role in supporting the living space establishment. This thing reminds the tight relation among the society, especially in the rural with the nature, in this thing so the habit custom of the villagers that supports the perpetuation of natural resource and living space needs to be maintained, even developed (JacobusRanjabar, 2013 :122-123).

The culture has very big function for the human and the society. Various strengths that must be found in the society and its member, such as the nature strength and other strengths in the own society are not always good for it. Except that, the human and the society need the satisfaction, both in the sector of spiritual and material. Most part of the needs of the society is fulfilled by the culture that has a source of the own society. Called a big part of the culture ability that is the creation result is also limited in fulfilling all needs. The work of the society makes the technology or the culture that has main use in protecting the society toward the environment inside. The culture that is in the same manner as explained above is owned by every society. The difference is in the society culture that is more perfect than another society culture, in its development to fulfill all needs of the society. In the relation, it's usually given the term of civilization to the culture that has reached the development level of higher technology. (SoerjonoSoekanto, 2013 : 152).

The function of cultural system is ordering and placing the actions and behaviour of human. The learning process from this cultural system is implemented through the cultivation or the institutionalization. In this institutionalization process, an individual learns and adapts the thinking nature its attitude with the customs and traditions, the system of norm and rule that live in the culture.



After the feeling and value of culture that give the motivation on the imitating action are internalized in the personality, so the action will be a steady pattern, and the norm that arranges the action is cultivated (JacobusRanjabar, 2013 : 9).

Although as a society has the culture that is different one another, but every culture has authentic characteristic that is valid in general for all cultures everywhere. The authentic characteristic of the culture is as followings:

- a. The culture is created and channeled through the human's behaviour
- b. The culture has been more previous, preceding the born of a certain generation and will not be died with the end of involved generation age.
- c. The culture is needed by the human and created in the behaviour.
- d. The culture includes the rules that contain the obligations, accepted or refused actions, forbidden actions and allowed actions (JacobusRanjabar, 2013 : 31-33).

A system of cultural provides the tradition namely a set of model to behave that has source from the system of value and main idea, the tradition is also a whole system, that consists of the way of giving aspect of statement behavior meaning, ritual behavior, and some kinds of other behaviors from the human in a sum of human that does the action one another, and small element such as symbol that includes consirutive symbol (the shape of belief), norm evaluation symbol, and expresion system (symbol that relates feeling reveal). So, in understanding the the tradition is the behavior or thinking orientation or material thing or idea that come from the past that is taken by the people in this time. The attitude and this orientation place special part from the whole historical inheritance and take it to be the tradition (MursalEsten, 1999:22)

MonNur Hakim (2003: 29) reveals that the tradition is all past inheritances in our time and enters into the culture. In terminology, the word of the tradition contains a hidden meaning about the relation between the past and the nowadays. It shows into something inherited in the past that was in the form and function in the nowadays, the tradition shows how the member of the society that behaves, both in the life that has characteristic of worldly and toward the mysterious or religious thing.

The tradition arranged how the human relates with other human or a group with the group or another group, how the human acts with the environment and how the human behaves toward another group. It develops in a system that has the value and the norm and all at once arranges the use of sanction and threat toward the deviation and the infraction.

Ayazrohaedi (1986:40-41) reveals that the element of the tradition and the culture of this region has potential as local genius because its ability has been examined to struggle until now. The features of local genius are as followings:

1. being able to struggle toward another culture.
2. having ability to accomodate the elements of another culture.



3. having ability to integrate the element of another culture into original culture.
4. having ability to control
5. being able to give the direction to the development of the culture.

THE RESEARCH METHOD

This research uses descriptive analyze with the qualitative approach. The location of the research is in the village of TanjungBelit. For determining the subject in this research, used the purposive sampling method where the sampling by chosing the people based on the criteria that has been determined first of all by the researcher based on the research goal. The subject in this research is the informant that knows about lubuklarangan that lives in the Village of TanjungBelit, Subdistrict of Kampar KiriHulu, and Regency of Kampar. Among others that becomes the subject of this research namely the village elders, such as DatukGodang as the custom holder, The Village Headman such as informant key, and the society figure and the origin villager that know the information about LubukLarangan.

THE RESULT OF RESEARCH AND DISCUSSION

The society of Subayang River edge implements the custom tradition through The Fish Harvest in a place that is called with LubukLarangan, where that area has been agreed forbidden based on the rule of custom and the law of custom that are valid in the society of custom, the point is they may not catch the fish inside (the potential of river) in the kind of system, LubukLarangan is meant is a forbidden river area and Lubuk means a part from the certain location, the river that has the depth maximum for example it has the depth \pm 3 – 4 meter, this place that is intentional chosen certainly will be liked by the boat in this area just can be cultivated based on the decision of custom society. This LubukLarangan came from wood since 1978, this tradition is intentional developed in the level of custom society because it is very useful for the custom society that lives along the Subayang River that located in the Subdistrict of Kampar KiriHulu, Regency of Kampar, Riau Province.

