

## Community Worldview of Springs in Panyabungan District

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### Abstract

Community behavior is basically a cultural manifestation that is influenced by several factors, including: environmental, social, economic and cultural conditions, as well as the behavior of people on the banks or around water sources in the Panyabungan sub-district. People use rivers and lakes as a means of bathing, washing and latrines. This behavior is a manifestation of culture caused by the functional relationship between humans and their environment. Bathing, washing, and latrine (MCK) is one of the needs of everyone. To meet these needs the community in the district. Panyabungan performs actions such as cleaning the body, washing clothes, household furniture and kitchen utensils as well as urinating and defecating, but there are some people who use water sources for business and excavation purposes. The purpose of this study was to determine the perception and attitude of the community regarding the springs, to determine the community factors in the use of water sources and the use of springs around us in daily life. Sampling was carried out in August 2021 using qualitative methods and data collection methods with interviews using questionnaires. The results showed that most of the people in the district. Panyabungan utilizes water sources and springs for bathing, washing, latrine activities as well as businesses such as excavation C and drinking water companies. This is caused by several factors, including environmental, social, economic and cultural conditions. Public understanding of clean and healthy behavior is quite high, although the manifestation of behavior in utilizing river water, lakes as a means of bathing and washing in fulfilling other needs is still carried out. Meanwhile, for food and drinking needs, in general, they still use drilled wells and PDAM water. From the results of this study, no significant health impact was found, instead what was felt was that the environment seemed shabby, clothes that were washed easily faded and became wrinkled.

### Keywords

Worldview; springs;  
community



## I. Introduction

Springs are an important source of life for the stability of the community ecosystem. Its existence is very concerned by humans because of the great benefits of water for life. Not only for humans, other living things such as animals and plants will be disrupted in their growth and development if there is a lack of water.

Springs come from the ground that come out by themselves to the ground surface. Water is the source of life for humans, as well as all living things in the world. In its source, this water can be found through springs. Springs are one of the wonders of nature. The water that comes out of the spring is water that is rich in many minerals that are beneficial to the body. Mountain areas are places where there are many springs.

Soekanto in Ismail (2019) social change refers to changes in social aspects, community governance, and group behavior patterns. One example of social change is the increasing number of formal community institutions. For example various organizations ranging from government organizations, to social gathering organizations, are now becoming more formal, with a more rational pattern of relations. This is different from social organizations in the past, which are more informal by using emotional relationships.

By gravity (naturally) water flows from high areas to the lowest areas, from mountains, mountains to valleys, then to lower areas, to the coast and finally to the sea. This flow will usually enter a catchment or watershed, lake system or reservoir. In a river system, the flow starts from a small river system to a large one and will eventually go to the mouth of the river called an estuary, which is where the river and the sea meet.

It is estimated that human needs for clean water are very complex, including for drinking, cooking, bathing, washing (various kinds of laundry), and so on. According to WHO calculations in developed countries, every person needs between 60-120 liters of water per day. Meanwhile, in developing countries, including Indonesia, every year people need between 30-60 liters of water per day, among others, for washing, cooking, and for agriculture.

In the Qur'an there are more than 200 verses that directly mention the word (al-ma') which means 'water' or other things related to water, such as rain, sea, rivers, springs, and so on. . In this series of verses, the Qur'an also discusses the problem of water and its function in nature, for example water as a support for the life of living things on earth, the hydrological cycle of water or water as a means of transportation, as stated by Allah in the Qur'an, Surah Ibrahim verse 32:

"It is Allah Who created the heavens and the earth and sent down water (rain) from the sky, then with it (rain) He brought forth various fruits as sustenance for you; and He has subjected ships for you to sail in the seas by His will, and He has subjected the rivers to you."(Ibrahim: 32)

It is interesting to see the behavior of the community in using the river as a place for bathing, washing, and latrines (MCK) and various activities such as garbage disposal and family waste is a phenomenon that should be observed. In addition, many use toxic materials such as the use of detergents, shampoos, clothes bleaching agents (chlorines), and the disposal of both small and large sizes of garbage. These activities can cause their own problems, especially those related to environmental hygiene and health.

