

## The Reconciliation Of Community Living In The Use Of Nira In South Sulawesi The Perspective Of Islamic Fiqh And Positive Law

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### Abstract

*South Sulawesi has unique natural resource potential, namely palm trees which can produce sap (palm wine). From palm sap, good and lawful drinks and food can be produced, such as palm wine and brown sugar, as well as dangerous drinks, namely bitter wine or ballo (alcohol). The main problems studied in this research are; "How can community living reconciliation efforts be carried out to optimize the production of palm sap and increase the income of farmers and traders while preventing the misuse of palm sap in the perspective of Islamic jurisprudence and positive law. The results of the study found that the community living reconciliation model that can be used in order to reduce the use of sap for bitter wine and, at the same time, increase people's income is to make the function of community social responsibility (fardu kifayah) effective in the form of optimizing the cooperation of all related parties which is carried out in a planned, systematic, and sustainable and supported by regulations whose orientation is to encourage public awareness to continue, preserve and improve the business of production and trade of products made from palm sap as raw material in order to expand employment opportunities and improve the community's economy.*

**Keyword :** *Palm trees, sap (wine), reconciliation, Islamic jurisprudence, and positive law.*

### Introduction

Lontar tree (borassus flabellifer) is an endemic flora of South Sulawesi province. This tree is widely used, the leaves, stems, fruit, and flowers are tapped to produce sap (legen), fermented into palm wine, or processed into palm sugar (brown sugar). South Sulawesi is famous for its production of sap from palm trees. Before the 2000s, lontar trees were tapped and produced palm sap which could be drunk directly as sap or fermented into bitter wine, a type of alcoholic drink for consumption by some local people and sale to customers from outside the city. In addition, the production of palm tree sap can also be processed into brown sugar to be sold to traditional markets; the fiber from the palm fronds is used to weave ropes and to make skullcaps typical of South Sulawesi.

Along with the development of science and technology, the use of palm sap production has begun to experience a change in treatment, from the manufacture of brown sugar to a fresh drink of sweet palm wine sold directly to consumers. On the other hand, some people's alcoholic traditions that have been deeply rooted for a long time continue. So the production of palm sap is destined for two contradictory uses. Based on preliminary research, it was found that the allocation for bitter wine had decreased compared to the period before the community carried out the sweet wine trade. Even so, the generation of alcoholics still has the potential to continue and may even develop further if it is not addressed. Therefore,

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efforts to overcome alcoholic culture and traditions remain an unfinished task. The persistence of alcoholic culture, especially in the South Sulawesi region, is caused by many factors, such as cultural, natural, and social environmental factors, lack of religious awareness, lack of knowledge, lack of policy, and weak law enforcement.

According to Lahab, there has been a change in mindset and economical treatment of palm oil products from time to time. In the early days, the palm leaves were mostly used for firewood, and the leaves were woven into baskets and mats, and the sap was made of brown sugar. Now it is very rare for people to do this; the sap from lontar trees is sold more directly and is considered more profitable than processing it into brown sugar because it no longer requires a long cooking process and requires a lot of firewood and other operational costs such as transportation costs to market.

The same opinion was also expressed by several farmers and sellers of palm sap, among others by Ramang, that the business of "Massari" (taking palm sap) and selling the results directly to consumers is easier and faster to get money. In theory, the data from these informants can be justified. One way to maximize income from a business is to shorten the production process to save on operational costs. Reducing operational costs is an added value in calculating net profit.

Islamic jurisprudence accommodates differences in income and wealth for each person with the condition that these differences are caused because each person has different skills, initiative, effort, and risks. Referring to modern business management theory, palm sap farming can be developed to increase income by using agricultural technology and marketing technology. The technological nation of farming and trading palm sap in several regencies in South Sulawesi Province, such as Bone, Bulukumba, Jeneponto, and Tana Toraja, is challenging to implement because the businesses are still classified as small-scale individual businesses. Only now, investors have looked at this business, and the involvement of financial institutions to support the business capital of palm sap farmers/traders is still very small. This can also cause problems when the payback period is due.

The main problems that will be studied in this research are; "How can community living reconciliation efforts be carried out to optimize the production of palm sap and increase the income of farmers and traders while preventing the misuse of palm sap in the perspective of Islamic jurisprudence and positive law. The main problem is limited in scope and elaborated into three sub-problems: 1) What are the efforts to prevent using palm sap for making bitter wine in South Sulawesi? 2) How to increase income from the palm sap trading business in South Sulawesi? 3) What is the model of reconciliation for community living in managing palm sap resources in South Sulawesi?"

