|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Description: C:\Users\IMUT\Documents\INTERNASIONALISASI KHATULISTIWA\LOGO KHATULISITWAA.png | **KHATULISTIWA****Journal of Islamic Studies** **Institute for Research and Community Service**  | **P-ISSN**  | **: 1412-5781** | Description: C:\Users\IMUT\Documents\INTERNASIONALISASI KHATULISTIWA\logo iain transparana.png |
| **E-ISSN** | **: 2502-8499** |
| ***Vol. 8, No.1 March 2018*** |

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

DOI :

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**SEMIOTICS OF *BUANG-BUANG AE’* TRADITION: RELATIONSHIP BETWEEN HUMANS, MODERN MEDICINE, AND ISLAM ON COASTAL COMMUNITIES IN DABONG, KUBU RAYA, WEST KALIMANTAN**

**Rustam Abong.1, M. Lutfi Hakim2, Didi Darmadi3**

Pontianak State of Islamic Studies

rustamabong@yahoo.com1, luthfyhakim@gmail.com2, di2buyan96@yahoo.co.id3

**HIGHLIGHT**

* Realtionship of Islam and Culture
* Dabong, Kubu
* Coastal of West Kalimantan

|  |  |
| --- | --- |
| **ARTICLE HISTORY** | **ABSTRACT** |
| ***Submitt*** | : | 20 July 2018 | *This study aims to reveal the relationship between humans and nature. Researchers used data from Buang-buang Ae’ tradition discussed in terms of semiotics to see Buang-buang Ae’ Tradition': Relationship Between Humans, Modern Medicine, and Islam in Coastal Communities in Dabong, Kubu Raya, West Kalimantan. Data obtained from the field shows that: 1. A waste of tradition is aimed at treatment, facilitating the birth process so that it is not difficult (difficult) and so that it is not disturbed by spirits. Although now there is community who do not believe anymore, they are still only carried out as a condition or formality. 2. The semiotic of Buang-buang Ae’ tradition is a myth that describes human relationships with nature and the creator that takes place in balance and moderation. 3. From modern medicine, the community has been able to accept the presence of midwives as partners of traditional birth attendants in the labor process for Dabon people, because both of them aim to save the lives of those who want to give birth and their babies. The Prophet Khaidir is considered as a horizontal and vertical axis because the water ruler represents Allah. So that with the tradition of Buang-buang ae' is considered capable of connecting ordinary people with Prophet Khaidir. Moreover, in the pronunciation of word ‘mantra’, there is a sentence of ‘Assalamu ‘alaikum, Prophet Khaidir’ and ‘Bismillahirrahmanirrahim’, which proves Islamization by previous preachers, known as Sufistic Islam or Muslim moderation. There are some informants who argue that the tradition of Buang-buang ae’ contains syirk, but it is limited to the implementation of this tradition.* |
| ***Revision*** | : | 26 July 2018 |
| ***Revision Minor*** | : | 5 August 2018 |
| ***Accepted*** | : | 10 August 2018 |
| ***Published*** | : | 2 September 2018 |
|  |  | **Keyword:** |  |
|  |  | *Local Tradition, Semiotic, Nurse, Shaman, Prophet Khaidir, Dabong.* |
|  |  | **©2018 Khatulistiwa All Rights Reserved** |

**A. INTRODUCTION**

Tradition in communities are often extinct undocumented. If it is sustainable, the people who inherite this culture do not fully understand historical and meaningful contents in tradition. Tradition that is copied, believed, understood, and carried out by communities are inherited from generation to generation. Tradition belongs to community who lived in a region for long time.

Hermansyah (2010: 3) revealed that as a community who lived in a region in a certain time has a specific culture, tradition, and system. According Mac Iver (2005: 26) community is a system of habits and ways of authority and integrity between groups and maintainance of habits sight and human freedom. J.L. Gilin, and J.P. Gillin (1986: 56) stated that community is a group of human with same habits, tradition, behavior, and feeling.

From those three experts, they concluded that tradition makes community communicate and interact well among society because of the values, norms, ways, and procedures similarity as the needs of community and human interaction based on a certain tradition system continued and bound by the same identity.

Study on tradition or local wisdom of community is very important, even in coastal communities of Dabong in Kalimantan island. Previous study in Dabong is conducted by Achmad Al-Fajri (2016) found that by carrying tradition like Buang-buang Ae’ can bind a relation of community in daily life. This becomes correction that value system and norm of local wisdom usually increase an intensive social interaction, feeling of togetherness, work together, and peace. (Al Rasyidin, et.al, 2009: 217)

The further previous studies need to be deepened in a wider location related to semiotic of Buang-buang Ae’ Tradition: Relationship between Humans, Modern Medicine, and Islam in Coastal Communities in Dabong, Kubu Raya, West Kalimantan. It because tradition is not studied and inherited scientifically. For researcher, by carrying this study, the research questions will be answered by what the background of Dabong community’s reason in carrying Buang-buang Ae’ tradition, what semiotics in Buang-buang Ae’, and how the relation of humans, modern medicine, and Islam values in Dabong.