Panyabungan District is rich with springs that are still maintained. Only a few of these springs are commonly used by village and kelurahan occupations, because access to springs is not easily accessible. Furthermore, a study is needed to explore the community paradigm about caring for river water in the Mandailing Natal environment. On this occasion, we researchers and our staff made a visit to 10 villages/kelurahan that we will use as samples regarding springs in the Panyabungan District.

The locations of the springs that we visited and studied were springs in the Aek Mata area, Dalan Lidang Village, Sipagapaga Village, Kotasiantar Village, Pidoli Dolok Village, Pidoli Lombang Village, Sipolupolu Village, Parbangun Village, Panyabungan Tonga Village, Gunung Village old julu. With the presence of the STAIN Mandailing Natal higher education institution in the community, it is an effort to encourage the creation of an awareness of the importance of protecting the environment.

## II. Research Method

Based on the formulation of the problem that has been designed, this research is descriptive analytical, which describes all the conditions of objects that occur around the river in Panyabungan District in fact and how they should be. The data found will be analyzed and presented systematically so that it can be easier to understand and conclude. The whole process of this research will take place simultaneously (concurrently) carried out in the form of collection, processing and interpretation, then concluded with the inductive method.

To obtain data on the use of river water in Panyabungan District, the research informants were community leaders, residents around the river, and the government of Mandailing Natal Regency who were in the research location. In the withdrawal of research informants, this study uses a snowball sampling technique in which there are additional informants, appointed by previous informants, who meet the criteria to answer the research questions.

## III. Result and Discussion

This study is to examine and examine more deeply about the use of water by the Mandailing Natal community. Likewise with the understanding of the community to interpret the gift of Allah SWT to treat water. In addition, this study also wants to examine the district government's policy in educating the public to maintain cleanliness and health in utilizing water. From the studies above, this research uses the Mixed method to enrich knowledge and deepen the results of this research. First, this research wants to know whether the people of Kec. Panyabungan received information from Mandailing Natal cultural leaders about the idea of local wisdom and education from the Mandailing Natal District Government to treat river water. From this, this research distributes questionnaires to the people of Panyabungan District. After that, this study conducted interviews with community leaders who understand cultural customs about caring for nature on the Mandailing Natal earth. This research information was obtained from interviews with informants representing the government bureaucracy. In addition, interviews were also conducted with the Panyabungan community regarding their responses to the meaning of river water treatment and what factors influence them to use river water. After the data is obtained, the author will carry out the stages of data analysis in three stages, namely the data reduction stage, data presentation, and drawing conclusions or verification.

From the methodological procedures carried out above, this research is expected to find answers to several questions that have been formulated. For the formulation of the first problem, it is hoped that the Panyabungan community has not received information and education from district community leaders. Mandailing Natal so that later when this research is finished, community leaders can make efforts to form a new mindset in improving river water quality and caring for river water. In addition to getting information and education, the community is also expected to realize the importance of protecting water resources and be aware of what factors influence them to use river water that is no longer suitable for use.

In addition, the results of this study are expected to be used as reference material for similar research, as well as as one of the library materials in developing science, especially with regard to community behavior in utilizing river water for the needs of the wider community. Furthermore, the results of this study are expected to provide ideas for people living on the banks of rivers who use river water properly and correctly. Likewise, it can be a reference for the Mandailing Natal Regency Government in setting policies, especially those related to the arrangement and management of the Watershed (DAS).

### 3.1. Water resources in Panyabungan sub-district

Water resources are one of the vital natural resources both for the life of flora, fauna, and humans on earth as well as for human needs in meeting daily needs in various sectors of life. As a natural resource, water resources management activities are important so that those who need water can get equal access both in meeting their basic needs for drinking water and sanitation, as well as for fulfilling their livelihood needs. This study discusses water resources in Panyabungan sub-district. The number of sub-districts and villages in Panyabungan sub-district is 39 sub-districts and villages. Researchers only took data samples in 4 villages and 6 villages, namely Dalan Lidang Village, Siantar City Village, Pidoli Dolok Village, Sipolu-Polu Village, Sipaga-Paga Village, Aek Mata Village, Pidoli Lambang Village, Parbangun Village, Gunung Tua Julu Village And Tonga Panyabungan Village.

