



# INTEGRATION OF LOCAL WISDOM AND SHARIA ECONOMY IN SUSTAINABLE DEVELOPMENT A Case Study of Ongko Local Wisdom in Barru Regency

**Muhammad Kusnady Tabsir<sup>1</sup>, Muslimin Kara<sup>2</sup>, Basir Pali<sup>3</sup>,  
Siradjuddin<sup>4</sup>, & Rachmawaty Kadir<sup>5</sup>**

<sup>1,5</sup>Universitas Patempo, Indonesia

<sup>2,3,4</sup>Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence email: [kusnady.stiepi@gmail.com](mailto:kusnady.stiepi@gmail.com)

## ABSTRACT

Based on research results, the integration of Ongko local wisdom with sharia economics in Barru Regency has great potential to support sustainable development. Through sustainable fare practices wrapped in Islamic economic values, people can improve their economic welfare without sacrificing cultural and environmental values. This research aims to find out how to integrate the local wisdom of ongko in Barru Regency and the implementation of the Islamic economic values contained therein. The methods used in this research are observation, free and in-depth interviews (dept interviews) and literature study is a technique used to collect data related to the discussion above. To get research informants who provide accurate data, the researcher determines the informants. This research shows that with the right support, local wisdom of ongko and sharia economics can complement each other and provide innovative solutions to development challenges faced by society. There are Islamic economic values that support sustainable development in the implementation of ongko. The integration of Ongko's local wisdom with sharia economics can be carried out in various ways, including establishing an institution consisting of local government, traditional and religious leaders to re-manage Ongko's control over maritime areas.

**Keywords:** Ongko; sharia economy; sustainable development

## 1. INTRODUCTION

Sustainable development is a development concept that must be an option to be implemented. Growing needs and the desire to maximize profits from economic activities make resource utilization often ignore its sustainability. On the other hand, natural resources do not increase and even tend to decrease in reserves. This is certainly a loss because future generations are threatened with not being able to enjoy it.

Meeting needs without having to sacrifice meeting the needs of future generations is the main challenge faced by many countries, including Indonesia. Various methods have been used, ranging from socialization to the enactment of rules as well as sanctions for perpetrators of environmental destruction. However, what has been attempted remains not optimal, mainly due to economic activities that do not pay attention to the principle of sustainability.

Indonesia has two strong assets in implementing sustainable development. First, Indonesia as a country consisting of many ethnic groups and customs has long had habits that have become traditions and local wisdom in the community. Second, Indonesia is a country with a large Muslim population in the world, reaching 245.97 million people (Databoks, 2024). In this context, the integration of local wisdom with Islamic economics is important to create solutions that are not only economically beneficial but also respect cultural and environmental values. The local wisdom of Ongko in Barru Regency, South Sulawesi, is an interesting example, given the cultural richness and economic potential of the local community and Barru Regency is known as a religious area with the presence of DDI Mangkoso Islamic Boarding School.

Ongko local wisdom, which is the concept of control of ocean and coastal areas in the past by noble families, is unique because it has values that prioritize sustainability and ecosystem balance by preserving natural resources by providing opportunities for marine biota to breed for a certain period of time. With a coastline length of 78 km, Barru Regency has great potential in the fisheries sector contributing around 21.33% of the region's GRDP (BPS Barru, 2023), which shows that fisheries are an important economic pillar. By integrating the principles of Islamic economics, which emphasize fairness, transparency, and sustainability, the potential of this local wisdom can be maximized to support sustainable development.

This paper discusses how Ongko's local wisdom can be integrated with sharia economy to achieve sustainable development goals. This research will use a qualitative approach with data collection through interviews, observations, and literature studies. It is expected that the results of this research can make a positive contribution to the development of more sustainable economic policies and practices in Barru Regency.

## 2. METHODS

A qualitative approach with ethnographic methods was used in this study. The ethnographic method is a qualitative research procedure to describe, analyze, and interpret elements of a cultural group such as patterns of behavior, beliefs, and language that develop over time (Creswell, 2012). Data collection techniques in this study used: 1) Interview techniques, where interviews were conducted with one of the ongko heirs in Soppeng Riaja District, Barru Regency

to obtain an overview and explanation of the concept and practice of ongko; and 2) Literature study, where the author collects books, journals, and other relevant research on the concept of Islamic economics and sustainable development and then studies them. While the data analysis uses inductive analysis techniques from Miles and Huberman, namely analyzing existing data through: 1) data reduction. The data is summarized, important main points are selected, given a more systematic arrangement, so that it is easier to control in accordance with the research objectives, namely about the concept and practice of ongko, 2) presentation of data in tabular form. Observation data in the form of notes on the tradition of ongko is made into a table so that researchers can easily read the data; and 3) conclusion drawing/verification. Verification means checking the truth of research data, both through scripts that can be seen and direct conversations in interviews that can be heard about the integration of local wisdom ongko and sharia economics in sustainable development.