 According Kluckhohn (1951) there are seven components of culture as cultural universal, they are as follows:

1. Tools and human equipment (clothes, houses, household, weapon, production tool, transportation and so on).
2. Profession and economic system (farming, breeding, production system, distribution system, and so on).
3. Community system (relatives system, political organization, law system, and marriage system).
4. Language (written and spoken)
5. Arts (fine arts, sound arts, art of motion, and so on).
6. Knowledge system
7. Religious (Belief system)

This article is systematically began by abstract, introduction, research method, description of object study, tradition of buang-buang ae’, semiotic of buang-buang ae’ tradition, humans relationship, modern medicine and islamic doctrins, conclusion and references used in this research.

**B. METHOD**

This article is a qualitative study concerning Semiotic of Buang-buang Ae’ Tradition. Relationship between humans, modern medicine and Islam on coastal communities in Dabong, Kubu Raya, West Kalimantan. Sugiyono (2010: 1) explained research method is scientific ways used by researcher to obtain data with specific purpose and goal.

This research uses qualitative approach. Moleong (2007: 6) qualitative research is research approach with natural background that concern in understanding phenomenon about what subject experienced holistically, by describing data in the form of words and sentences, and scientific method. Nawawi (2005: 31) in qualitative research, data is obtained not in the form of numbers but in the form of interviews, field notes, individual documents, note taking, pictures and documantations. Moh. Nazir (2005: 55) qualitative descriptive is research approach with describing situation or phenomenon, written and spoken data, sentences, pictures, and behaviors observed naturally from individu.

This reserach uses key informant. Bungin (2007: 77) stated that key informant is people who enable to give many information about object being searched or data obtained directly by the researcher as the first source. The people who enable to give more information about *Buang-buang Ae’* tradition such as traditional midwife, midwife, traditional figures, religious people, and any informants needed in this research.

In obtaining appropriated and supported data, data sources are really needed such as note taking, transcription, and another documents. Written data source in this research are books or literatures related to reasearch being conducted and these data as the supporting and strengthening primary data.

Sujana (1992: 216) explained that collecting data is the way carried out by researcher to obtain the data needed in research. Some data collection techniques used in this research are interview, observation, and documentation.

Bungin (2001: 152) explained that data analysis is the process in arranging data, organizing in a pattern, category, and a basic arrangement. The steps in data analysis are data reduction, data display, and conclusion drawing/verification.

Next, the technique in checking the data validity particularly checking data obtained. Moeloeng (2007: 175) explained that the collected data will be rechecked by researcher to data subject and if it is invalid data, researcher will do revision to build information validity. There are three techniques in checking data validity. They are further research field, intensive observation, and triangulation.

**C. RESULT AND DISCUSSION**

**Description of Research Field**

Semiotic of *Buang-buang Ae’* tradition: relation between humans, modern medicine, and Islam on coastal communities in Dabong, Kubu Raya, West Kalimantan. This geographical and demographical description of Dabong are as follows.

Historically, the term of ‘*dabong*’ according to elders, Mr. Ismail Haji Bakar (74 years old), on Monday, Oct 8th 2018, and Mr. Abdul Latif (58 years old), on Tuesday, October 9th 2018. The term of *dabong* is adopted from a name of an extinctive tree in the village. Some people mention it as a bridge eventhough both terms are never been observed because there is no document as the poof except a certificate of land ownership published by government of Keradjaan Koeboe in 1937.

Based on data obtained from government office of Dabong village (2018), Dabong village was founded in 1791 or more than two centuries ago by Muhammad Saleh who carried out trade and Islamic spread from region to region. Before being stranded in Dabong Village, Muhammad Saleh had stopped in Tanjung Saleh area of Sungai Kakap Subdistrict, Kubu Raya District. From Tanjung Saleh, on his way home to Riau, he passed through Muara Dabong, his ship ran aground and broke down with a dozen of passengers. Feeling unable to travel back to Riau, Muhammad Shaleh and his passengers began to open villages and named them as the continent of Dabong (Kampung Dabong).

Geographically, based on data from the Redactor Team of Peat Caring Village, Dabong village, Kubu district, Kubu Raya regency, West Kalimantan province (2018), the center of Dabong village is at Longitude 109 ° 15'24.53 "E and Latitude 0 ° 35 ' 24.44 "S. Dabong village includes Kubu district, Kubu Raya district, West Kalimantan province, Indonesia. The distance from Dabong village to Pontianak city as the provincial capital city of West Kalimantan is approximately 80 kms while the distance to the district capital city is approximately 65 kms. The area of Dabong is approximately 23,600 ha, with details of land area of 15.10 ha, marine area of 3,600 ha, and conserved forest area of 4,895 ha. Dabong village borders of northern is Olak-Olak Kubu village, southern side is South China Sea / Batu Ampar village, eastern is Kapuas river / Kubu village, Western is Mengkalang Jambu village.

Demographically, the population of Dabong village is 2,461 people, with details of 1,290 men, and 1,171 women, with a family leader of 656 families. Dabong village is dominantly Malays (1,571 people), other ethnic groups are Javanese and Chinese. In the terms of religion, the religions are Moslems (93.33%), Christians (0.41%), Catholics (1.38%), and Buddhists (4.88%). The tradition that developed in Dabong is an Islamic tradition that describes its ethnicity and religion.