The Function of LubukLaranganFor the Villager of TanjungBelit

The Function of Economy

LubukLarangan has economical value for the villager of TanjungBelit, because of this LubukLarangan, the society can't catch the fish whenever. The result will be held in the event of catch or the fish is so that the catch result that is obtained by the society is much enough. This thing is because there is prohibition that has been determined first at all involved with the time and the way of cultivating the fish in lubuklarangan. Every fish harvest, the society can obtain the income from the catch result, by selling the catch result to the society that comes from other villages that comes to visit when the fish harvest is done, besides that the catch result will also be divided for every person or inhabitant that demociles in the village of TanjungBelit and can be become for fulfilling the daily food needs.



Nevertheless, this function of economy is not so maximum to be felt by the society but it's very potential to be developed. Some obstacles that are faced by the society among other because the management involved marketing of harvest result fish is still limited and simple, there is no promotion or effort to look for and invite the buyer meanwhile the sum of visitor that comes and is interested to buy the fish in the harvest time is also very limited. Besides that, the harvest result only can be sold in the form of fresh fish so the market segment is also limited. The local society especially the manager of lubuklarangan has not yet got the help or the training involved the management of fish harvest result to be foodstuff or other fickle that can increase selling price.

The Function of Social and Integration

The tradition of fish harvest of lubuklarangan is the hereditary tradition from the villager of TanjungBelit village that is still maintained the perpetuation until this time. Among the use from this lubuklarangan is tighten the friendship and the integration back among the villagers and hold on the tradition values of nation such as customs and traditions, agreement discussion, cooperation and social solidarity.

Before the harvest activity of fish or tradition of *batobomancokauikanof* lubuklarangan is held, first at all the discussion is held or known with *kerapatanadat*, among the tribes that are in the village of TanjungBelit. In the custom density of *Batobomancokauikanof* lubuklarangan will be determined the density, the cultivation schedule, the implementation committee, all those things are decided by the custom authority holder namely DatukGodang. The following is the information from MrSiamri as the custom leader (DatukGodang):

The fish harvest is done once a year around the beginning of June-August depending on the water condition of river and weather. The harvest activity usually or we call usual with this Batobomancokauikan is held on Friday with the reason of good day"(Interview, April 2018 at 14.00).

the custom density so the implementation committee is determined. There are no special criteria to form the committee for the disclosure or the harvest of lubuklarangan in this area. It's only sincere to give the power; they have been able to be the committee. The harvest committee includes the village elders, the village apparatus, the youth and the society.

When the fish harvest is implemented in lubuklarangan, the donation is also held by the society, allocated for helping the mosque construction, helping the orphans and old widows. Such as the information of Mr. Siamri as followings:

The result from this lubuklarangan is for helping the orphans, the widow, and the mosque construction."(Interview, April 2018 at 14. 30wib)

so, according to the Village headman IV of TanjungBelit Village, the information of Mr. Siamri as followings:

1. Dilarang mengutip sebagian atau seluruh karya tulis atau hasil penelitian, atau suatu unsur pada karya tulis tersebut, untuk disebarluaskan atau dijadikan sumber atau bahan referensi atau bahan penelitian atau bahan komunikasi atau untuk tujuan lain tanpa izin dari Universitas Riau.
- a. Taking care of the fish and the result in the form of money, the part will be given to the youth bound, for the mosque construction and the help of orphans. Depending on the needs, for example it's because the mosque is being built so the mosque is given much percents."(Interview, April 2018 at 14.55 wib).



The information is also sama according to Mrs. Sabar (the villager), as following:

"...The harvest is big event, crowded to catch the fish, cooking together and eating together, the big fish of pouch is sold, the result is sold at auction for the mosque, the part is donated for the orphans." (Interview, April 2018 at 15.15wib)

Togather with the information of Mrs. Alfi as followings:

"the people can gather for the discussion, even the villagers that come from the other cities also go to the hometown to accompany at the time of lubuklarangan's harvest (Interview, April 2018 at 15.40wib)

The information of Herman as the delegation of the local youth, as followings:

"the auction result is for helping the organiztion activity of local youth, the village development and the mosque construction." (Interview, April 2018 at 16.05 wib)

The Environment Perpetuation

When the fish harvest in lubuklarangan, it's not verified to catch all measures of fish and the fish that may not be caught for the consumption and the auction namely the fish that has big measure namely with the measure around the minimum four fingers or 250 gram/fish.

This prohibiting has goal so that the small fish are given the chance to be big and can lay besides that the bigger fish catch has delicious and crispier meat and it can be also so that the fish in the watery is not used of or the generation is broken off. Besides that, the fish catch may use the chemical material.



Picture 1.1

The Activity of fish harvest in LubukLrangan of TanjungBelit Village
(the process of choosing and selling at auction the fish)

Moreover, taking care of the vegetation in the edge of the river also has been practiced by the villagers of TanjungBelit village not by cutting the forest at random. Furthermore, lubuklarangan is in the area of wildlife reserve of Bukit Rimbang Baling that is the rich area with the natural ecosystem. The society in TanjungBelit village really maintains the ecosystem perpetuation of river watery. The society realizes how much important to keep the river and the forest. Because the surroundings until now depend on the river, both for the household needs and the transportation.