### **3. RESULTS AND DISCUSSION**

#### **Ongko's Local Wisdom: Concept and Practice**

Ongko's local wisdom encompasses a range of practices and knowledge passed down from generation to generation by the people of Barru, especially those along the coast. It is the property right of Barru's Bugis noble families over the land and sea. This right derives from the system of feudalism practiced in the past in most parts of Indonesia. The king has full sovereignty and is recognized by his subjects as God's representative on earth, so that the wishes of the king as God's representative to manage the country will be heard and obeyed by the people. This includes access to power in the economic sector both on land and at sea. The local wisdom of ongko in the ocean regulates the utilization of fishing space in the sea. There are several types of ongko practices carried out in the past such as ownership of small islands, bandrong fishing gear and closure of sea areas from fishing activities which are almost similar to the practice of sasi laut in Maluku.

#### **A. Ownership of a small island**

Ongko in the form of small island ownership rights in Barru Regency is currently found in Mallusetasi sub-district. The family of Raja Palanro/Nepo controls two islands within the kingdom, Bakki Island and Dutungan Island. The king as the ruler has the power to claim ownership of both islands.

Both islands are uninhabited and in the past there were no commercially managed economic activities. Members of the royal family as the owners of the islands only carried out economic activities to fulfill their daily needs such as fishing. Today, both islands, especially Dutungan Island, are managed commercially as marine tourism sites that bring in tourists from Barru and surrounding areas.

#### **B. Bandrong**

Bandrong is a fish-trapping structure located in the ocean that generally protrudes into the land or what is known as a bay. This building is made of bamboo assembled in such a way as to

be used for stalking fish and where the net is placed at the base of the bandrong. The history of bandrong in Barru Regency, according to one of the heirs and descendants of the king, originated from the Silaja/Selayar Kingdom, which was brought by noblemen who refused to be ruled by the Dutch. They left Selayar with the aim of going to West Sulawesi, but on the way, stopped at Oring Hamlet in the Barru region or at that time it was still the territory of the Soppeng Kingdom. Nobles from Selayar eventually settled after marrying local nobles. Bandrong is an area that became the king's ongko because ordinary people were not allowed to conduct fishing activities along the route occupied by the bandrong building.

### **C. Closure of the sea from fishing activities**

Another form of ongko that has also been found in the Barru sea area, especially in Soppeng Riaja sub-district, is the closure of certain sea areas by the king for a full year from fishing activities. The area will be reopened for fishing after a year. This closure is done with the aim of giving fish the opportunity to breed.

The practice of closing the sea from fishing activities for a year is similar to the marine localization wisdom found in the Maluku region. The difference is the full sovereignty in practice. Sasi laut in Maluku rests with customary institutions and local community leaders including religious leaders. In Negeri Haruku, it is regulated and supervised by Kewang which consists of a Kewang head and several Kewang members as subordinates who are appointed by custom through the community. The head of Kewang is appointed or determined based on descent (adat), while the members of Kewang are appointed from the community, especially those who have hamlets in the petuanan of Negeri Haruku and approved through a customary deliberation that takes place in the Baeleo traditional house (Syaiful and Ruban, 2021). In the past, the closure of the sea in Soppeng Riaja sub-district was completely regulated by the king who had the power to make decisions.

Today, the local wisdom of ongko in the community in Barru has also experienced a shift in values amidst the progress of the times. Along with the loss of power of the royal family as a result of changes in the government system and the weakening of the feudalism system. Some of the practices of ongko by the nobility and the royal family have disappeared or diminished.

The closure of certain sea areas by the king is no longer practiced. While bandrong fishing gear can still be found in the Soppeng Riaja sub-district, it is no longer used as before. This is mainly due to the absence or lack of people who can work as followers on the land owned by the nobles and receive a portion of the produce they cultivate. Changes in employment as a result of higher levels of education have also contributed to the reduction in the workforce.

The second cause is that there are few or no people who have inherited the skills of bandrong workers. Workers, especially sawi retainers, must have the ability to detect the arrival of fish early so as not to lose the right momentum in setting the net. The success of a fishing operation is highly dependent on the skill of the retainer in operating the bandrong fishing gear, especially in observing the presence of fish. The time of pulling the net with the distance of the fish from the wings of the fish spotting net is almost the same for each type of fish. Bandrong nets are pulled when a school of fish is in the middle of the net, except for skipjack, which must be pulled when it is about 15 meters away from the wings of the fish spotter net. (Malik, et al, 2021)

The lack of workers is also due to the lack of interest of the younger generation to become fishermen. The profession is only considered as the umpteenth choice in the list of desired jobs.

