

Buru Island Community Prohibition Expressions

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Abstract: Abstinance is an example of a people's culture that is still practiced today. The goal of this study is to discover the many types of abstinance found on Buru Island, particularly in Waimiting Village, as well as to investigate the social function of abstinance and to quantify the benefits of abstinance on the lives of the inhabitants of Waimiting Village, Buru Regency. Researchers utilize this strategy to directly participate in the implementation of culture in order to collect data and learn about or see existing traditions, such as abstinance culture. Observation, interview, and documentation were the three components of the data collection technique. The researcher analyzes the information gathered after it has been acquired. The term "analysis" refers to the process of decoding data so that meaning and conclusions may be formed from it. The findings of the study reveal that abstinance has an implicit and explicit meaning among the Buru community, particularly in Waimiting Village. The cause and effect of abstention are two elements of the statement. The Buru community's manifestation of prohibition encompasses religious, educational, traditional, and health aspects in addition to meaning and structure.

Keywords; Abstinance, Culture, Waimiting, Buru

I. INTRODUCTION

Culture can also be said to be a system of ideas, actions, and the work of humans in community life which are made as human property by the learning process. (Susiaty, Iye, 2018). This was also revealed by (Afandi, 2018). In other words, culture includes everything that humans get or learn as members of society. Culture according to (Anton & Mawarti, 2015) in his book (introduction to anthropology II 2005: 12) suggests that culture in Sanskrit Budhi (buddhayah) is the plural form, and thus "Culture can be interpreted as" mind and reason ". Culture is a complex whole that contains knowledge, beliefs, arts, morals, laws, customs, and other abilities that a person can get as a member of society. This means that almost all human actions are called Culture because there are only a few human activities without learning. . These are called instinctive actions, reflexes, and so on. Culture can also be defined as symbols, norms, and shared values in the social order. Or the collective programming of the mind that distinguishes members of one human group from another. In general, the people of Buru district believe and even adhere to the tradition of abstinance and serve as dogma or rules in daily life. However, the understanding of abstinance is different among the people of Buru district, namely abstinance in Waimiting Village. Abstinance to prohibit is not only a linguistically conveyed prohibition, but a nonlinguistic prohibition exists in the practice of the community in this village.

The Waimiting community implements it through behavior and actions regarding the prohibition of prohibition, which creates positive and negative perspectives for the surrounding community. Broadly speaking, the Buru district is an area in Prov. Maluku or commonly called the land of the Kings (Nurlatu & Bugis, 2020). This is what makes the culture of the people grow up to this day. Do not miss the forbidden culture in Waimiting Village. This village is located in the Liliialy sub-district. Located 19 Km from the capital of the Regency (Susiaty et al., 2020). Geographically, the distance between this village and other villages is not far away, but the people of Waimiting village have a different tradition from other communities, namely abstinance which obliges the entire community to follow these rules among the existing prohibitions, namely the people of Waimiting Village are prohibited from making latrines/toilet in the house (Susiaty et al., 2020).

The rules framed in village governance have caused various reactions from the community, especially the younger generation. In contrast to the original community of waimiting villages, they consider the prohibition to be an essential rule that must be implemented as a form of regulation towards village government leaders and religious leaders so that all village communities are obliged to follow these rules (Iye et al., 2020). The effect of this abstinance sometimes creates conflicts between local communities and immigrant communities who want to live in Waimiting Village, because these rules are absolute for all residents to follow. Not a few people took action as a form of rejection of the prohibition, namely, leaving Waimiting village to another village that did not implement the prohibition. This study aims to answer the problems that have been formulated. In detail, the objectives of this study are formulated as follows: Uncovering the linguistic and nonlinguistic prohibitions in Waimiting village, Buru Regency, Assessing the social function of abstinance, and measuring the benefits of abstinance on the lives of the people of Waimiting Village, Buru Regency.

II. METHOD

This research is a type of qualitative research using an ethnographic approach, thus this research focuses on an understanding based on a method that investigates the social phenomena that exist in the lives of the people of Buru, Waimiting Village. Ethnography is used as a method to reveal the linguistic and nonlinguistic culture of abstinance, social functions, and the influence of abstinance on the phenomenon of the Buru community (Sugiyono, 2011). This method is also used by researchers to directly participate in the

implementation of culture to collect data and know or see the existing traditions, namely the culture of abstinence. The location of this research is Waimiting Village, Buru District, Maluku.