### **Literature Review**

From the perspective of Islamic jurisprudence, the theory of haram lizatih and haram ligairih/hukmiy can be used to that sweet wine and brown sugar are legally halal. In contrast, bitter wine from lontar trees is categorized as haram ligairih/hukmiy, so the potential for illegality depends on how it is treated. As stated by Khalid Al-Mushlih about the prohibition of wealth, namely "depending on the way or method of obtaining and using the property." Meanwhile, from a positive legal perspective, Gunarto Suhardi's theory can be used, that the existence of law in society has a role and influence on economic activity following the function of the law itself, namely a tool for resolving conflicts and a tool for socio-economic engineering. This theory is in line with the opinion of subsequent legal experts.

According to Djuhaedah Hasan, the application and development of law support the stability of economic development. However, legal developments and developments in the economic sector will only function optimally if they are based on good laws and regulations. According to Zulfi Diane Zaini, the role of law in the economic development of a nation is something that cannot be ignored. It is very clear that if the legal conditions of a nation are effective, then economic development will be easy to implement. However,

on the contrary, if the law cannot play an effective role, it will certainly negatively impact economic development.

Thomas Aquinas emphasized in this context that the function of law is to seek the welfare of all humanity (law as a tool of social welfare). The function of law here is as a framework in the form of rules that guide and provide guidelines, sanctions, and tools to manipulate social life. The object is all aspects of human life in its economic life. This opinion is an elaboration of the grand theory put forward by Roscoe Pound that law can function as a tool of social engineering, economic aspects including social problems that can be engineered with legal arrangements to improve and increase people's income so that in turn realized law as a tool of social welfare (law as a tool to improve people's welfare).

According to Muhammad Abdillah Hasmin, juvenile delinquency, and diseases are currently exacerbated by the availability of alcohol. Adolescents in their family and social environment face problems they want to overcome by joining youth groups that appear to be on the outside as if they do not have the burden of living in the habit of drinking.

According to Said Alhudri, today's program of returning to the potential of local wealth in the community has had a strong echo; returning to lontar sap farmers not only revives lontar sap farmers just by consuming drinks but makes lontar sap a center of community employment. Moreover, in economic matters, palm sap farmers are expected to play a big role because lontar sap farmers have strong roots in society. According to Muhtadi, palm sap farmers can be used to strengthen the people's economy. This great potential is very unfortunate if it still needs to be addressed because palm sap farmers can encourage the people's economic independence. However, what is currently happening is that the economic empowerment of palm sap farmers for poverty alleviation has yet to be managed professionally and modernly. If the potential of palm trees is optimally mobilized, it will increase the community's welfare. Suppose palm leaves' economic potential can be managed professionally and supported by technology. In that case, the benefits that can be achieved are reducing unemployment and the poor and reducing dependence on looking for jobs in the industrial sector or factories and urban areas, preserving and building the economic independence of rural communities.

Based on these theories, the researchers draw a formulation that the production of palm sap has the prospect of being used as a sector that can absorb a large number of workers in the village. Palmyra palm plantations can be planned to be built and arranged so that they have dual functions, namely as a center for economic activity and a nature reserve center to preserve one of Indonesia's local special plants.

### **Research Methods**

This research was conducted in the Province of South Sulawesi (Districts of Bone, Bulukumba, Jeneponto, and Tana Toraja). The approach used in this research is the approach of Islamic jurisprudence and positive Indonesian law. Primary data collection uses interviews, observation, and questionnaire grids. The data processing technique used is descriptive qualitative. The analysis used is contextual.

### **Results and Discussion**

Efforts to Prevent the Use of Lontar Nira for Making Bitter Tuak (Alcohol) in South Sulawesi.

The spearhead in efforts to prevent the use of palm sap for the manufacture of bitter wine is producer farmers and traders because they are the main and first actors in the production and distribution process. Therefore, the discussion of this research will be described by examining the efforts of each party, starting from the most related parties.

Efforts made by the community (farmer producers, traders, and consumers)

#### **Producer farmer**

According to Lebu, efforts to reduce or prevent the use of palm sap for making bitter wine in Bone Regency depend on the awareness of each farmer. If his faith and religion are good, he will realize not to sell the sap to traders and consumers of bitter wine. However, this is

difficult to realize because economic problems tempt people. They need money to provide for their families and their children's schools. Selling palm sap to traders/consumers of bitter wine is more profitable than selling palm wine to consumers of sweet wine. Because the price is higher and the selling period is longer than for sweet wine.