School enrollment rates in Dabong village is documented. The number of children aged 7 to 12 years is 379 people, 100% of them study in elementary school and among 125 children aged 13 to 15 years, only 110 study in junior high school. High school level dropped dramatically for about 28.9% of children aged 16 to 18 years. It shows that the higher level of education, the lower participation of villagers to access it. Furthermore, the job of Dabong villagers is mostly fishermen and farmers, trader, and village government officials and teachers.

Ethnically, in Dabong village is dominated by Malays (1,571 people). In the term of religion, the majority is Islam more than 95%. So that, the tradition that developed in Dabong is Malay and Islam tradition. In Dabong village community, it is easy to find variety of local wisdom as their characteristic, for example a tradition of Buang-buang Ae ', Berandep, Talk Bala’, Selamatan, traditional games and so on. The community condition dominated Malays (Bugis) has become a factor in finding many local wisdoms that have been touched by sufism of Islam. So that, the developing local wisdom also contains Islamic values which are *rahmatan lil ‘alamin*.

On the other side, based on the study of Teguh Setyo Nugroho (2009), Dabong village has a vast mangrove forest. Based on the Decree of Minister of Forestry No 259 / kpts-II / 2000, a number of lands in the coastal area of Dabong village have been designated as mangrove conserved forests area (± 4,895.5 ha) from 34,884 hectares of mangrove conserved forests in Kubu Raya District, West Kalimantan.

This research correlates the ecological interests (conservation) and socio-economic interests of community. It is because the tradition of *Buang-buang Ae’* is one of many local wisdoms of Dabong community in maintaining and interacting with environment.

***Buang-buang Ae’* tradition**

In English, the word ‘*society*’ comes from ‘*socius*’ which means friend. The word ‘*society*’ in Arabic language is ‘*syirk*’ means ‘*make friend’*. Munandar Soelaeman (1986: 63) said that the existence of relationship because of the forms and rules of life, which are not caused by humans as individuals. Murthadha Mutahhari (1995: 15) a society consists groups of people that are interrelated by systems, customs, rites also distinctive laws and life in togetherness. According to Mac Iver (2005: 26) society is a system of habits and procedures of authority and cooperation between various groups and the adoption of behavioral supervision and human freedom. Habits that live on the community become a social capital in building the character of a harmonious, peaceful, tolerant and respectful society. This character must be preserved by the nation or state, moreover Indonesia is known for its plurality and multiculturalism.

J.L. Gillin, and J.P. Gillin (1986: 56) said that society is a group of people who have the same habits, traditions, attitudes and feelings of unity. Few experts such as Mac Iver, J.L. Gillin and J.P. Gillin (1986: 63) agreed that there is mutual relationship and interaction because they have values, norms, ways, and procedures for their needs, so that society is a unit of human life that interacts according to a particular system of customs, which is continuous and bound by a sense of shared identity. Researchers disagree with the theory stated by J.L.Gillin and J.P.Gillin, because in society not only have habits, traditions, attitudes and feelings of unity but also have continuous communication and interaction to unify habits, traditions, attitudes and feelings.

The researcher agrees with experts because the existence of the community is caused by interaction and relation between people and mutual needs that create a tradition, values, norms, and shared identity. So that it becomes a characteristic in certain communities that settled or live in a village.

Discussing about *Buang-buang Ae’* in a community group, Achmad Al-Fajri (2016), in an activity of Research Village 3 of IAIN Pontianak, wrote that Dabong villagers still believed in the existence of ancestral spirits in tradition of *Buang-buang Ae’* to avoid danger. This tradition is usually carried out when pregnant time and giving birth to a child, so that the baby's birth process runs smoothly and the baby is not disturbed by evil spirits. This tradition comes from the ancestors of Dabong village people used to drive away evil spirits, begging the water leader to avoid a disaster and to clean the village from contrary habits from the norms applied in the community.

This study becomes previous information for researchers to conduct more in-depth research, especially about the Semiotics of *Buang-Buang Ae* Tradition: Relationship Between Humans, Modern Medicine, and Islam in Coastal Communities in Dabong Kubu Raya West Kalimantan. It because there are many things that have not been studied deeply, especially concerning the systematic study, the depth and the width about semiotics and relations between humans, modern medicine, and Islam.

After conducting research, it can be concluded that the tradition of *Buang-buang Ae’* is included as local wisdom carried out from generation to generation from ancestors of Dabong people. There are many people who still carried out the tradition because they believe if there is no tradition of *Buang-buang Ae’*, they believe that bad causes will be occurred on their descendants such as possessions, fever, pain, and so on. While some people say that this tradition can be eliminated today, eventhough there are many challenges. Regarding the relation with these spirits, anyone who wants to carry out this tradition must mention the name of their ancestors and ended by saying that the descendants who carry out this tradition are saved and included as giving news and greetings to the prophet who ruled the water, in this case the people of Dabong believed the prophet ruled the water was Prophet Khaidir, while the ruler of land was Prophet Adam.

