

# LOCAL WISDOM IN TABOOS OF THE ORANG SUKU LAUT LINGGA REGENCY, RIAU ARCHIPELAGO PROVINCE

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**Abstract:** Local wisdom has an important meaning to maintain cultural sustainability which is increasingly eroded by globalization, the basis of cultural identity and the last stronghold of cultural defense, especially in the coastal areas of Indonesia's maritime region. This descriptive study aims to explore the values of local wisdom in the taboo of *Orang Suku Laut* in Lingga Regency. Data collection uses depth interviews and field observations. The results showed that the values of local wisdom in the taboos of *Orang Suku Laut* manifested in three forms, namely 1) entertaining wisdom, 2) educating wisdom, and 3) wisdom of spiritual perfection. Entertaining wisdom is the outer layer of their lives. Educating wisdom is the second layer to increase *marwah* and dignity. Whereas the wisdom of spiritual perfection is the core layer containing the efforts of spiritual perfection as a way of worshiping worship and warning of commands related to divinity. It can be concluded that local wisdom in the taboo of the *Orang Suku Laut* contains values related to life. The values of local wisdom can be an instrument in developing of a model of empowering the *Orang Suku Laut* in Lingga Regency in the context of sustainable maritime development.

**Keywords:** *Taboos, local wisdom, Orang Suku Laut, Lingga District, Riau Archipelago*

Local wisdom is all forms of knowledge, beliefs, understanding or insight as well as customs or ethics that guide human behavior in life in the ecological community (Sonny Keraf, 2010). This knowledge also includes how to maintain all life in nature itself. Therefore, there are always various rules in the form of restrictions or taboos. These beliefs and practices are manifested through old guidelines and taboos that are believed to be a sign of life. Information about taboo from various ethnic groups can help understand each other so that there is no misunderstanding (Hamidah Abdul Wahab, 2013).

The disclosure of local wisdom values in taboo from a number of ethnic groups has been reported by several researchers. Hamidah Abdul Wahab (2013) in his study of the Sarawak Malay Ethnic found that although this old practice and prohibited acted on the sacred religion of Islam, there were also elements of animism that were still perpetuated. Isma Study Rosila Ismail et al. (2015) on the role of taboo in the Trengganu Malay ethnic group shows that the values of local wisdom are contained in words, objects, food, animals and religion. Aslan's (2017) study of the Sambas Malay Tribe in Kalimantan revealed that Local Wisdom Values in the taboo of the Sambas Malay Tribe included the life cycle rites (birth, marriage and death) and rituals performed in people's lives. But so far, the study of local wisdom in the the taboo of the *Orang Suku Laut* in Lingga Regency has not been reported.

This study aims to reveal the types of local wisdom in the taboos of *Orang Laut* in Lingga Regency, Riau Archipelago Province which relate to aspects of entertaining wisdom, educational wisdom, and wisdom of spiritual perfection.

## LITERATURE REVIEW

The ability to think of humans is able to create knowledge to maintain the balance of environmental relations and social life. With the ability to think, humans develop strategies to process environmental relations with life (Magni, 2016). Various concepts about local wisdom have varying emphasis. However, there is a common thread of conversation, namely global dependency and local orientation as the main object. In general, their concepts have their own characteristics, strengths and limitations in conception and managing the process of fostering local knowledge (Cheng, 2002).

According to experience, local knowledge has been tested to overcome problems in the local context and created by the local community. Local communities with different social and

cultural contexts and historical backgrounds have different local knowledge and wisdom in the present context (Cheng, 2002). In that connection, all societies have a knowledge system of the Orang Laut originating from their life experiences (Grenier, 1998). This original knowledge also gives identity to every society that produces that knowledge. This knowledge also enables them to be adaptive and crossed (Armitage, 2015). These unique survival values give strength in the form of wisdom to them in making decisions for the survival of life (Bahta, 2017)

Based on this conception, the existence of the original value of a community that still exists and survives amidst the onslaught of global values today is a form of local wisdom that needs to be revitalized (Lubis, 2014). Wisdom can be understood as human endeavors to use his mind in acting and behaving towards something, both objects and events that occur in a particular space. Specifically, local refers to limited interaction space with a limited value system. Local wisdom is an explicit knowledge that emerges from a long period in relation to the environment in a local system that is experienced together and becomes a potential source of energy from the collective knowledge system of the community to live together harmoniously and dynamically. This means that in local wisdom there is a collective intelligence and creativity of the local community that is crucial in the sustainable development of local civilization in all aspects of life.

Braginsky (1998) mentions that there are three groupings namely literary text as a function of entertainment, education, and kamal or spiritual perfection. Therefore, the focus of this paper is how abstinence is used as wisdom as entertainment, how abstinence is used as wisdom as a medium of education, and how abstinence is used as wisdom as a medium of spiritual perfection.

## **Method**

This research was conducted on the Sea Tribe community in Lingga Regency, Riau Islands Province. Data consists of primary data as primary data and secondary data as supporting data. Primary data sources rely on observation and interviews in depth (depth interview). Secondary data is indirect in providing information to researchers.

Qualitative research, giving researchers the flexibility to design research, data collectors, analyzers, and data interpreters, as well as report reporters (Moleong, 2010). The research instrument is the author himself Sugiyono (2012). Qualitative research data collection is done on natural settings and more data collection techniques on observation, in-depth interviews, and documentation.

## **Results and Discussion**

### ***Local Wisdom in Entertaining***

Taboo in the form of entertainment is classified as a mild prohibition and as an entertainer. Cause suggestions or stimuli such as cheerfulness, joy, smile, ridiculous or funny. Cheerfulness, amusement or funny, among others, as a result of no hooks between abstinence and prohibition. It is difficult to connect between desire and hope with action. The result is not from a logical relationship of causes such as those in a pralogical system.