According to Saifullah, efforts to reduce or prevent the use of palm sap for the manufacture of bitter wine cannot be realized properly without cooperation involving all relevant elements to help the community increase their income from the sap business because the main factor is the income of farming communities to meet their economic needs. In addition, specifically in the Tanah Toraja district, the main factor that causes the production of bitter wine to be difficult to reduce or eliminate is that it has become a typical local drink that is considered part of the Toraja culture, which must be served at formal events and when there are guests from outside the area. According to Muhammad Rusli, related parties from the government, legal apparatus, and mubalig/religious leaders should continue to advise farmers/producers of lontar sap not to serve orders for sap for making bitter wine. Efforts are made by the farming community as producers of sap so that it is not used for making bitter wine by breaking the production chain. This can be done with conscious and planned efforts and can also be done indirectly, namely by promoting and increasing the educational participation of the younger generation. As happened in Jeneponto, naturally, the production of bitter wine has decreased over time because more and more young children and youth are attending education. They have undertaken wider mobility and social interactions to shift their attention to other sectors.

In line with that, according to Mukhtar Hakim, one of the efforts to prevent palm sap from being used for bitter wine is for the farming community or producers to be directed and guided to make palm sugar (powdered brown sugar). Ant sugar production is relatively more expensive than regular sugar, so it can increase the income of producing farmers. According to Murni Lehong, in Bulukumba Regency, the production of bitter wine is very small. It tends to decrease due to the community's more advanced formal and non-formal education and the wider reach of religious lectures/counseling by preachers/counselors. Besides that, in Bulukumba Regency, there are not many lontar trees; what is produced to manufacture brown sugar is from the sap of the coconut tree.

According to Ahmad Ihyaddin, the production of bitter wine in Bulukumba Regency is almost nonexistent or increasingly difficult to find as more and more farmers who were formerly sap producers have turned to other jobs because the business of lontar trees is considered less promising. In addition, the total population of lontar trees in Bulukumba Regency is very limited, with only many in Bototiro District, especially in Samboang Village. In Bontotiro, farmers still use lontar tree leaves to make mats and sell them on Samboang Beach to visitors who come.

Based on the questionnaire data, to reduce or prevent the use of palm sap for the manufacture of bitter wine, the most effective way to do this is to conduct outreach, counseling, and coaching to sap-producing farmers while at the same time providing encouragement and a religious approach following their respective beliefs about the bad effects of bitter wine. For their health, safety, and economy (78.7% of answers from informants). In addition, some informants stated that the efforts made were not to make bitter wine (12.8%), and some stated that they did not take preventive measures because they were used to it and felt dependent on making bitter wine to support their economy (6.4%)

#### Trader

Based on the results of the questionnaire data, the efforts of palm wine traders to reduce or prevent the use of palm sap for consumers of bitter wine are not to sell bitter wine, but this

method is less effective because it depends on the awareness of each trader (6.4%). A more effective way to reduce the trade in bitter wine is socialization and counseling from government officials to traders about the dangers and sanctions that can arise from bitter wine so that they are afraid. However, socialization and counseling are rarely done (39.1%) and never done (21.7%).

The bitter wine trade in Jeneponto and Bulukumba Regencies has the same trend; that is, it still exists, but its volume tends to decrease due to the increase in education and business. Particularly in Jeneponto Regency, the bitter wine trade still exists because it has become a habit for people to produce and sell it clandestinely, and many people are still in demand. According to Nuhung, the trade in bitter wine in Bone Regency is carried out only by certain people and does not spread to other traders. The buyers also belong to certain communities/groups so that development could be more active, relatively increasing and decreasing. Bitter wine traders persist in their work due to economic considerations, and bitter wine prices are higher. There are bound to be buyers daily because customers have come from various places, across villages and sub-districts.

The economic factor is the main factor that causes the persistence of the bitter wine trade in Bone Regency and is supported by the lack of religious knowledge and the low level of education of those who sell and buy it. Besides that, the scope of social interaction is community-based, so it does not associate with a community of people with the potential to give advice. This situation makes it difficult to change.