The first village that the researcher visited was Dalan Lidang Village which was led by a Lurah named Mr. Ahmad Dahri. The village head explained that the Dalan Lidang village has several water resources including the Batang Gadis River, Singolot River, Irrigation Water, Batu Bontar River and Siombun Lake. The above water source is used by some people as the main water source for the community around the Dalang Lidang Village. In addition to the above water sources, several sub-district communities in Dalan Lidang use well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

The next village we visited was Aek Mata Village which was captained by a Village Head named Mr. Andi Sahweri, S.Pd, Mr. Aek Mata village head explained Aek Mata Village has several water resources including the Batang Gadis River, Singolot River, Irrigation Water, Batu Bontar River. The above water source is used by some people as the main water source for the community around the Dalang Lidang Village. In addition to the above water sources, several sub-district communities in Dalan Lidang use well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

The second village we visited was Sipaga-paga Village which was led by by a Village Head named Mr. Hanaf Nasution, Mr. Sipaga-paga Village head explained Sipaga-paga Village has several water resources including the Batang Gadis River and drill wells. The above water source is used by some people as the main water source for the community around the Dalang Lidang Village. well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

Then we visited the Huta Siantar village which was captained by a Lurah named Mr. M. Syahnan, S. Sos, the village head explained that the Huta Siantar village had several water resources including the Aek Mata River, Sipolu-polu River, Aek Tree River. The Aek Mata River is divided into five tributaries or often called bontar by the local community whose names are Bondar Samaraja, Bondar Sabanjulu, Bontar Aek Kira, Bondar Aek Lombang and Bontar Aek Tolang. The above water source is used by some people as the main water source for the community around the Huta Siantar village. In addition to the above water sources, several people in the Huta Siantar sub-district use well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

The next village is the Pidoli Dolok village which is captained by a heroine named Ainannur, S.Ag, Mrs. Lurah describes the Pidoli Dolok Village as having several water sources, namely the Aek Mata River, the Aek Tree River. The above water source is used by some people as the main water source for the community around the Pidoli Dolok village. In addition to the above water sources, several people in the Pidoli Dolok village use well water

as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

The next data was taken by researchers in Pidoli Lombang Village, led by a village head named Mr. HM Aslen Borotan, Mr. Village Head explained that Pidoli Lombang Village had several water sources, namely the Aek Mata River Stream called the Aek Tree River. The water source above is used by some people as the main water source for the community around Pidoli Lambang Village. In addition to the above water sources, several people in Pidoli Lombang Village use well water as their source of clean water. There is also a small number of people who use PDAM Tirta Madina as a source of clean water in their homes.

The next village is Sipolu-Polu Village which is led by a Lurah named Mr. M. Ikbal Hsb, Mr. Lurah explained that Sipolu-Polu Village has several water sources, namely the Sipolu-Polu River and the Aek Lapan River. The above water source is used by some people as the main water source for the community around the Sipolu-Polu Village. In addition to the above water sources, several people in Sipolu-Polu Village use well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

Then the researcher took data to Parbangun Village, the researcher met with the head of Parbangun Village, Mr. Pahrul Rahman, the village head told that Parbangun Village has several water sources, namely Dolok Simarombur, Toburan, Aek Tolang River and Aek Sisala River. The people of Parbangun Village have obtained a source of clean water directly to their respective homes, built with the village budget and have a system such as the village PDAM which is sourced from Dolok Simarombur and Toburan water sources. The above water source is used by some people as the main water source for the community around Parbangun Village. In addition to the above water sources, several people in Parbangun Village use well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

The next village is Panyabungan Tonga Village which is captained by Mr. Syamsir Siregar. The Head of Panyabungan Tonga Village explained that their village has several water sources, namely the Aek Mata River, Aek Tree River and Aek Sipolu-polu River. The above water source is used by some people as the main water source for the community around Panyabungan Tonga Village. In addition to the above water sources, several people in Panyabungan Tonga Village use well water as their source of clean water. There are also some people who use PDAM Tirta Madina as a source of clean water in their homes.

The last village that the researcher visited was Gunung Tua Julu Village. This village is led by a village head named Mr. Azhari Mahyadi, Mr. the village head of Gunung Tua Julu explained that their village has several water sources, namely the Bondar Batopic River, Rantopuran River and Sopo Batu River. The water source above is used by some people as the main water source for the community around Gunung Tua Julu Village. In addition to the above water sources, several people in Gunung Tua Julu Village use well water as their source of clean water. There are also some people who use PDAM Desa water as a source of clean water in their homes.

