

The Local Wisdom of the Shipping Industry of Bintan Society, Riau Archipelago (The Study of Lancang Kuning Boat)

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Abstract:

The old Malay civilization with its location in Bintan Kepulauan Melayu is a maritime civilization in accordance with its strategic position at the crossroads of marine trade between the West and the East. The location and the government are centered on the main ports in this region. The monsoon wind system blows in different directions in the summer and winter and the inexistence of wind between the two seasons, carrying the ship to the different directions, and during the inexistence of wind they should stay in the harbor which provides opportunities for traders to carry out business they. The research of LancangKuning boat orientesto Identification, documentation, Inventory, data and the local wisdom as well as the use of technology that has local nuances on the scale of the more important Province is oriented with maritime. Therefore this research is in line with the RIP UMRAH and the interests of the Riau Islands Province entitled "The Local Wisdom of the Shipping Industry of the Malay Community of BintanKep. Riau (The study of LancangKuning Boat ". This research was conducted with the aim of inventorying the local wisdom, its impact on the society, problems arising from development and how to determine strategies for their existence. The research of methodology was carried out by collecting primary and secondary data both quantitative and qualitative from stakeholder, through discussion, in-depth interviews and questions.

Ship and boats certainly played an important role in the atmosphere of such maritime trade, and from the beginning the Malay maritime traders had used various types of ships to carry out the trade. This research will explore three types of the heritage Malay ship that are used in trade and maritime activities in the past; namely the type of large ship for exploration in the ocean and between continents, a type of simple vessel for exploration between ports in Alam Melayu and types of boats or small boats for activities on the coast and rivers.

LancangKuning boat is 10 traditional boats in Indonesia, in some areas the form of traditional boats still exist today but LancangKuning Boat was not found in Malay society Riauarchipelago. For this reason, it needs to be explored and deepened seriously searching for historical traces thatpreviously became a Riau Lingga Johor Kingdom (Johor museum and Malaysian Terengano museum); Siak, Pekanbaru, Medan and the Netherlands. LancangKuning boat is very urgent for the province of Riau Archipelago to explore identity and symbol of the progress and glory of Malay society of the Province of Riau Archipelago, besides that it becomes local wisdom for the community in the past, present and future. The existence of LancangKuning becomes the basic capital to increase regional income through tourism activities.

Keywords: national heritage, malay archipelago, lancangkuning boat, traditional malay types of ship

1. Introduction

LancangKuning boat is 10 traditional boats in Indonesia, in some areas the form of traditional boats still exists today, but LancangKuning Boat is not found in Malay society of Bintan, Riau Archipelago. LancangKuning boat became local wisdom for the Malay society of Bintan in the past, present and future.

The study of local wisdom is necessary to be expected answering the various problems that are in this area including their effectiveness and the influences of the tradition and globalization / modernization on the values of the local culture and natural resources along with the technological advances. This research was conducted with the aim of inventoryingthe local wisdom, its influence on society, problems that arise in development and how to determine strategies for the sustainability of their existence.

The results of this study revealed the traditions / customs, culture, local wisdom and utilization of the fisheries resources in Riau Archipelago, where the majority of the population is Malay tribes thatcalled Muslim. The behavior of lifeis still being maintained such asgivingthe names

for the baby, circumcision, building houses, grieving, splitting the village and using fisheries resources.

2. The Theoretical Study

The definition of the local wisdom in a dictionary consists of two words: wisdom and local. In Indonesian English Dictionary John M. Echols and Hassan Syadily, local means local, while wisdom (wisdom) is the same as wisdom. In general, local wisdom can be understood as local ideas that are wise, full of wisdom, good value, embedded and followed by members of the community. In anthropological disciplines it is known as local genius. Gobyah (2003), said that local wisdom (local genius) is a truth that has been a tradition or constancy in an area.

According to Caroline Nyamai-Kisia (2010), local wisdom is a source of knowledge that is held dynamically, to be developed and carried on by certain populations that are integrated with their understanding of the nature and culture. The Local wisdom is the basis of the policy for taking the local level in the fields of health, agriculture, education, the management of the natural resources and the activities of rural communities. In the local wisdom, the wisdom of local culture is also contained. The wisdom of the local culture itself is the local knowledge that has become so integrated with the system of beliefs, norms and culture and expressed in the traditions and myths that have been adopted for a long time.

According to Antariksa (2009), the local wisdom is an element on the cultural traditions of a nation's society, which appears to be the parts placed on the physical order of the building (architecture) and the area (urban) in the nation's geographical mediation.

The definition of the local wisdom freely can be interpreted as good cultural values in a society. This means, to know a local wisdom in an area, we must be able to understand the good cultural values that exist within the region. To be honest, actually the values of the local wisdom have been taught from generation to generation by our parents to us as their children. The culture of mutual cooperation, mutual respect and tolerance is a small example of the local wisdom.

Based on all that, the local wisdom is a matter of identity. As a local knowledge system, it distinguishes a local community from other local communities. This difference can be seen from the types of local wisdom that can be traced:

1. The Local wisdom in relation to food: specifically related to the local environment, matched with climate and local staple food ingredients. (Example: Sea Sasi in Maluku and several other places as part of the local wisdom with the aim that community food sources can be maintained).
2. The Local wisdom in relation to treatment: for prevention and treatment. (Example: Each region has traditional medicinal plants with different properties).
3. The Local wisdom in relation to production systems (Khodijah, 2013): Of course related to traditional local production systems, as part of efforts to meet the needs and management of labor. (Example: Subak in Bali; in Maluku there is Masohi to open agricultural land, etc.).
4. The Local wisdom in relation to housing: adapted to the climate and raw materials available in the area (Example: Eskimo houses; Houses made of gaba-gaba in Ambon, etc.).
5. The Local wisdom in relation to clothing: adapted to the climate and raw materials available in the region.
6. The Local wisdom in human relations (Khodijah, 2016): the local knowledge system as a result of the continuous interaction that is built because of the above needs. (Example: Pela relations in Maluku also relate to food, housing, production systems and so on).