Sales of bitter wine in Bone Regency can experience an increase because buyers are starting to come from various regions, not only from the Bone Regency area. The traders keep their jobs selling bitter wine because the demand from buyers/consumers always stays the same, it even tends to increase, plus the price is higher than sweet wine. This should be anticipated with strategic policies from related parties.

Bitter palm wine traders in Bone Regency still receive attention from the local government, especially the village head. However, it is difficult to stop them because they have already made it their main livelihood to support their families. Often advised and training has been conducted on palmyra palm sap management to be more productive and healthier in collaboration with the Bone Regency Cooperative Office, but more needs to be done. This shows that efforts so far have yet to be maximized; there have been no programs and special attention to change people's habits. Apart from village officials, the support and cooperation of other parties still need to be improved, even though dealing with this problem requires the involvement of many parties.

#### Consumer

Consumers of bitter wine in South Sulawesi are still very high, as can be seen from the results of the questionnaire data, 32.6% of informants said it was quite a lot, and 21.7% said it was still very much. Therefore, in the future, the community hopes that serious efforts will be made to eliminate the habit of consuming bitter wine (alcoholic). 78.3% of informants stated that it was necessary to abolish the habit of consuming bitter wine in the future, and only 2.2% of informants stated that it was unnecessary. The rest were unsure/did not answer 19.5%.

Tanah Toraja Regency has made bitter wine an icon and a regional specialty drink maintained in the community's traditions and promoted to newcomers as a regional specialty drink, especially to non-Muslim tourists. It has received legality from regional regulations with strict requirements. However, local bitter wine is the dominant raw material from palm tree sap, not from lontar trees.

Consumers of bitter wine in Jeneponto Regency tend to experience a decline along with the improvement in the education participation rate of the local community. The dominant

source of bitter wine in Jeneponto Regency is palm sap, but the percentage is relatively small because it is mostly used for consuming palm sugar and palm sugar.

The consumers of bitter wine in Bulukumba Regency are very small because there are very few lontar trees in Bulukumba Regency. Therefore, people prefer to make sap from coconut trees to consume sweet wine and brown sugar.

Therefore, the handling of preventing the consumption of bitter palm wine in the South Sulawesi region needs to be differentiated from one district to another by considering the local characteristics of each. The culture and religion of the local community in each district are differentiating factors in the existence and tolerance of bitter wine.

Some consumers are just trying to find out how bitter wine tastes or to enliven their group activities. Consumers like this still need to be more stable and easy to awaken. In contrast to consumers who are already addicted (alcoholic), efforts to change their habits are more difficult because drinking bitter wine has become a hobby (hobby), and some even consider it a matter of pride.

In line with data from producers and traders, the majority of consumers also answered that the most effective effort that can be taken to prevent or reduce the consumption of bitter wine is to increase socialization, counseling, and guidance to the public about the adverse effects of consuming bitter wine (54.5%). Other efforts can also be carried out to supervise and control (31.8%) and make regional and village-level regulations that specifically regulate the use of sap (13.6%).

Based on the above data, to optimize efforts to change people's habits from producers and consumers of bitter wine from a positive legal perspective, special regulations at the regional and village level regulations are made that regulate bitter wine. The regulations clearly state the prohibitions and restrictions relating to the production, distribution, and consumption of bitter wine. In this regulation, there is still room for special arrangements which are exceptions in nature, allowing the production, distribution, and consumption of bitter wine for certain reasons, for example, for consumers whose beliefs/religion consume bitter wine is not prohibited or a typical drink that has become a culture of society, as happened in Tanah Toraja Regency.

The regulations should pay attention to the nuances of local wisdom in each region so that the arrangements differ from one district to another. In addition to making regulations on the production, distribution, and consumption of bitter wine, other regulations are also needed that can functionally support the preservation of the business of palm sap farmers and traders. For example, regulations regarding the formation of socialization and extension teams who are given special assignments to carry out coaching, training, and supervision in a planned, systematic and sustainable manner for the palm-leaf palm business. The regulation also clearly stipulates which parties are involved, their rights and obligations, and the implemented cooperation mechanism.

Specifically for Muslims, separate arrangements are needed in local and village regulations. Related institutions/agencies such as Islamic organizations and MUI must issue an appeal letter or fatwa, which the socialization and counseling team will use as material and basis. The formulation of material or fatwas related to alcoholic beverages will be reviewed from the fiqh provisions written by previous jurists. However, due to the current condition, the dynamics of society are highly developed; it is not enough to regulate bitter wine only by using a family approach, but also needs to be supported by an Islamic jurisprudence approach so that the rules made are more persuasive, accommodative and motivating so as not to turn a blind eye. People's livelihoods and businesses so that they can be accepted and supported by the community optimistically. So the legal arrangements that need to be prepared are those oriented toward coaching and education (al-hukm al-ta'dibiy).