Next, is there any relationship between *Buang-buang Ae’* tradition with distress for people who do not carried out this custom? The researchers found several things. First, there was no connection between the danger and *Buang-buang Ae’* tradition such as Java, Batak, Madura, and China. But for Malays and Bugis, they believe that there is a connection between both of them. If they do not carry out the tradition of *Buang-buang Ae’*, the danger will come. Second, it is usually carried out when there is a problem or *sakal* when the person who is giving birth has difficulty in the process of giving birth. So the community connect it as if they do not carried out this tradition, the birth process will be difficult. Third, because it become a belief that if the people do not carry out this tradition, they will get a problem, so it has close related to the problem for those who do not carry it out and the purpose of this tradition is to prevent and avoid unwanted problem.

The researchers also found that people who still strongly believe in the benefits of carrying the tradition of *Buang-buang Ae’* and the danger of leaving this tradition. It is clearly be seen that this tradition is an effort to save from all unwanted problems. Therefore, if it is still carried out in one lineage, the descendants will also carry out it and the most believable with this belief is Malay and Bugis tribes. However, there are also those who no longer believe this, so if they do not carry it out, there will be no any problems and if they carry it out, they will only carry out customary tradition, as a formality and if the community does not believe it, it will be disappear by itself.

Reviewer argues that local wisdom in the community must be continue to be preserved because it is the original character of Indonesian people. This is in line with D. Darmadi JA (2015: 69-70): He believed that local wisdom practiced by the island’s coastal communities, for example, fishing communities must continue to be preserved especially among the fishermen of the coastal islands, particularly in West Kalimantan, and generally in the Unitary State of the Republic of Indonesia. It can be understood that the local wisdom practiced in the coastal communities of islands, namely the fishing community, must continue to be preserved especially for the island coastal fishermen in West Kalimantan, Indonesia.

Researchers need to emphasize that the tradition of *Buang-buang Ae’* in Dabong village is their ancestral heritage which signifies the existence of civilization and as a solution to the problem of childbirth. Similar with Cahyo Pamungkas et al (2018: 18), he stated that local wisdom has been inherited from generation to generation as the conviction of obedience to ancestors and previous respectful generations.

**Semiotic of *Buang-buang Ae’* tradition**

C.S. Peirce (in Yusita Kusumarini, 2006) suggests that the theory of triangle meaning consists of three main elements, namely sign, object, and interpretation. A sign is something physically shaped and captured by the five of human senses and represent other things beyond the sign itself. According to Peirce, sign consist of symbols (signs that appear from agreement), icons (signs that appear from physical representation) and indexes (signs that appear from causal relationships). While this sign reference is called object. Objects or reference signs are social contexts as references of something referred to a sign.

Looking for semiotics from *Buang-buang Ae’* tradition that exists in the community in Dabong, then the thing that should be done by the reviewer is interviewing the informants who are considered to have good understanding about *Buang-buang Ae’* tradition in Dabong village. The informants are a traditional midwife, elders people, religious leaders, midwives, and the people who still carried out the tradition *Buang-buang Ae’*. The tradition of *Buang-buang Ae’* is carried out when people want to fulfill certain needs, for example giving birth, *khitanan* (circumcision), marriage and traditional treatment. However, *Buang-buang Ae’* is mostly carried out in giving birth.

The basic theory of semiotics was delivered by Roland Barthes (1915-1980). In his theory, Roland Barthes was the successor of Saussure's thinking. Roland Barthes emphasizes the interaction between the text and the personal and cultural experiences of its users. The interaction between conventions in the text with experienced and expected conventions by its users. Barthes's idea is known as “order of signification", includes denotation (the true meaning according to the dictionary) and connotation (double meaning born from cultural and personal experience). Here is the point of difference between Saussure and Barthes, although Barthes still uses the term signifier-signified carried by Saussure.

Barthes also saw another aspect of tagging namely "myth" that marks a society. "Myth" according to Barthes lies in the second level of marking, so after the sign-signifier-signified system is formed, the sign will be a new marker, then it has the second marker and forms a new sign. So, when a sign that has connotation meaning, it will develop into a denotation meaning, then the meaning of the denotation will be a myth. For example: The leafy and dense banyan tree gives the connotation of "sacred" because it is considered as the occupancy of spirits. This "sacred" connotation then develops into a general assumption that is attached to the banyan tree symbol, so that the sacred banyan tree is no longer a connotation but turns into a denotation on the second level meaning. At this stage, "sacred banyan tree" is finally considered a myth.

The description of semiotics in the tradition of *Buang-buang Ae’* in Dabong village community will be presented in this section. The semiotics are in the form of myths, several expressions, pronunciation of prayers, meanings and procedures for implementation which are complemented by the distinctive designation in the tradition of *Buang-buang Ae’* in Dabong community.

From the answers of the speakers above, we can conclude that this tradition is called the tradition of *Buang-buang Ae’* because their ancestors used to call it, *Buang-buang Ae’* tradition and this tradition was carried out in a flowing water source, such as ditches, rivers, sea, and lake. It should not be carried out in stagnant water. But the secret behind why must be thrown into the water, it turns out that in the water of life a Prophet Khaidir as the ruler of water sent by Allah SWT.