The absence of workers has meant that some bandrongs are rarely used, and one bandrong belonging to a noble family has been sold to a commoner. So that ownership of bandrong as an area that was the *ongko* of the nobility in the past and a symbol of noble power has been eroded by the times because in reality it is now owned by ordinary people.

### **Sharia Economics: Principles and Relevance**

Islamic economics was defined as that branch of knowledge which helps realize human well being through an allocation and distribution of scarce resources that is in conformity or creating continued macro economic and ecological imbalances (M. Umar Chapra, 2001). Islamic economics is an economic system based on Islamic principles, which emphasizes justice, transparency, and balance/sustainability. In the context of sustainable development, Islamic economics offers an attractive alternative to address social and environmental challenges. One of the key principles in Islamic economics is the prohibition of usury, which encourages fair and sustainable financing practices.

The principle of balance is one of the important principles in the concept of Sharia economics. The aspect of balance (*tawazun/equilibrium*) is one of the pillars of economic development. The principle of balance in Islamic economics covers various aspects; the balance between the financial sector and the real sector, risk and profit, business and humanity, as well as the utilization and preservation of natural resources and the environment. In addition, Islamic Economics also has the main objective to bring goodness to all people by directing the management of resources only for the benefit of the people. To achieve this can be done by avoiding all activities that can damage human life. Management of resources only for the benefit of the people can be pursued in two ways *Min haytsu al-wujud* and *Min haitsu Al Adam*. First, *Min haytsu al-wujud* is by striving for all economic activities undertaken can provide a blessing of benefit, both starting from the establishment of the business, the strategy used, the management of the business, to the profits generated, all leading to the benefit of all parties. Second, *Min haitsu Al Adam* is to avoid economic activities that can cause damage or loss, both for oneself and for others.

Islam has also explained through the Quran and the Sunnah of the Apostle about the management and handling of the environment in accordance with the perspective of sharia economics. One of the verses that allude to environmental management, at least in QS.7:56 (*al-A'raf* verse 56) which means: And do not make corruption in the earth, after (Allah) has repaired it, and pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good.

Islamic economics is closely related to and supports local wisdom, because its values are in line with the local wisdom of Indonesian society. Some aspects of Islamic economics that are in line with local wisdom are

1. Prohibition of usury.

Usury is prohibited in the Al-Quran and Al-Hadith, and is contrary to the spirit of mutual help.

## 2. The concept of cooperation (shirkah)

This concept is in line with the spirit of mutual cooperation of the Indonesian nation.

## 3. Simplicity

Islamic economics teaches simplicity in conducting economic activities, such as consumption behavior.

## 4. Preserving the environment

Islamic economics prohibits economic or business activities that damage nature and the environment.

The ongko local wisdom found in Barru Regency also has a spirit of conservation and environmental preservation. Bandrong fishing gear is an environmentally friendly fishing gear. Research by Mallawa, et.al. (2020) concluded that skipjack fish catchable using bandrong reached 37.84% more than other traditional scale skipjack fishing gear such as hand fishing rods, tonda fishing rods and upright longlines. In addition, skipjack bandrong is categorized as a sustainable fishing tool because bandrong is considered safe for habitat, safe for fishermen, safe for consumers, safe for protected biota.

Damage to marine biota can be caused by fishing gear including the use of trawlers that can break fish regeneration (Arisandi, 2016). Meanwhile, the way to use bandrong is to install the net on the bandrong building then the net is lowered towards the bottom of the water by extending the rope for lifting. After the fish are collected, the rope is slowly pulled (the net is lifted towards the surface) until the fish are in the net and the catch is removed from the net (Subani and Barus, 1989). It can be analyzed that the lowered net in passive fishing gear such as bandrong will not damage coral reefs and other marine biota because there is no movement activity in the net that leaves its position.

The practice of ongko not only considers production output, but also maintains the balance of the ecosystem. For example, ongko control of marine areas by the royal family closes access to fishing for the general public for a year and then opens again for some time to give fish and other marine life a chance to breed.

## **Integration of Local Wisdom and Sharia Economics**

Local wisdom basically also has good values that are also in line with the principles of Sharia economics. Local wisdom is local ideas and behaviors that are wise, full of wisdom, good value, which are embedded and followed by members of the community. So that integration with the principles of Sharia economics certainly does not experience obstacles. In Indonesia there is a lot of local wisdom in the economic field that has been implemented by the community as well as efforts to develop the Islamic economy that can be done by sharia financial institutions.