Increase in Income from Palm Nira Trading Business in South Sulawesi.

Based on field data, it was found that, in general, palm sap-producing farmers sell their sap production. Most of them set up a place to sell sap on the side of the road (59.6%), and the rest sold sap in the garden or at home, visited directly by consumers and traders.

There is no marketing promotion and development program for the trade of products from palm trees, such as palm wine and brown sugar, because to promote and develop the marketing of a product, a market-worthy recommendation is required from the industry agency. Sweet wine and brown sugar products do not yet exist in this case. Improving product quality, packaging, and guaranteeing its contents are the duties and functions of the industrial service.

For people who have focused on the business of producing and trading sweet wine, efforts are being made to further increase their income based on the results of the questionnaire data by promoting through social media, especially via WhatsApp (WA), Facebook (FB), and Instagram (73.3%). Other efforts include increasing the number of palm trees cultivated (14.9%). Increasing business capital (19.1%). Adding sales points (8.9%). Attending counseling and training on healthier, more economical sap processing and profitable (13.3%). Some people must take the initiative to increase their income (17%). The idea to increase the income of palm sap farmers and traders has been thought of and has started to be implemented by providing training on more economical sap processing to producer communities and traders at the Cooperative Office. Still, this program must be more sustainable and integrated with other related institutions' programs.

Obstacles in increasing income from the palm sap trading business in South Sulawesi are not only related to marketing problems but also the problem of low production levels due to no effort to increase the number of palm trees; even the number of palm trees tends to decrease over time because many are cut down, and For sale, even buyers of palm trees now cross districts.

Based on these data, it can be understood that increasing people's income, especially farmers and traders of palm sugar and palm sugar sap in South Sulawesi, cannot rely on the community's initiative, requiring a planned program from the government and economic or financial institutions. The thing that needs to be considered in the future is the promotion of brown sugar from palm sap using packaging and labels to maintain quality assurance, which will increase the selling price.

Traders consider location promotion and the availability of sweet wine to be the most effective way to increase their income. What has not been done is to promote the substances contained in the sap of the palm tree, both palm wine and brown sugar and their benefits for health. This promotion will be able to increase the price of palm wine and palm sugar, which are currently relatively cheap.

Test results for alcohol content (ethanol) in palm wine fermented with a certain one-day treatment can contain an alcohol content (ethanol) of 35%. Meanwhile, palm wine that has not been fermented has an average alcohol content of 6%. This needs to be anticipated so that people are aware of the negative impact of consuming drinks whose alcohol content has exceeded normal limits, both on consumer health and other social impacts.

The government needs to pay special attention to providing guidance and assistance in making palm wine and sugar and marketing them so that this business can develop more. There has been coaching carried out by several parties, but it was less intensive and unsustainable, so it has not significantly increased people's income.

The number of lontar trees in South Sulawesi tends to decrease due to several factors:

More and more lontar trees are being cut down to be used as a building material for houses, and areas where they grow, have changed their function to residential or other functions. In the past, there were still many lontar trees close to roads and housing; now, they are decreasing because many have been cut down.

Lontar tree growth could be faster and easier to grow than other trees. The regeneration process requires a longer time, so the number tends to decrease and requires special handling.

Lontar is not included as a tree in the forestry terminology because it is a plant that has fibrous roots and grows in plantation areas, not in forest areas. Lontar tree roots are less able to hold and store groundwater, so they are not prioritized for forest plants.

Lontar is not included in the national agriculture and plantation data because it is a plant species in certain areas. Nationally, it is prioritized to cultivate plants that are common in nature and easily found in many areas, and are more productive.

Farmers are less interested in cultivating lontar trees because they are considered less economical than other plants. There is a choice of a more economical type of plant for sugar production, namely sugarcane. We sell palawija plants and have teak trees for boards to get faster results. Economically, many competing products are faster, easier, and more profitable.