In Dabong community, it should be explained that there is a term which is somewhat similar to the tradition of *Buang-buang Ae’* which is to reject “*Tolak Bala’*”. But Dabong people denied and stated that the two traditions were different. If rejecting tolak bala’ is an event that is held once a year and gathers village people and reads *selamat* prayers then eating *ketupat* together. Tola bala’ aims to reject problems or reject bad luck, which has no relation with delivery process. Whereas *Buang-buang Ae’* tradition is aimed at rejecting *bala’* (disasters) and so that the delivery process runs well and safely.

The materials provided for *Buang-buang Ae’* are *bereteh* (fried paddy), *sireh sekapur* (complete with areca nut and gambir), yellow rice, cigarettes (use tobacco-filled nipah leaves filled with tobacco, filter cigarettes now) also can), and eggs (chicken eggs), but sometimes people add other ingredients such as money, nails, bowls or plates, smelly oil and candles.

Roland Barthes (1915-1980), in his theory of developing semiotics into two levels of signification, namely the level of denotation and connotation. Denotation is the level of signification that explains the relationship of markers and markers to reality, producing explicit, direct, and definite meanings. Connotation is the level of signification that explains the relationship between markers and markers in which the meaning that is not explicit, indirect, and uncertain operates (Yusita Kusumarini, 2006).

Most of interviewees knew the meaning of the materials provided. They mentioned that the meaning of these materials became the first two versions as shipping equipment and luxury goods. Betel leaves was a screen, some said it was a complementary tool or requirement. Bereteh is a complement to sail. There are also those who interpret it as gold or silver. Yellow rice means a sign of sailing, cigarettes are meaningful for grandmothers to smoke. Finally, there are people who say signs for medical treatment said as diamonds, the symbols of human unity.

The procedure for carrying out the ritual of *Buang-buang Ae’* tradition is to prepare the ingredients such as green betel, a single egg, a cigarette, bereteh and yellow rice, then put them in a bowl and take it to the river bank and threw it in the river while saying "*Please, accept it (as a sign of giving to the Prophet Khaidir)*". Some people say it can be floated away and mention their purpose, then the name of the person who has the intention wish to be saved and dangerous things will not occur in the process of giving birth. A person take the river water by using a bowl full of the ingredients and bring the water to the mother who is giving birth. *Buang-buang Ae’* is for the mother who will give a birth. Then the water is taken by hand and rubbed on her face once and also on her stomach and the process is over.

From data presented in *Buang-buang Ae’* tradition, it can be found there are many semiotics that are known and sometimes it has same meaning and purpose. Either from naming and implementating the tradition, the meaning of *tolak bala’*, and the term for those who get a problem when they are not carried out *Buang-buang Ae’*. From the word ‘buang-buang ae’, all the informants said that the tradition is throwing something into water or water sources. The procedure of the implementation from the preparation of goods of this tradition until wipe the water from the river on the face and stomach for those who want to give birth. *Sakal* is difficult in giving birth if it does not carry out Buang-buang Ae’ tradition eventhough it is based on heredity. Finally, it is *Tolak bala’*. It is the term for rejecting problems, calamities and even rejecting bad luck that will come to the villagers or people who carry out certain purposes. The following table 2.1. Semiotics of *Buang-buang Ae’* Tradition.

Table 2.1.

Semiotics of *Buang-buang Ae’* Tradition

|  |  |  |
| --- | --- | --- |
| No | Semiotics | Meaning |
| 1 | 2 | 3 |
| 1 | *Buang-Buang Ae’*, | Tradition of Dabong community like floating something into water or flowing water sources such as ditches, rivers, seas, and lakes. It should not be carried out in stagnant water. Mentioned the name of grandchildren and the mother who gave birth to be guarded and saved while saying “*bismillahirramanirrahim, assalamu 'alaikum Nabi Khaidir, please, accept what we gave.* By completing th requirements such as bereteh, yellow rice, a village egg chicken, three pieces of betel leaves, lime, gambir, areca nut, nipah leaf cigarettes filled with tobacco or common cigarettes, smelly oil, candles, money, and nails. Those are provided sufficiently in bowls or plates. The most important is the required ingredients must be completed.  |
| 2 | *Ancestors* | The ancestors of Dabong community are carrying out Buang-buang Ae’ tradition |
| 3 | Honor | It is a sign of giving to the ruler of water/sea that Allah assigned namely Prophet Khaidir. |
| 4 | Prophet Khaidir | Ruler of water/sea, as the messenger of Allah Al Khalik as the highest goal of *Buang-buang Ae’* tradition |
| 5 | *Tolak Bala* | Tradition is carried out once a year on the month of Safar, gathering village people, reading selamat prayers and eating ketupat. The aim is rejecting problem or unluck. |
| 6 | *Bereteh* | Berteh (fried rice) has a meaning, it is silver gold. Its function as a complement to sail. |
| 7 | Yellow Rice | As a sign of sailing |
| 8 | Satuk (free-range egg chicken) | The meaning is a diamond. There are also those who say that the chicken of the village is a symbol of the marriage of roosters and hens. Its function is to throw away the disease. |
| 9 | Three green betel leaves | Betel as a screen, as a complementary tool |
| 9 | calx | As a complementary tool for pottery and eating betel, sailing requirement. |
| 10 | *Gambir* | As a requirement or betel-eating tool and sailing. |
| 11 | Areca nut | To replace pottery and sailing requirements. Areca nut for betel-eating tool. |
| 12 | Nipah Leaf Cigarette Filled with Tobacco Tepek (if not any, it uses common cigarrettes | For elders of grandmothers smoking. There is tobacco and nipah leaves for rolling tobacco. |
| 13 | *Bau-Bau* oil | *Bau-bau Oil (Smelly Oil)* |
| 14 | Candles | The candle as fire to make a smoke. |
| 15 | Money | Money to buy water |
| 16 | Nails | Nail as a lock |
| 17 | A glass of water | To pay for grandmother coming in the water |
| 18 | Bowl or plate | A container or place used to store the requirements of Bunag-buang Ae’ tradition. The container is used to take water and taken to patients who carry out the tradition, then rubbed on the face and stomach. |
| 19 | *Sakal* | Difficulties in giving birth process |
| 20 | Paranormal person | Mention of Shamans |