### **3.2. Community Factors Using River Water in Panyabungan sub-district**

River is a large and elongated water flow that flows continuously from upstream to downstream or estuary. The river is used by some people to meet the needs of daily life such as drinking, bathing, washing and other needs. In addition, it is also used by farmers to irrigate or irrigate rice fields or farmers' fields.

The people of Dalang Lidang Village, Sipaga-paga Village, Aek Mata Village, Siantar City Village, Pidoli Dolok Village, Pidoli Lombang Village, Sipolu-polu Village, Parbangun Village, Panyabungan Tonga Village and Gunung Tua Julu Village still use a lot of water for their daily needs. good day for bathing, sanitation and other from the river stems of the girl, irrigation water and other water sources. And this is a problem encountered in this village because the community does not yet know the source of the river water they use already meets proper hygiene standards for use. There are many factors why people around the river still use river water to meet their needs, one of which is an economic factor because there are still many people who do not have a bathroom in their respective homes and another factor is the hereditary habit that is still maintained by the people of the Dalang Lidang village in using the flow. river water in meeting almost all of their basic water needs. Meanwhile, other people use PDAM Tirta Madina as a source of clean water in their homes.

### **3.3. Benefits of Water Resources in Panyabungan District**

Water is a resource that has economic value. The economic value will be different in each location due to availability. In addition, the economic value will be higher because water is one of the inputs for the industrial processes of various products that require water, such as industries that produce beverages, industries of various products. In a condition where the number of people in need is increasing, the potential for conflict is very large, so it is necessary to be careful in using it and good management practices are needed.

Water resources management is a process that encourages the integration between development and management of water, land, and other resources, with the aim of maximizing socio-economic welfare and paying attention to ecosystem sustainability. In addition, water resources management is a method for formulating patterns and plans for water resources management, and is not an end goal. The pattern is a strategic plan that involves identifying the needs of stakeholders in a river basin, so that the basic framework that has been prepared can be agreed upon by the relevant stakeholders.

In addition, there are also many uses of water sources in people's lives in the village of Dalang Lidang, such as the existence of Lubuk Prohibition. Lubuk prohibition is an area along the river that has been mutually agreed upon as a forbidden area to take fish either in any way, especially in a way that can damage the river. This agreement is contained in customary rules (applicable customary law). And the opening of the prohibition pit is usually held once a year which is decided by agreement between managers in the community. Another thing that can be utilized from river flow is excavation C or rock and sand mining which can help the economy of the surrounding community.

Aek Mata Village has hilly springs that are very clean, the benefits of water sources in Aek Mata Village are as a source of drinking and various other needs. And the spring water is also used as refill water and bottled mineral water, this can also help sources of income for the surrounding community and can grow a good economy for all people in Aek Mata village.

The next village is Sipaga-Paga village, where the community uses river water for bathing and drill water for consumption.

When we visited the village of Huta Siantar, the village head explained that the village of Huta Siantar has several water resources including the Aek Mata River, this spring is used as refill water and bottled mineral water and is distributed to almost Panyabungan and surrounding areas. And there is also the prohibition pit and the opening of the prohibition pit is usually held once a year which is decided through an agreement between managers in the community. Another thing that can be utilized from river flow is excavation C or rock and sand mining which can help the economy of the surrounding community.

The next sub-district is Pidoli Dolok village, Mrs. Lurah describes the river flow of Pidoli Dolok Village as having benefits in excavating sand and gravel that can be utilized by the community around the village. Sand mining can be interpreted as taking from the shallows to be raised to the top using manual tools or machines. Sand mining is part of the non-metal mining business activity which aims to produce its associated minerals. In this village there is also a sand and gravel processing factory which is very useful in economic development in this village.

Pidoli Lombang Village has several sources of river water, namely the Aek Mata River, where there are also traditional community sand and gravel excavations that are run by some people and can increase people's income in the economic field. In addition there is also a prohibition pit to preserve fish along the river and the opening of the prohibition pit is usually held once a year and is usually held during the month of Shawwal when the community is gathering there. And the opening of the prohibition pit is usually decided by agreement between managers in the community.