These factors reduce the number of trees and yields from palm trees from year to year. As a sample, you can see data from the Agriculture, Plantation, and Horticulture Office of Bone Regency as follows:

Table Number of Trees and Production of Siwalan in Bone Regency in 2018 - 2019

Year	Number of Trees (Stem)	Production Total (Sap and Sugar Brown) (Kg)
2018	1,289	448.462
2019	1.248	436.690
Reduction Amount	41	11.772

There was once a program from the government to develop lontar trees as a regional characteristic, but the program needed to be more sustainable. According to Muhammad Yusuf, the thing that needs to be taken into consideration to preserve the palmyra palm tree as an endemic (regional special) tree is the close relationship between the palmyra palm tree and the local culture of the community. Including the scriptural culture called "lontara" and the history of the transformation of local cultural values related to social life and government (power). At least certain areas are used as palm tree nature reserves that can be integrated with other cultural, educational, tourism, and economic sectors.

According to Abdul Rahman, the presence of lontar trees in South Sulawesi has something to do with the travel history and the areas visited by Sultan Hasanuddin. The growth of lontar trees in Bulukumba Regency is indicated as the initial center for the spread of Islam brought by an Ulama from Sumatra, namely Datok Tiro, whose grave was found in Bontotiro.

The government should have a long-term program to preserve the cultivation of lontar trees as a source of livelihood for rural communities because the population of lontar trees in South Sulawesi tends to decrease over time. It is time for the government to design an integrated palmyra palm plantation area program. In this program, a master plan for developing palmyra palm trees is made, which integrates several palmyra-based potentials for development. Business activities that need to be integrated into this program are:



1. Cultivation of palm trees that are planted regularly, beautifully, and functionally
2. Place of business and culinary trade from palm trees
3. Place of business for the manufacture and trade of handicrafts and souvenirs from palm trees
4. Retreats (villa) and meetings (building/hall)
5. Horse rental services
6. Playground and recreation
7. Local arts and culture venues
8. Socialization and educational facilities for visitors

Fields for sports and camping

The steps that need to be prepared are as follows:

1. Prepare RIP and Activity Program Design
2. Forming a Work Team
3. Make an Activity Time Schedule
4. Establish pilot areas
5. Establish support and cooperation with related institutions.

Community Living Reconciliation Model Management of Lontar Nira Resources in South Sulawesi

To find out the proper community living reconciliation model to be implemented in overcoming dualism and the dilemma of using palm sap, data is needed on the reasons for the continued production, trade, and consumption of bitter wine in South Sulawesi. Based on the questionnaire data results, economic factors are the dominant factor causing the continued production, distribution, and consumption of bitter wine (53.2%).

In addition, other factor also the cause is because of pleasure (46.8%). The pleasure referred to here is a package with the pleasure of being a member of a particular community, the joy of gathering, and acting in the name of community behavior, including the pleasure of drinking together. Some parties even use this habit as pride (6.4%).

Based on these two factors, namely economic and cultural factors, what is needed to overcome them requires economic and cultural changes.

Economic changes

People are still involved in producing and trading bitter wine because bitter wine is more profitable than sweet wine and brown sugar. The price is higher, the customer remains, the risk of spoiling the sap is small, and the processing is easier. So that it is used as a livelihood that is considered more promising to meet the family's living needs, some people even make the bitter wine business the foundation of family life. The community will be willing to stop the bitter wine business if there is a new, more profitable business.

The paradigm of thinking like this can be changed with a religious approach, that the opinion of businesses that are prohibited by religion will not bring blessings for good and business success in the future even though the income is large; on the contrary, income from halal businesses even though they are small, will bring blessings, paving the way for them to be obtained. More sustenance and business results in the future.

However, the religious approach is not acceptable to the community because their level of knowledge and education is minimal, generally only elementary school graduates and not even elementary school graduates. They need guidance, mentoring, and training to make them aware that there is a business opportunity in front of them that can increase their income and change their future towards a more beneficial economic and knowledge aspect. In this case, the involvement of various parties is needed, especially those who are structurally and functionally directly involved in their condition.

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Based on questionnaire data from farming community producers, traders, and consumers, 67.4% of informants said to change the paradigm of people's thinking so that the sweet wine and brown sugar businesses increase. In contrast, the bitter wine business decreases the cooperation of all related parties. Of course, the collaboration of all parties in question includes program planning, preparation of activity designs, division of tasks, formulation of targets, strategies, and funding.