The semiotics of *Buang-buang Ae’* tradition in Dabong community is a myth described the balanced interaction between humans with nature and Allah as the Creator. The meaning is humans must always do many efforts in their life with their knowledge such as maintaining local wisdoms from ancestors, doing environmental preservation, and always surrender to Allah SWT.

**Human Relations with Modern Medicine and Islamic Teachings**

Relationship between religion and science run in harmony with human life. Religion essentially aims to build and develop a prosperous life in this life and afterlife. Universally, religion demands humans do in goodness and avoid things prohibited by religion including health problems. Indonesian society is often said to be a religious society because every citizen embraces a religion or belief and carries out its teachings in accordance with the religion and beliefs they embrace. This character has been stated in the first principle of Pancasila, the only one God.

Imam Al-Ghazali (in Al Fakhri Zakirman: 168) said that there are five phylosophical goals of Islamic sharia, namely: the maintenance of religion, soul, mind, descendants and wealth. So every thing that guarantees the maintenance of five cases is maslahat (kindness). On the contrary what causes of salvation looses from the five cases is mafsadat (ugliness). Therefore, the effort to reject *mafsadat* is *maslahat*. So, the practice of religious teachings as a consequence of *Iman* contains of the value of worship that gets merit from Allah SWT. Along with it, a beneficial health care effort that is beneficial and has a great value for him, his family and the environmental community.

In Dabong community, the tradition of *Buang-buang Ae’* is carried out by people as a form of traditional medical treatment. For people who believe this, it is just as a traditional medical treatment. There is no other intention in this tradition except giving a birth safely and no sakal (difficulty in giving a birth process).

Traditional midwife is only an intermediary for the implementation of *Buang-buang Ae’* tradition because traditional midwifes are the ones who really understand this tradition. The material of *Buang-buang Ae’* was prepared before. If a family still uses this tradition so they must carry out it when there is one of their family are giving a birth. But in this case the traditional midwife does not push the mother who giving a birth or the patient to carry out this tradition if they do not want to.

For Dabong people, this tradition of *Buang-buang Ae’* becomes a tradition and cannot be eliminated even though now midwifes from the government has partnered with traditional midwifes. Now, the community believe the midwifes to help their deliveries process, but people can ask the help from a traditional midwifes. But it also depends on the patient who wants to give a birth, whether she wants to carry out *Buang-buang Ae’* tradition before going to the midwife or going directly to the midwife without carrying the tradition. The traditional midwifes are also should be told if there is someone who wants to carry the tradition. The point is there must be a good collaboration between the traditional and governmental midwife.

Mrs. Fitria (29 years old), a governmental midwife in Dabong village siad “*I permit and let the community or residents carry out Buang-buang Ae’ tradition as long as it does not interfere the deleivery process based on principle of medical modern*”.

Now because traditional and governmental midwifes has collaborated, it means that they are equally good and balance. Traditional midwifes use traditional ways like *Buang-buang Ae’* tradition and governmental midwifes use medical/modern medicine. Many ways are used traditionally and modern ways as the collaboration between traditional and govermental midwifes. Both of them have the same intention in saving the patient and the baby safely dan healthy.

In the Law of Republic of Indonesia Number 36 of 2009 concerning Health, chapter 1 verse 16 stipulates that traditional medicine is medical care or treatment through some ways and using some medicine refer to experiences and skills inherited empirically which can be accounted for and applied in accordance with norms that apply in the community. From the law, it is clear that traditional medicines have been accommodated by the government and become one of the alternative medicines besides chemical drugs.

Buang-buang Ae’ is a traditional medical treatment and one of the ways to treat babies after born from the mother's womb. Traditional medicine used from generation to generation before chemical medicine used in Dabong community. So that, Dabong people still believe in traditional medicines. Since the entrance of chemical medicine, traditional medicine has begun to be abandoned by people. Some people use chemical medicine and some people still maintain traditional medicines.