The researcher chose this location because in social practice the culture of abstinence is very thick and has a positive and negative effect on the community implementing this culture and the culture that is considered by the Buru community as an irrational culture while the people of this village consider it rational. Therefore, researchers are interested in choosing the location of Waimiting Village as the object of research studies (Suharsimi Arikunto, 1990). The data collection technique consisted of three parts, namely, observation, interview, and documentation. After the data is collected, the researcher then analyzes the data obtained. The analysis itself means deciphering the data so that the data can in turn be drawn with understanding and conclusions. The method of analysis means interpreting the data that has been compiled and selected. To be able to analyze qualitative data using the descriptive analysis method, which is a way of drawing conclusions based on phenomena and facts to understand the elements of comprehensive knowledge, describe them in a conclusion. At this stage, the researcher interpreted and analyzed the data that had been obtained from the results of observations and interviews with informants

III. RESULT AND DISCUSSION

Analysis of the expression of abstinence in this study described based on the meaning of the star (implicit) and explicit meaning. Star meaning (implicit) is the meaning obtained from deep meaning contained or hidden in forbidden expression. Expression abstinence delivered by user community not only scared, but there the intent and purpose delivered as a thing (action) that forbidden according to custom or belief. Meanwhile, the explicit (explicit) meaning is the meaning contained in the expression of abstinence that is interpreted by the user community as a prohibition to scare (as a result of the prohibition) as a matter (actions) that are forbidden according to custom or belief.

Abstinence Talks in Waimiting Village

Data 1. *Girls are prohibited from sitting at the door*

The meaning of abstinence is that a girl is prohibited from sitting at the door so that she is not far from her soul mate. This is an explicit meaning, but the prohibition has an implied meaning, that is, if someone or a girl sits at the door, it will block the way of people or guests who will enter.

Data 2. *not eat in the place of someone who is grieving or has died*

The prohibition also expresses the implicit and explicit meaning of the tradition of the Waimiting village community until now they still adhere to this prohibition because the meaning contained in the prohibition is that you do not always burden people affected by a disaster by eating or minimal in

that place. But it is the custom of the people in Waimiting village if there is a family who experiences a disaster/death, the people who visit will bring basic supplies for the affected family.

Data 3. *Cannot build a latrine/toilet in the house*

Abstinence is a prohibition that is legally regulated by traditional leaders in Waimiting village because in data 3 there is an effect if abstinence is violated, namely that the entire village community is prohibited from making latrines in the house because Adam's land cannot be contaminated with unclean. If someone violates the seawater will rise in the residential area.

Data 4. *Don't skip the salt, it's hard to urinate*

This public belief has two structures, namely cause, and effect. The cause is abstinence from salt and the result is difficulty urinating. The explicit meaning of this expression of abstinence is that it will be difficult to urinate if you step over the salt. This expression of abstinence is usually conveyed by parents to their children. The meaning of this expression of abstinence is actually to advise the child not to like to skip food because it is impolite.

Data 5. *from drying clothes at night, being hit by the devil's spit.*

This public belief has two structures, namely cause, and effect. The reason for this is not drying clothes at night and the result is being exposed to the devil's saliva. The explicit meaning of this expression of abstinence is being exposed to satan when drying clothes at night. This expression of abstinence is usually conveyed by parents to their daughters. The meaning of the expression abstinence is actually to advise the child not to dry clothes at night because damp clothes can cause black spots on clothes.

Data 6. *Abstinence from sleeping at dusk, later shrouded or hidden by the bunian.*

This public belief has two structures, namely cause, and effect. The cause is the absence of sleep at dusk and the result is that the people will hide it or hide it. The explicit meaning of this expression of abstinence is that people will hide or hide the sound of people who sleep at night. This expression of abstinence is usually conveyed by parents to their children. The meaning of the expression abstinence is actually to advise the child not to sleep late at night because it is not good for health.

Data 7. *Don't cut your nails at night, you will have a short life.*

This public belief has two structures, namely cause, and effect. The reason is that you don't cut your nails at night and the result is a short life span. The explicit meaning of this expression of abstinence is that it is short-lived if you like cutting your nails at night. This expression of abstinence is usually conveyed by parents to their children. The meaning of

this saying abstinence is actually to advise the child not to cut his nails at night because it could be wrong and hurt.

IV. CONCLUSION

Based on the results of the analysis, it can be concluded that the expression of abstinence in the Buru community, especially Waimiting Village, has an implicit and explicit meaning with a dominant structure. The expression of abstinence consists of two parts, namely cause, and effect. In addition to having meaning and structure, the expression of prohibition in the Buru community also contains religious, educational, customary, and health values. This expression of abstinence also has a quite special position. This is because the expression of abstinence has power (supernatural). So this expression of abstinence has a position as a guide for their life and guidance in doing something they believe that if they violate or ignore the incident, it will have consequences for the person or even the community.

We must preserve every culture, tradition and custom, especially the taboos that have been passed down by our ancestors, by applying it in everyday life, as well as learn to understand the advice contained therein. Introducing the taboos that have been practiced by our parents the next generation, so that the advice contained in the prohibition hopefully useful in our lives. Introducing abstinence the prohibition starts from the family, and for a Master it can introduce it to students at school.

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