The next data was taken from the Sipolu-Polu village, Mr. Lurah explained that the Sipolu-Polu Village has several water sources, namely the Sipolu-Polu River and the Aek Lapan River, based on the flow of the river above the community can use the river flow to take sand and gravel which is managed and operated by some community and can increase people's income in the economic field. Further data in the village of parbangun, in this village there is no sand and gravel excavation by the community and there is no prohibition pit.

Panyabungan Tonga village has several water sources, namely the Aek Mata River, the Aek Tree River and the Aek Sipolu-polu River. The above water source is used by some people as the main water source for the community around Panyabungan Tonga Village. The community can take advantage of the river flow to take sand and gravel which is managed and run by some communities and can increase people's income in the economic field. In this village there are also 2 companies in the field of sand and gravel excavation which with this company can improve the wheels of the economy in the village of Panyabungan Tonga. In addition, there is also a prohibition pit and the opening of the prohibition pit is usually held once a year which is decided by agreement between managers in the community.

The last village is the village of Gunung Tua Julu Village. The Head of Gunung Tua Julu Village explained that their village has several water sources, namely the Bondar Batopic River, Rantopuran River and Sopo Batu River. The water source above is used by some people as the main water source for the community around Gunung Tua Julu Village. The community can also benefit from the river flow in the village in terms of irrigating rice fields and farmers' fields. With this irrigation, the community can directly benefit from the flow of river water that passes through Tesa Gunung Tua Julu.

#### **a. Respondent Education Level**

Education level Sample of community respondents in Kec. Panyabungan varies from respondents who graduated from elementary school, junior high school, high school, diploma to undergraduate. The education level of the respondents is dominated by 12 respondents from elementary school graduates, 18 junior high schools, 13 high school graduates, and 7 respondents for diploma and undergraduate graduates each. Most rural communities have only limited education and skills. However, this is not the case with the Panyabungan sub-district community, where the respondent's education level is quite high when viewed from elementary school graduates and junior high school graduates. Respondent's knowledge is influenced by education level. The same thing is also stated in Wulandari's research (2010) that education and the amount of training are very real factors on people's perceptions. Knowledge is very closely related to education, it is hoped that with higher education the

person will have more extensive knowledge which has an impact on better forest and spring management.

### **b. Respondents' Perceptions of Springs**

The process or individual point of view in interpreting or managing sensory impressions to give meaning to the environment can be referred to as perception. Differences in perception will trigger problems. The knowledge possessed by the community regarding springs and water sources must be explored, especially those that are in direct contact with meeting the needs of life.

<b>Perception</b>	<b>Results</b>
Know	40
Do not know	5
Do not know	5

Several factors that can influence people's perceptions include the lack of socialization of coaching and low levels of education. Public perception kec. Panyabungan regarding the definition of springs and water sources answered that 40 respondents knew. This is good enough where in general the people already know the definition of a spring. The community defines springs as water that comes out of the ground and is used for their daily needs. Respondents who answered that they did not know as many as 5 respondents who answered that they did not know as many as 5 respondents. The interpretation of the definition of a spring will show the level of community capacity for the management and utilization of the spring. Conversion management is important to know through the level of community capacity.

### **c. Respondents' attitude regarding the use of springs**

A person's readiness to respond consistently to an object or situation in a positive or negative form can be called an attitude. Society is defined as a group of people who live together bound by certain norms in an area to achieve mutual interests and work together. Based on this understanding, it can be concluded that the attitude of the community is the tendency of the community to respond or respond to a certain object consistently in a positive or negative form.

This research is one of the ways to find out how the attitude of the community in the use of springs. The attitude that the community gives towards the use of the spring is positive as it can be seen that the community uses this spring to fulfill their daily needs.

The attitude of the Panyabungan District community in responding to the presence of springs for daily activities such as toilets and drinking water was 39 respondents, 11 respondents answered for other activities. Other activities in eye use This water from several respondents said it was for fish cultivation activities and one respondent said it was for nursery activities to water seedlings. Utilization of springs in the Panyabungan sub-district is carried out for the provision of the surrounding community (drinking, bathing, washing, latrine) provision for PDAM, provision for animal husbandry, water supply for home industry, provision for fisheries (cultivation) and provision for agriculture (irrigated rice fields). It is hoped that they will not only use them, but also manage the springs.