One of the important things in human life is belief which some consider as a religion. Human belief in God developed in accordance with the development of human’s mind and civilization. Ahmad Mustofa (1999: 52) reveals that before the teachings of God given to the prophets, humans believed in objects, animals, goods, stones and so on. The main point for humans in believing God and the need for religious life are the human’s need for safety.

According to al-Jurani quoted by Muhlish Usman, *al-adah* is words or actions that is continuously carried out by humans because the reason is acceptable and it repeated continuously. In the same understanding and substance, Rachmat Syafe'i (2007, 128) says that there are other terms from *al-adah*, namely *al-urf*, which literally means a condition, speech, action, or decision known by human and has become a tradition to carry it out or leave it. *Urf* is something known by human and repeated it in their words and actions until they become habit and generally accepted.

From informants regarding the relationship of Buang-buang Ae’ tradition with Islamic teachings, the researchers can conclude that according to Dabong people actually what is prohibited in Islam is in the case of deviations in beliefs and *aqeedah*, meaning that they must not fully believe that if people do no carry out this tradition, it will be a disaster. It just as a condition or ritual and local wisdom formality. This 'tradition has also been carried out by the ancient ancestors who also embraced Islam. This tradition contains elements of Islam. This can be seen in terms of reading prayers, whose meaning has been touched by Islamization from previous preachers, in modern terms, it is known as Sufistic Islam. However, from several informants answered that this tradition if it is brought to the religious law, it contains syirk on the ritual implementation, but if it is only for customs and traditions, it is still allowed and not prohibited to be carried out.

From the discussion above, we know that health is a special blessing given by God to us, and efforts related to the maintenance of health contain the value of worship and benefits for ourselves, society and the environment that have *maslahat* values. The author as a prospective health worker thinks that the importance of health in life and beneficial in religion. Maintaining health is better than treating after illness. This discussion is intended to provide an overview of the relationship between health and religion so that we can apply it in our life and avoid *mafsadat* values.

**D. CONCLUSION**

Research on Semiotics of Buang-Buang Ae’ Tradition: Relationship Between Humans, Modern Medicine, and Islam on Coastal Communities in Dabong Kubu Raya West Kalimantan, can be summarized as follows.

1. Tradition of Buang-buang Ae’ is aimed at traditional treatment and getting easy in the delivery process so that it is not *sakal* (difficult) and not disturbed by the spirits. Although now there are those who do not believe anymore but they still carry out it. It is only a requirement or formality of tradition.
2. The semiotics of Buang-buang Ae’ are a myth that describes the interaction between humans with nature and human with Allah as the Creator. The interaction must be balanced. The meaning is in running the life, humans must always endeavor with their knowledge, maintain local wisdom form the ancestors, do environmental preservation, and always humble to Allah SWT.
3. From the point of view of modern medicine, the community has been able to accept the presence of governmental midwives as partners of traditional midwifes in the delivery process for Dabong people. Now between traditional midwifes and governmental midwives who have worked together, means that both are equally good. Traditional midwifes take part in some traditional ways including *Buang-buang Ae’* tradition and governmental midwives take part in modern medical medicine. Finally, it depends on the people or patients whether they want to ask the help from a governmental or a traditional midwife. It is because basically both of them aim to save the life of the person who give a birth until the baby is born and both can be saved safely and healthy. *Buang-buang Ae’* tradition contains elements of Islam. This can be seen in terms of reading prayers touched by Islamization from previous preachers are known as Sufistic Islam in modern term.

The research of *Buang-buang Ae’* tradition in Dabong community is sufficient, but the researchers hope the research on the other local wisdom needs to be conducted, for example the tradition of sea ghosts on fishermen, *Tolak bala’, Berandep* , and so on. Dabong community have a very rich local wisdom.

**BIBLIOGRAPHY**

Ahmadi, Abu. (1986). *Antropologi Budaya*. Surabaya: CV. Pelangi.

Al-Fajri, A. (2016). *Tradisi Buang-Buang Aek Relasi Antara: Masyarakat Lokal, Islam, dan Kedokteran Modern* (Artikel). IAIN Pontianak.

Al Rasyidin, dkk. (2009). *Harmonisasi Agama dan Budaya di Indonesia.* Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta.

Ali, M. (1987). *Penelitian Kependidikan Prosedur dan Strategi.* Bandung: Angkasa.

Bakry, Nazar. (2003). *Fiqh dan Ushul Fiqh*. Jakarta: Raja Grafindo.

Bungin, Burhan. (2007). *Penelitian Kualitatif*. Jakarta: Kencana Prenada Media Group.

Bungin, Burhan. (2001). *Metodologi Penelitian Sosial, Format-Format Penelitian Kualitatif dan Kuantitatif.* Surabaya: Airlangga Universitas Press.

JA, D. D. (2015). Religion and Social Culture of the People of West Kalimantan’s Penata Island. *Al-Albab*, *4*(1), 69-83.

Faisal, Sanapiah. (1995). *Format-Format Penelitian Sosial: Dasar-Dasar dan Aplikasi*. Jakarta: PT Raja Grafindo Persada.

Geertz, Clifford. (1973). *The Interpretation of Cultures.* Newyork: Basic Book.

