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THE CLASH BETWEEN RELIGION, MEDICINE AND LOCAL BELIEFS IN THE SUN TRADITION IN LILINTA VILLAGE, RAJA AMPAT REGENCY

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Abstract

This study aims to describe the 'Sun' (Pamali) Tradition in the Lilinta Community and see the 'Sun' (Pamali) Tradition in Lilinta Village from an Islamic point of view and see the 'Sun' Tradition from a medical point of view. The research location is in Lilinta Village, West Misool District, Raja Ampat Regency. Data were obtained from primary data sources, namely a collection of stories from the community about sun or pamali in Lilinta Village through interviews. The data collection technique used is to go directly to the field to observe and record activities carried out by the community, especially those related to the 'Sun' tradition. The research uses semi-structured interviews, which focus on prepared questions. The results show that the existence of the 'Sun' tradition is to respect the behavior of these animals towards their ancestors. However, regarding the impact that is obtained if violating the 'Sun' from the point of view of Islam and the medical point of view, they are contradictory or have nothing to do with it.

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A. INTRODUCTION

Raja Ampat is an archipelago in West Papua Province which consists of several large and small islands. Of the several large islands consisting of Waigeo, Salawati, Misool and Batanta (Yusuf & Nawir, 2021, p. 2). Misool Islands is an archipelago consisting of several islands, namely South Misool, North Misool, East Misool and West Misool.

Lilinta Village is one of the villages in the West Misool District. Lilinta Village is under the authority of a small Islamic kingdom, namely the Misool Islamic kingdom, where the kingdom has experienced several changes of kings. In the era before the term king appeared, the people around the Misool Islands had known the term ruler as Fun. They were small kings around the Misool Islands. Where before the emergence of King Lilinta was known as Jajao (in the Misool language it can be interpreted as a ruler or small kings who controlled the area), where there were two Jojau in the Misool area, namely Jojau Gamta and Jajao Waigama. After the arrival of the immigrants, the term Kapitan emerged (War leader who came from outside or from the sea, while in the Misool language it can be interpreted as Kapit which means pinch and La means old), Fafanlap (in the Misool language it can be interpreted as rotten wooden planks on the edges) and King Lilinta as the ruler, which was a gift from the Tidore Sultanate.

The Lilinta community is a community that is entirely Muslim, so Islam can be said to be the root of the culture of the Lilinta community. The religious life of the Lilinta community in Raja Ampat Regency is often colored by various religious activities such as Munakib, Yasin and Tahlil. Studying at home is also done every day by children in the Lilinta village, each child will study at home where they first learned and they do not move from place to place until they have finished the Qur'an. From the religious activities that have been described, there are many other religious activities. Therefore, the Lilinta village community is a village that still holds tightly to religious life. Even though the Lilinta people are known to be religious, they still believe in various myths that have developed from generation to generation, including family totems and various prohibitions against things that should not be done, and believe in the truth of hereditary taboos, which are inherited in the form of certain stories that have developed to

form oral traditions of the community which believe in the truth of various myths as something sacred and have taboos against them and are considered to have the power to cause things that have negative consequences if they are violated. (Nawir et al., 2020).

Totemism is a phenomenon that shows a special organizational relationship between a tribe and a certain species in the animal and plant realm. They believe (the adherents of totemism) that they are descended from a mythical totem ancestor, or that they and members of the same totem are “brothers”. They use the totem as a group symbol and consider it as the “protector” of the group as a whole (Arnie, 2018). The core of totemism is the existence of fellowship, cooperation and mutual becoming part of humans and animals, then humans can obtain salvation from their relationship with animals. Kinship and family relationships with animals such as the Geropa Fish are a totemism ideology, which shows a special attitude towards the animal such as awe, interest, respect, fear and compassion because the animal is recognized as having a close relationship with human life. And there is recognition that the animal is the embodiment of its ancestors or ancestors.

The belief of the Lilinta community that they believe they have the power to cause things that have negative consequences if violated has given birth to a tradition, namely the Sun tradition. In Misool language, Sun means taboo or what is often known as the word taboo in general language. According to Rahmawati in (Jeferson, 2022) Pamali is the meaning of prohibition expressed by the ancients in a society that was still mystical. The patterned oral expressions that are present from generation to generation are often heard from parents, for example their respective grandparents.

Pamali or Taboos in the Lilinta community are more identically known as eating or doing something related to what is considered sacred. They believe that if they violate the taboo, either intentionally or unintentionally, they will experience symptoms such as skin diseases, sudden fever, sore eyes, discomfort in activities, even to the point of losing consciousness and many other symptoms. In addition to the points above regarding the symptoms in the discussion of taboos, it is important to know that victims of those who intentionally or unintentionally

hold, see and eat something that is taboo can be babies, children, adults and the elderly, regardless of whether they are male or female.

Based on the description, the researcher is interested in making the 'Sun' Tradition (Pamali) in the Lilinta Village community as an object of research, especially to find out the totemism of the 'Sun' Tradition in the Islamic perspective. This will be described in this study. In addition, this study will be one of the efforts to maintain the existence of folklore in the Lilinta community, especially regarding the 'Sun' Tradition. Research on the 'Sun' Tradition has never been done. Therefore, research is considered important to do.