The institution of nature conservation of *World Wildlife Fund (WWF)* Riau evaluates the tradition of lubuklarangan is a local genius of villagers of TanjungBelit that deserves to be maintained to keep the perpetuation of the river and the forest. Through the tradition of lubuklarangan, the villagers of TanjungBelit have the rescuing vision of environment moreover the village is in the buffer zone of wildlife reserve of Bukit RimbangBaling. For keeping the river in order to be kept and unpolluted, the people start to maintain the forest.

The people realize that the impact of the forest cutting causes the stream flow getting swifter that causes the flood. The impact, the fish also can't hold on in one place. Thus, according to the respondent this is one of the delegations from WWF tells that the guarded natural forest will defend the population of natural diversity that occupies Bukit Rimbang Baling, especially Sumatera Lion.



Picture1.2

The beautiful vegetation condition of river edge of Subayang of TanjungBelit village
(The river is the buffer zone of wildlife reserve of Bukit Rimbang Baling)

This management of lubuklarangan is implemented together by the society, the villager's elders and the equipment of village. In the management, there is no the division of labor such as the leader, treasurer and secretary. But at the time of the harvest, they divide the task such as the secretariat such as the villager's elders, the village apparatus, the youth and the society that are arranged and decided together. The arranging of the secretariat is only the meber that arranges and controls when the harvest is done in lubuklarangan. But the subject of the harvest is implemented by all villagers that want to help



and the candidates that will buy the harvest result of lubuklarangan, both the self of villagers and from other villages.

The conciousness of the society in the subdistrict of Kampar KiriHulu on the natural resource that they process well is the shape of the caring proof toward the environment and their furute. The good management by the society will also produce the good result for the society. The management basicly has the goal for increasing the wealth of all social well beings in sustainable, especially the community of the local society that domiciles in the area of watery (the river). Therefor, in the use of resource of public watery, the aspect in the ecology of the thing of the resource perpetuation and ecosystem functions must be paid attention as the main ground for reaching the wealth.

CONCLUSION

Based on the result of the research that has been done, so some things can be concluded that are related with the local genius in the tradition of LubukLarangan in the Village of TanjungBelit as following:

The tradition of lubuklarangan of TanjungBelit Village directly has aroused the conciousness of the society to maintain the forest and the river. Moreover, the region is in the area of wildlife reserve of Bukit Rimbang Baling that is rich of nature ecosystem that is still natural.

The management of this lubuklarangan is implemented in together by the society, the village elders, and the set of village. The function of LubukLarangan for the villager of TanjungBelit namely: the economy function, social function and integration and the environment perpetuation function.

Being valuable, every harvest of fish, the society can obtain the income from the catching result, by selling the catching result to the society that comes from other villagers that come to visit. Besides that, the catching result will be also devided to every inhabitant in order to fulfill the daily food needs.

The values of social and integration, the tradition of fish harvest of lubuklarangan is the hereditary tradition of TanjungBelit villagers, among the uses from this lubuklarangan is tighten the friendship and the integration among the villagers and defend the tradition values of the nation suc as customs and traditions, discussion, cooperation and social solidarity. When the fish harvest, the assistance fund is also implemented by the society, allocated to help the mosque building, helping the orphans and the old widows.

In the environment perpetuation, the fish that can be caught to consumption or auction namely the fish that has big measure about minimum four fingers or 250 gram/fish. The goal is the fish that has small measure is given the chance to be big and able to lay eggs so that the fish in the watery



are not used up or the generation is broken off. Besides that, the fish catch may not use the chemical material that can damage the river ecosystem. Keeping the vegetation in the edge of the river is also practiced by the villagers of TanjungBelit not by cutting the forest at random.

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The Functions of Lubuk Larangan for the Community of Tanjung Belit Village

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Abstract. One of the famous maritime potential in Tanjung Belit Village is Lubuk Larangan. Emerging since 1978, this tradition is deliberately developed by Indigenous Peoples because it is very beneficial for the Community along the Subayang River not only to save the fish population, but also to avoid the surrounding community from ignorance of the environment and each other.

The objectives of the research are: to describe the function of the existence of the lubuk larangan for the life of the people of Tanjung Belit Village. The research method used is qualitative approach (qualitative research). The location of this research is in the Village of Tanjung Belit Kampar Kiri Hulu District Kampar Regency. Selection of informants is done based on a specific purpose, namely using purposive sampling. The informants or subjects in this study are ninik mamak / customary leaders, village chiefs, community leaders and some people of the community. The management of lubuk larangan is done jointly by the community and ninik mamak. The functions of Lubuk Larangan for the Community of Tanjung Belit Village are: Economic function, social function and integration and environmental conservation function.



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