Gillin, J.L., dan J.P. Gillin. (1954). *Cultural Sociology*. New York: The Mac Milan Company.

# De Graaf, G. J., & Xuan, T. T. (1998). Extensive shrimp farming, mangrove clearance and marine fisheries in the southern provinces of Vietnam. *Mangroves and salt marshes*, *2*(3), 159-166.

Haitami, Moh. Salim. (2013). *Nilai-nilai Pendidikan Islam dalam Upacara Adat MelayuPontianak*. Pontianak: STAIN Pontianak Press.

Hermansyah. (2010). *Ilmu Gaib di Kalimantan Barat*. Jakarta: KPG

Huntington, Samuel P. (1999). *The Clash of Civilization and the Remaking of World Order.* Simon & Schulter Press: New York.

Iver***,*** Mac. (2005). *Negara Modern*. Terj. Moertono, Jakarta: Bina Aksara.

Kantor Desa Dabong. (2016). Data Desa Dabong, Kecamatan Kubu, Kabupaten Kubu Raya, Provinsi Kalimantan Barat.

Kantor Desa Dabong. (2018). Data Desa Dabong, Kecamatan Kubu, Kabupaten Kubu Raya, Provinsi Kalimantan Barat.

Kusumarini, Yusita. (2006). *Teori Semiotic*. Surabaya: Universitas Kristen Petra.

Malinowski, B. (1994), *A Scientific Theory of Culture.* Chappel Hill: Univ Of North Caroline Press.

Martosubroto, P., & Naamin, N. (1977). Relationship between tidal forests (mangroves) and commercial shrimp production in Indonesia. *Marine Research in Indonesia*, *18*, 81-86.

Miles, Matthew B., A. Michael Huberman. (1994). *Qualitative Data Analysis* (Edisi Kedua). London: SAGE Publications.

Moelong, Lexy. (1991). *Metode Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya

Moelong, Lexy J. (2007). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

Muthahhari, Murtadha. (1995). *Falsafah Akhlak: Kritik atas Konsep Moralitas Barat*. Terj. Faruq bin Ziya’. Bandung: Pustaka Hidayah.

Naamin, N. (1991). *Penggunaan Lahan Mangrove Untuk Budidaya Tambak Keuntungan dan Kerugiannya*. Dalam Subagjo Soemodihardo et al. Proseding Seminar IV Ekosistem Mangrove. Panitia Nasional Pangan MAB Indonesia LIPI.

Nasution. (1988). *Matode Penelitian Naturalistik Kualitatif*. Bandung: Tarsito.

Nawawi, Hadari. (2005). *Metode Penelitian Bidang Sosial.* Yogyakarta: Gajah Mada Pres.

Nazir, Moh. (2005). *Metode Penelitian*. Bogor: Galia Indonesia.

Nugroho, Teguh Setyo. (2009). *Kajian Pengelolaan Ekosistem Mangrove Pada Kawasan Hutan Lindung di Desa Dabong, Kecamatan Kubu, Kabupaten Kubu Raya, Kalimantan Barat.* Tesis. Bogor: Institut Pertanian Bogor.

Pamungkas, Cahyo dkk. (2018). *Moderasi Beragama Islam Berbasis Kearifan Lokal di Papua Barat.* Jakarta: Dewan Pimpinan MUI.

Soekanto, Serjono. (2005). *Sosiologi Suatu Pengantar*. Jakarta: PT. Raja Gerafinda

Soelaeman, M. Munandar. (1986). *Ilmu Sosial Dasar, Teori dan Konsep Ilmu Sosial*. Jakarta: Refika.

Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Bandung: Alfabeta

Sugiyono. (2010). *Metode Penelitian Administrasi*. Bandung: Alfabeta.

Sugiyono. (2012). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.

Sujana, Nana. (1992). *Menyusun Karya Tulis Ilmiah, Untuk Memperoleh Angka Kredit*. Bandung: Sinar Baru.

Supartono, Widyosiswoyo. 2004. *Ilmu Budaya Dasar.* Bogor: Ghalia Indonesia.

Tim Penyusun Profil Desa Peduli Gambut, Desa Dabong, Kecamatan Kubu, Kabupaten Kubu Raya, Provinsi Kalimantan Barat. (2018).

Undang-Undang Republik Indonesia Nomor 36 tahun 2009 tentang Kesehatan.

Yusriadi. (2008). *Memahami Kesukubangsaan di Kalimantan Barat*. Pontianak: STAIN Pontianak Press.

Yusriadi (ed.) (2016). *Romantika Dabong Kubu Raya.*Pontianak: STAIN Pontianak Press.

Wasito, Hermawan. (1995). *Pengantar Metodologi Penelitian*. Jakarta: PT Gramedia Pustaka Utama.

**Interview with:**

Abdul Latif, (58 years old), Dabong

Anita, (43 years old), Dabong

Asma, (65 years old), Dabong

Efendi, (54 years old), Dabong

Fatmawati, (54 years old), Dabong

Fitria, (29 years old), Dabong

Ismail Haji Bakar, (74 years old), Dabong

Nurjannah, (65 years old), Dabong