3. Methodology

The research of methodology was carried out by collecting primary and secondary data qualitatively from stakeholders, through discussions, in-depth interviews and questions. Data analysis is carried out inductively which can take into account the values explicitly and descriptively which provide an overview in the form of a report. Data collection mechanism with techniques: Interview, Observation and Literature Study. The respondents in this study were the Malay community of the perpetrators of the local wisdom of lancangkuning, which were taken purposively. Analysis of this study uses descriptive qualitative method through input, process and output.

4. Discussion

Lancang Kuning Pekanbaru-Riau Version

According to parent-old stories, the "sassy" word comes from "fast" or pace. Funds if we look at the slender shape, then this type is the fastest of all kinds of Tongkang. And because the size is also smaller than the pedestal, this vehicle can be used in large rivers and in the vast ocean.

The yellow color is identical to the King, so that in ancient times, a king summoned a prince, mind and so on, then the messenger was sent a piece of yellow cloth. By looking at the yellow cloth, the person who was summoned would know immediately, that he was called by his king. Then the people's pantun were born which subtly gave advice to the ruling king to maintain power.

LancangKuning in a song

LancangKuningberlayarmalam
LancangKuning sailed at night

Haluanmenujukelautandalam
The bow to the deep sea

Kalaunakhodakuranglahfaham
If the captain doesn't understand

Alamatkapalakantenggelam.
The ship will sink

LancangKuning in Dance

One of Zapin's jerky dances that is well known in this area is ZapinLancangKuning. This dance describes the struggle of Malay sailors in facing storms and waves. By raising worship to those who are respected, and praying to God Almighty.

LancangKuning in Treatment

LancangKuning is made from a small size of sago palm fronds. LancangKuning after being filled with several other objects (turmeric rice, turmeric cooked, rice, roasted chicken) and other offerings, then washed into the river by Bomo called Kemantan. In the treatment ceremony, Lancang functioned as a transportation for Kemantan in his magical journey to find medicinal herbs, and as a vehicle for demon, jinn and mambang to leave the village where the raft was.

LancangKuning Version of BatuSiak Hill (Folk Story)

Rock Hill is located on the east coast of Sumatra Island, opposite Bengkalis Island. There ruled DatukLaksemana named DatukLaksemana Perkasa Alam. He was assisted by two commanders, Panglima Umar and PanglimaHasan. This country is a transit point for merchant ships from Melaka, Johor, Riau Lingga, Siak, Rokan, Indragiri and Kampar. Therefore, the trade was crowded there. The people are prosperous, safe and peaceful.

LancangKuning version of Galang-Batam Riau Islands

The journey of TengkuTakliah and TengkuTakziah Putra from Sultan Abdul Jalil began with his move with his followers to Galang Island around 1762 AD which was currently included in Bareleng region. They made the boat material from Keledang wood, on each left and right side of the boat were given nine oars, while the sail cloth from the land of Siam (Thailand) was yellow. After LancangKuning was completed, workers pushed it to the shoreline but LancangKuning did not move even though seeing this hurried TengkuTakliah looking for an astrologer, in the prediction of shaman on LancangKuningboat, it could only be launched on the sea using Galang of seven eldest pregnant women then commanded TengkuTakziah to look for the oldest pregnant woman to fulfill the will of the prophecy, after being met by their firstborn pregnant woman arranged in a line up in LancangKuning then the LancangKuning body was pushed on the sea and the eldest pregnant woman immediately gave birth with the will of the Almighty.

LancangKuningBintan Version (results of the study of the Medan Archeology Agency)

Excavation activities at the end of April 2017 until the beginning of May 2017, the data obtained in the form of the length of the ancient boat which turns out to be no less than 23.40 meters. The size of the width is estimated around 7-7.50 meters. This is clearly a type of commercial boat that is large enough in its time to be able to explore the high seas.

LancangKuning Boat Parts

Lunas, Gading-Gading, Stacking Board, Belungkang, Ketiap, Tajuk, Sento, Leper-leper, Julung-julung, Timbaruang, TiangAgung, Cantel Pole, Apilan, Layar, Magun, Dandan, Jari Centipede, Adang-adang, Tali -memali (Rope Bubu, Andang-Andang Strap, Rope Temerang, Rope Kids, Rope Anchor and so on) and the steering wheel.

5. Conclusions and Recommendations

A. Conclusion

1. LancangKuning is a symbol of greatness, glory, power, and heroism. Therefore LancangKuning is enshrined in folk songs, made as one of the main elements in traditional medicine ceremonies and set out in folktales (Bukit Batu) as well as in folk dances, as well as the Malay film of LancangKuning Malaysia 1962;
2. LancangkuningBintan version The results of the Medan Archaeological Study in May 2017 on the Lagoi beach in Bintan that the boat length is 23.40M and is 6M wide;
3. LancangKuningGalang-Batam Version The results of an interview with ZuriatTengkuTakziah son of Sultan Abdul Jalil, a yellow sassy boat, 14M long, width and height of 4M using a yellow screen cloth from Siam and 18 oars.

B. Recommendations

1. 1.Further study is needed to obtain the LancangKuning Boat prototype version of Bintan Riau Islands as a capital base to increase local revenue through tourism activities.
2. 2.To get the LancangKuning prototype formulation, comparative studies need to be held in several regions both inside and outside the country such as Galang-Bintan, Siak-Pekanbaru, Pontianak, Medan, Johor-Terengano and the Netherlands.

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