### Culture change

Living in groups, gathering, and sharing fellow members at certain times has become entrenched among rural and urban communities. The influence of association and friendship often triggers the emergence of the habit of drinking bitter wine. An area still surviving due to the lack of educational, economic, and other progress will continue to inherit the old culture from its predecessors or previous generations. To overcome this problem, it is necessary to break the chain of continuing the alcoholic culture of bitter wine. Based on the results of the questionnaire data, based on the results of the questionnaire, it is necessary to carry out continuous and planned socialization and counseling (54.5%). Of course, this requires time for the transformation process to a paradigm shift which is quite

long. Therefore, continuous efforts are needed and involve many parties to change people's mindsets from simple thoughts without targets to progressive thinking.

According to Muhammad Yusuf, special attention is needed by the government to preserve the natural resources potential of lontar trees as endemic plants of South Sulawesi in collaboration with community elements to provide guidance and assistance through activity programs that are specially designed and carried out continuously so that the potential of lontar trees can be maximized primarily for the preservation of local culture, and can also be for increasing income/community economy.

In line with that, according to Samsuriadi, S.Sos., M.Sc., that is just like what is being programmed in Ulaweng District, especially in Manurungnge Village in the form of assisting village communities to reduce the potential use of palm tree sap for the production of bitter wine while at the same time increasing people's income. The village requires assistance, coaching, and socialization by involving related parties. With this program, results have been seen that the village community has gradually changed. Previously, many still liked to produce, sell and consume bitter wine; now, it has been much reduced. Only the older generation remains, while the younger generation no longer drinks bitter wine because they know its impact. This is thanks to the assistance and socialization of educated people/academicians.

Samsuriadi, S.Sos., M.Sc., is running the "Tourism Village" program in Manurungnge Village, Ulaweng District. In this program, assistance is provided to change the community's mindset so that they abandon the habit of consuming bitter palm wine and maximize the use of palm tree sap to produce sweet wine and brown sugar. In this "Tourism Village", the community is fostered and given a place to introduce and market their products, including palm wine, brown sugar, and other products from lontar trees. The "Tourism Village" concept being developed is multi-farm in nature, meaning that all types of plants in the village that can be utilized are used as objects of program development. The program is run by Samsuriadi, S.Sos., M.Sc. This can be used as an example of the development of a Tourism Village specifically for Lontar Trees" which is integrated with the development of local culture, economy, education, and nature tourism.

Based on the results of the questionnaire data, the changes run parallel; on the one hand, the production and trade of sap increased, while on the other hand, the production and consumption of bitter wine decreased, the most significant effort to be made was continuous and planned outreach and counseling (77.3%). Socialization and counseling as the first step to condition the community so that the community's readiness to accept the main program can be obtained and run in stages.

The preparation of concepts and strategies with a fiqh and cultural approach and carried out in solid collaboration by all relevant parties was more suggested by informants (67.4%). Some informants said that regulations prohibit the manufacture and sale of bitter wine (13%), and some recommended stricter and stricter supervision and law enforcement for upset winemakers, traders, and drinkers (19%).

To change the culture and mindset of the people with an excellent legal approach (legislation) so that people do not produce, trade and consume drinks containing alcohol levels that exceed tolerance limits, regulations are already available, which are regulated in:

1. KUHP
2. Regulation of the Minister of Trade of the Republic of Indonesia Number 47 of 2018 concerning the Fourth Amendment to the Regulation of the Minister of Trade Number 20/M-Dag/Per/4/2014 concerning Control and Supervision of the Procurement, Distribution, and Sales of Alcoholic Beverages

3. Regulation of the Minister of Health of the Republic of Indonesia Number: 86/Men.Kes/Per/IV/1977 Concerning Liquor
4. Regulation of the Minister of Health of the Republic of Indonesia Number: 59/Men.Kes/Per/1982 Concerning the Prohibition of Distribution, Production, and Import of Liquor That Is Not Registered at the Ministry of Health
5. Local regulation.
6. District Regulation Bulukumba No.3 of 2002 concerning Prohibition, Supervision, Control, and Sales of Alcoholic Beverages
7. District Regulation Bone No. 6 of 2000 concerning the Trade and Distribution of Liquor.
8. District Regulation Tana Toraja No.12 of 2008 concerning Supervision and Control of Licensing Places for Selling Alcoholic Beverages.
9. District Regulation Jeneponto No. 8 of 2006 concerning the Prohibition of Distribution of Alcoholic Beverages.