Actions in maintaining springs that are carried out by the community are spring management actions. Management is defined as an effort made by humans in the utilization of natural resources in an area so that it can function to meet the needs of human life. efforts to plan, implement, monitor, and evaluate the implementation of water resources



conservation and control of water destructive power is the management of water resources. Activities or activities carried out by the community in managing these springs include planting bamboo plants, mutual cooperation in cleaning the springs, which are preceded by traditional traditions. then make water channels to drain water to people's homes using their eyes and village groups to drain water and conduct socialization in maintaining springs.

#### IV. Conclusion

Referring to the results of research on the community's Worldview of springs in the district. Then it can be concluded that:

1. The sources of springs in Panyabungan District are: rivers, lakes, springs

a. Sungai Batang Gadis/ Aek Batang Gadis

Batang Gadis river is the longest river in Mandailing Natal district, from Hulu Pakantan to Muara Sipongi passing through Kotanopan, Panyabungan, Siabu, and empties into Muara Batang Gadis, Mandailing Natal which is also part of Batang Gadis National Park. The watershed area (DAS) of Batang Gadis is 369,963.95 Ha. Utilization of the Batang Gadis river contributes a lot to the economy of the watershed community (DAS) as irrigation, power generation, fish maintenance, daily necessities.

b. Lake Siombun

Located approximately 500 meters from the outskirts of the Lintas . main road Sumatra Dalan Lindang Panyabungan, District Christmas Mandailing North Sumatra. This lake can be accessed on foot or by vehicle. The water of this lake also flows into a large pond that forms a water channel that is continued to the residents' rice fields. In addition, the water of Lake Siombun is also clear and cool quality water so that it is often used by local residents for bathing and drinking needs.

c. PDAM Tirta Madina

PDAM TIRTA MADINA, Mandailing Natal Regency, was established based on the Mandailing Natal Regency Regulation No. 18 of 2010 dated November 30, 2010, with the aim of managing and providing drinking water services that meet health requirements, develop the regional economy, and increase local revenue by adhering to the company's economic principles without forgetting its social function for the welfare of the community. PDAM TIRTA MADINA, Mandailing Natal Regency, is a transfer from the KSO operational cooperation between the Mandailing Natal Regency Government and the TIRTANADI PDAM of North Sumatra Province to manage and serve drinking water needs in Mandailing Natal Regency.

2. Community Factors Using spring water in Panyabungan sub-district

The river is used by some people to meet the needs of daily life such as for drinking, bathing, washing and other needs. In addition, it is also used by farmers to irrigate or irrigate rice fields or farmers' fields.

The people of Dalan Lidang Village, Sipaga-paga Village, Aek Mata Village, Siantar City Village, Pidoli Dolok Village, Pidoli Lombang Village, Sipolu-polu Village, Parbangun Village, Panyabungan Tonga Village and Gunung Tua Julu Village still use a lot of water for their daily needs. good day for bathing, sanitation and other from the river stems of the girl, irrigation water and other water sources. And this is a problem encountered in this village because the community does not yet know the source of the river water they use has met the proper hygiene standards for use. There are many factors why people around the river still use river water to meet their needs, one of which is an economic factor because there are still many people who do not have a bathroom in their respective homes and another factor is the

hereditary habit that is still maintained by the people of the Dalang Lidang village in using the flow. river water in meeting almost all of their basic water needs. Furthermore, the education factor is their lack of understanding about clean water and the lack of socialization of the health office on the use and use of water sources. Meanwhile, other people use PDAM Tirta Madina as a source of clean water in their homes.

### 3. How to use the springs in the Penyabungan district?

In addition to the needs of washing, bathing and latrines, there are also many uses of water sources in people's lives in the village of Dalang Lidang, such as the existence of Lubuk Prohibition. Lubuk prohibition is an area along the river that has been mutually agreed upon as a forbidden area to take fish either in any way, especially in a way that can damage the river. This agreement is contained in customary rules (applicable customary law). And the opening of the prohibition pit is usually held once a year which is decided by agreement between managers in the community. Other things that can be utilized from river flow are excavation C or rock and sand mines that can help the economy of the surrounding community, Power Plants, Tourist Attractions, Drinking Water and the business of drinking water companies.

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