The integration of Ongko's local wisdom with the Sharia economy in order to support sustainable development can be done in various ways, what needs to be done first is to form an institution consisting of local government, community leaders and religious leaders and elements of the TNI / Polri. This institution is tasked with revitalizing ongko's local wisdom to be re-empowered like its role in the past. the paradigm shift of society followed by the diversity of

situations and conditions, has prompted the need for reformulation, reactualization, recontextualization of ongko's local wisdom. of course it is necessary to make adjustments in various ways to be relevant to current conditions.

One important factor in the success of this integration process is the existence of Pondok Pesantren DDI Mangkoso in Barru Regency, especially in areas where there is ongko practice. This educational institution can certainly take a real role in socializing ongko institutions in the community. The strength of the pesantren's roots in the community is due to its role in choosing to be closer to the "little people" and participate in solving all the problems they face. So that all problems that develop in the community can be resolved by pesantren, whether education, social, economic, cultural, and so on (Ainul Fiqih, 2022).

Ongko local wisdom also reflects strong social values, such as gotong royong In daily practice, fishermen often help each other in the process of fishing using bandrong. This certainly strengthens the social ties between them. This is in line with sharia economic principles that prioritize justice and shared prosperity. Thus, Ongko's local wisdom not only functions as a production system, but also as a means to strengthen the community.

#### **4. CONCLUSION**

The local wisdom of ongko in Barru Regency is the control of access to marine areas by kings and nobles in three forms, namely ownership of small islands, fishing gear "bandrong" and closure of marine areas. Ongko and Sharia economy have a strong relevance because they have aligned values. Both have in common to preserve the environment. The integration of Ongko local wisdom with sharia economy in Barru Regency has great potential to support sustainable development. Through sustainable ongko practices wrapped in Islamic economic values, communities can improve their economic welfare without sacrificing cultural and environmental values. The integration of Ongko's local wisdom with sharia economy can be done in various ways, including by forming an institution consisting of local government, traditional leaders and religious leaders to revitalize Ongko's local wisdom while at the same time re-managing Ongko's control over marine areas.

#### **Acknowledgment**

Dr. Andi Adam Malik, M.Si. who provides information regarding the history of ongko's existence, especially in the past.

#### **Authors' contribution**

Prof. Dr. H. Muslimin H Kara, M.Ag. provided valuable input in qualitative research methodology.  
Prof. Dr. H. Basir Pali, M.Si. discussing the selection of appropriate informants in this research  
Dr. Siradjuddin, SE., M.Si. helps in analyzing data and presenting it into information.  
Rachmawati, SE., M.Si. assist in the data collection process in the field

## REFERENCES

- Arisandi. (2016). Inkonsistensi Kebijakan Penggunaan Jaring Trawl (Studi Kasus Penggunaan Jaring Trawl Oleh Nelayan Wilayah Perairan Gresik). JKMP Vol.4 No.1 Maret 2016: 1-18
- Badan Pusat Statistik (BPS) Kabupaten Barru. (2024) Kabupaten Barru dalam Angka 2024.
- Creswell, J.W. (2012). Research Design Pendidikan Kualitatif, Kuantitatif dan Mixed. Cetakan kedua. Yogyakarta, Pustaka Pelajar.
- Databoks.katadata.co.id. (2024). Jumlah Penduduk Muslim Indonesia diakses 16 November 2024
- Fiqih, Ainul. (2022) PANDAWA: Jurnal Pendidikan dan Dakwah Volume 4, Nomor 1, Januari 2022; 42-65
- M. Umar Chapra, 2001, Masa Depan Ekonomi, Sebuah Tinjauan Islam, Jakarta, Gema Insani Press.
- Saiful, Angela Ruban (2021) Pengelolaan Sumberdaya Pesisir Dan Laut Berbasis Kearifan Lokal Di Negeri Haruku Kabupaten Maluku Tengah. Jurnal IPTEKS PSP. Vol. 8 (2) Oktober 2021
- Malik, A.A. dkk.(2021). Kelayakan Ekonomi Alat Tangkap Ikan Bandrong Cakalang di Perairan Dangkal Malik et al: Kelayakan Ekonomi Alat Tangkap Ikan Bandrong ISSN 2550-1232 p-<https://doi.org/10.46252/jsai-fpik-unipa.2021.Vol.5.No.3.132> Jurnal Sumberdaya Akuatik Indopasifik, Vol. 5 No. 3 Agustus 2021, [www.ejournalfpikunipa.ac.id](http://www.ejournalfpikunipa.ac.id) 285 ©2021 by Authors,
- Mallawa, A., Amir F., Safruddin, Mallawa, E. (2020). Tingkat Keberlanjutan Alat Penangkapan Ikan Cakalang (Katsuwonus pelamis) Skala Tradisional Di Perairan Selat Makassar, Sulawesi Selatan. Prosiding Simposium Nasional VII Kelautan dan Perikanan Universitas Hasanuddin, 5 Juni 2020 : 217-226