However, all these laws and regulations were issued to anticipate the adverse effects of drinks containing alcohol. Several existing rules related to alcoholic beverages/liquor are aimed at preventing society from being damaged by the adverse effects of alcohol. This should be appreciated, and it's just that it needs to be supplemented with other regulations whose orientation is to encourage public awareness to continue, preserve and improve the business of production and trade of products from palm sap raw materials to expand employment opportunities and improve the community's economy.

Therefore, it is necessary to initiate the issuance of special rules regarding the management of sap and palm trees in South Sulawesi, both regional and village regulations which regulate the sap management system so that it is more practical and supports the improvement of the community's economy, so that the community, especially tappers, and traders, are no longer interested in making and selling bitter wine. For example, regulations regarding the provision of capital assistance and guarantees/work safety insurance for tappers or traders willing to fulfill the conditions outlined in the rules, including being ready to sign an agreement not to make or sell bitter wine.

Problem handling requires reconciliation which in the study of Islamic law is discussed in the concept of *ishlah*. The definition of *ishlah* includes a broad meaning. However, the substance of *ishlah* is a change from a bad condition, wrong to good and right. *Ishlah* is only known in Islamic jurisprudence as an obligation for every human being, both as individuals and in groups. *Ishlah* is the first option in resolving legal cases, and if *ishlah* cannot be achieved, legal sanctions are enforced. *Ishlah* is one of the realizations of the concept of *fardu kifayah* (social responsibility), manifested when there is a legal conflict. Reconciliation based on the concepts of *fardu kifayah* and *ishlah* is a reconciliation model that uses a social-cultural approach or a socio-cultural approach that emphasizes culturally oriented social activities by involving both conflicting parties by first carrying out awareness transformation through efforts to forgive the past for renewing the relationship into the future. Reconciliation to conflict exists in individual spaces, which includes apologies and forgiveness, followed by a shared commitment to building better social relations in the future. This aims to help each other, participate in social activities, build shared facilities, and be willing to be needed for the common good.

The imposition of legal sanctions from the perspective of Islamic jurisprudence is applied as long as a loss occurs and the victim demands law enforcement. As long as it does not cause social problems, the parties only use the legal aspect as a basis to make efforts to improve. Still, the main goal is to prevent and restore people's habits of being producers and consumers of sap, which does not conflict with religious rules. In this case, it is necessary to combine the roles of the state and civil society to achieve goals based on *maqasid al-shariah*, namely welfare.

The Islamic jurisprudence approach emphasizes efforts to grow religious awareness and increase piety in carrying out Islamic law to create a safe, peaceful, and secure community that ultimately encourages increased income.

Based on the teachings of social responsibility (*fardu kifayah*), in Islamic fiqh, everyone cannot escape social problems that arise/are in their social environment. Everyone must participate in handling social issues and efforts to improve welfare. The concept of social responsibility (*fardu kifayah*) in Islamic jurisprudence is in line with the results of field data, where the majority of informants gave the answer that to create change in the form of community living reconciliation for people who live in the source area of lontar palm sap, the cooperation of all related parties is required and carried out in a planned, sustainable and responsible manner.

## CONCLUSION

The community living reconciliation model that can be used to reduce the use of sap for bitter wine while increasing people's income is to streamline the function of community social responsibility (*fardu kifayah*) in the form of optimizing the cooperation of all related parties, which are carried out in a planned, systematic and sustainable manner and are supported by regulations whose orientation is to encourage public awareness to continue, preserve and improve the production and trade of products made from palm sap as raw material to expand employment opportunities and improve the community's economy. Religious figures, leaders of Islamic organizations, and related government institutions must work together to formulate coaching and motivational programs and protect local South Sulawesi unique assets to increase people's income and anticipate the misuse of sap as well as regulated in legislation.

Based on the results of the research, what needs to be done is:

Local governments and village heads need to issue regulations relating to the management and utilization of palm tree sap.

The government, clerics, community leaders, mass organization leaders, educational institutions, economic institutions, and financial institutions need to cooperate to maximize the potential of palm trees' natural resources and anticipate the misuse of sap.

The South Sulawesi Provincial Government must create a long-term work program to build a palmyra palm resource management center that integrates multiple functions to develop the local economy, education, and culture. This program can be realized by developing pilot areas for integrated sap tree resource management. Within this area are built:

Places for recreation/tourism include natural palm trees and meeting places,

Introduction to local culture,

Production of various kinds of products made from sap and palm trees,

plantation,

Trading,

Education and,

A nature reserve that maintains groundwater supplies.