From the data obtained, the emergence of this type of prohibited abstinence is due to efforts, such as: avoiding greater impacts. Prevent more severe sanctions. Avoiding sanctions that are more frightening, horror or terrible. Sanctions lead to magic or lead to being unable to be resisted physically but felt spiritually. These sanctions to immoral and unethical are something that is avoided. Avoid unhappiness and anger of natural disasters. Avoiding fear of bad luck or disease or destiny that is not beneficial or detrimental to health.

In this entertaining group this is actually the outermost layer of the value of people's lives. Entertain function as wisdom defends itself from social chaos and the like, both individuals and groups that result in sadness, destitution, loneliness, grief, and even misery. This wisdom becomes a pantarei, enjoying a wave of life from the opposition of sorrow and joy in other opposition, in the wave of life of its supporters. Can be seen in the example:

*Jamah dulu makanan sebelum pergi melaut, takut kempunan.*

*Pantang pengantin makan dalam kualu nanti hari jadi ribut.*

*Pantang bersiul dalam perahu, nanti hantu laut marah.*

*Pantang menyenduk nasi piring dua lapis, cepat mati.*

*Pantang makan pisang kembar, nanti payah beranak.  
Pantang anak gadis menyapu waktu malam, menolak rezeki  
Pantang melangkahi parit, nanti ilmu kebalnya hilang.  
Pantang orang hamil duduk di haluan, anak susah lahir.  
Pantang kalau sudah melaut kembali lagi, dapat celaka*

### ***Local Wisdom in Educating***

Didactic wisdom is a form of business from the supporting community to carry out teaching instructions that are more dignified and soulful. These teaching points tend to be in the form of ethics, politeness, and other morals. Forms that exist are seen from a pralogical form, namely a form of literary system that has its own logic and does not follow the general logic. This form looks like a prohibited abstinence that has no causal relationship but has an educational image. There are also prohibited abstinence that have causality and provide educational images.

The local wisdom of this text embodies the desires of formal educational institutions. This text is a source of learning material for Sea People. Included in this second layer, text that has other characteristics such as prohibition and its consequences seems to be unrelated but has educational meaning, for example, "do not cut nails at night, mother will die". The *pralogical* lies in the dead mother due to cutting nails.

In general, this type of prohibited abstinence is the efforts of Orang Laut to avoid the consequences of something that is not logically good or even *pralogical*. This type of abstinence abstains from the advice of their ancestors and meets the recommendations and examples. Wisdom follows the rules of religion, guarding one's self, and others. Likewise there are efforts to tolerate, solidarity, give tolerance to other activities.

The wisdom derived from the abstinence of this second group, apart from that which is possessed in the entertaining wisdom above is also generally the advice and prohibition of their ancestors, the advice and prohibition of religion, exemplified by the Prophet Muhammad, suggestions for improving dignified life and have fun. This prohibited abstinence can be seen as,

*Jangan tidur terlungkup kakinya tegak, nanti emaknya mati.  
Jangan memotong kuku malam hari, nanti mati ibu.  
Jangan main api di kale senja, nanti terbakar rumah.  
Pantang buang air kecil tidak dicuci, nanti bertukak.  
Dilarang membalikkan ikan ketika makan ikan, nanti sampan kita terbalik.  
Pantang bersiul malam hari, nanti hantu laut marah.  
Pantang duduk di atas bendul jauh jodoh  
Pantang menggendang lantai malam hari, nanti hantu laut menari*

### ***Local Wisdom in Spiritual Perfection***

This section is the third layer of the wisdom of the Sea and becomes the core and highest part of the view of literature. The character of this layer is characterized by the use of religious idioms such as the Qibla, the prophet, the devil, inner birth, and the Quran. Another feature of this text is integrated with the two layers above, namely entertaining and educative wisdom.

Wisdom that is highlighted in the prohibition of this group provides benefits of inner satisfaction and leads to activities of worship. Another feature is to provide and maintain certainty of the absolute authority of truth. Self-awareness as a weak being. Warning for the efforts of spiritual perfection. This abstinence abides by the wisdom of warning the contents of the Qur'an and hadith, and spiritual satisfaction in worship in the religious context of literary creativity. Forbidden abstinence in this layer can be seen as,

*Pantang memukul kucing, kalau mati memikul bulu kucing sebesar perahu.  
Pantang buang air kecil tidak dicuci, nanti bertukak.  
Pantang melawan orang tua, nanti tidak selamat.  
Pantang melewati orang sholat, nanti pendek umur.  
Pantang buang air kecil berdiri, nanti jadi setan.*

*Pantang melangkahi orang mati, kelak akan jadi setan.*  
*Pantang melawan orang tua, nanti tidak selamat.*  
*Pantang anak kecil dibawa berjalan saat senja, diganggu setan yang berkeliaran.*  
*Pantang buang air kecil berdiri, nanti jadi setan.*  
*Pantang berkata kotor di laut, nanti tidak selamat*

### **Conclusion**

The values of local wisdom in the taboos of *Orang Suku Laut* at Lingga Regency manifested in three forms, namely 1) entertaining wisdom, 2) educating wisdom, and 3) wisdom of spiritual perfection. Entertaining wisdom is the outer layer of their lives. Educating wisdom is the second layer to increase *marwah* and dignity. Whereas the wisdom of spiritual perfection is the core layer containing the efforts of spiritual perfection as a way of worshiping worship and warning of commands related to divinity. It can be concluded that local wisdom in the taboo of the *Orang Suku Laut* contains values related to life. The values of local wisdom can be an instrument in developing of a model of empowering the *Orang Suku Laut* in Lingga Regency in the context of sustainable maritime development.

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