This study will discuss a brief description of "Totemism in the Lilinta Community in the 'Sun' Tradition (Pamali) in the Lilinta Community, West Misool District, Raja Ampat Regency". The purpose of this study is to describe the 'Sun' Tradition (Pamali) in the Lilinta Community and to see the 'Sun' Tradition (Pamali) in Lilinta Village from an Islamic perspective and from a medical perspective. In this section, the results of previous studies that can be used as references in this research topic will be explained. Previous studies have been selected according to the problems in this study, so that they are expected to be able to explain and provide references for the author in completing this research. The following explains some of the selected previous studies.

The Untamed (2020) in his research which explains: The socio-religious cultural network of the Biak people was not only formed due to the process of encounters in the past, but on the contrary the socio-religious cultural ties of the Biak people live through totems which are an implementation of respect for God. The Last (2020) in his research which explains: Patin mythology that developed in the Siju community, which was passed down through oral stories, became the basis for the Siju community to believe in Patin fish as the incarnation of ancestors who are believed to be the origin of the ancestors of the Siju community. Therefore, Patin should not be mentioned and eaten by the Siju community.

Hasanah (2013) in his research which explains: people still believe in the myth of catfish, because of religious factors, belief factors believed by the

community, family factors that have been introduced to the myth of catfish since birth, and community factors that perform grave pilgrimage rituals every Friday Pon. The community also interprets myths as myths to get closer to the Almighty; in addition, the myth of catfish is also interpreted as an educational media to honor the services of figures in spreading Islamic teachings.

The Last Supper (2018) in his research which explains: The Cerekang descendant community, until now still maintains local cultural values (traditions) so that it shows its own uniqueness, one of which is an interesting phenomenon that is still attached to the Cerekang descendant community itself, still believing in the taboo on eating *Loka Manurung* (kepok). The history of the origin of the prohibition on eating *loka manurung*, they come from piled up clay that resembles a human and the *loka manurung* is attached to the ground that is shaped like a human, so that it mixes with the ground and from there the soul or spirit is inserted so that it is said that *loka manurung* is ourselves. The history of the origin of the prohibition on eating *loka manurung*, they come from piled up clay that resembles a human and the *loka manurung* is attached to the ground that is shaped like a human, so that it mixes with the ground and from there the soul or spirit is inserted so that it is said that *loka manurung* is ourselves.

John (2019) in his research which explains: Banjar society is a religious society that believes in the existence of the supernatural and has religious beliefs. Pemali makes Banjar society wiser in responding to both. Thus, pemali is a local genius in forming and educating society. Society has a special mechanism to be a. Thus, the function of pemali in Banjar society is as a means of education of norms, values, and ethics in the midst of their society. This education is so effective because there is an aspect of sanctions and is also not patronizing.

B. METHODS

This research is a qualitative research, namely ble to judge whether someone is good or not. This mechanism teaches that people who obey the pemali in their society are good people and know the norms. Meanwhile, people who do not care about pemali are people who are considered less good and do not know the customs in their society.

with data collection techniques through interviews and ongoing observations, because the problem raised is 'Sun' on animals that are considered sacred where the data presented is not numerical data. The location of the research is in Lilinta Village, West Misool District, Raja Ampat Regency. This research uses field research with data collection from various sources related to the object of research. This research can show research on history, community life, behavior and kinship.

Data were obtained from primary data sources, namely a collection of stories from the community about sun or pamali in Lilinta Village through interviews. The data collection technique used was directly to the field to observe and record activities carried out by the community, especially those related to the 'Sun' tradition. The research used semi-structured interviews, namely focusing on questions that had been prepared.

The researcher conducted interviews with several informants, including: Mrs. Dila, Mr. Haji Abdul Ghani Bugis and Mr. Haji Nasir Alting. Analyzing the data that has been obtained from primary data, observation results, and interviews, the researcher uses descriptive and analytical methods. This method is used by researchers to find information about the Sun tradition that is relevant to Islam. After the data obtained is collected, the researcher uses the analytical method, namely a way of thinking that refers to empirical facts from the data obtained to analyze, interpret and then end in a conclusion.

C. RESULTS AND DISCUSSION

1. The 'Sun' Tradition in the Lilinta Village Community

The word 'Sun' comes from the Misool language which means taboo. Pamali is a word that has the meaning of prohibition or taboo expressed by the past in a society that is still mystical, an oral expression that is present from generation to generation is often heard by parents from generation to generation ((Tasik et al., 2022) (Noviyanti, 2018)). The Lilinta community is a community consisting of various tribes including the Bugis tribe, the Buton tribe, the Seram tribe and many other tribes. Each tribe has its own 'sun' or taboo.

'Sun' or taboo in the Lilinta community is identical to the totem animal. Totem is a symbol that is born from a particular local association because the animal is considered a guardian god. ((Ahmad, 2021, p. 154)(Wutwensa, 2020).

As in the Lilinta community which is an archipelago and consists of various tribes, the belief in totems is also very complex. There are many types of totems found that almost every tribe has its totem. Most of the Lilinta community has totems that come from the sea. Such as the Octopus totem, the Bulana Fish totem, the Geropa Fish totem, the Tengiri Fish totem and many other types of totems.

Residents who have the Bugis surname have a 'sun' or taboo on geropa fish. The taboo on eating geropa fish is more dominant and has become a characteristic of people of Bugis descent. They believe that Bugis descendants in the Lilinta community are not allowed to eat garopa fish or what is known as fragile fish. This was told by one of the informants, namely the Religious Leader in the Lilinta village, Mr. Haji Abdul Ghani Bugis, who said that:

"The origin of the 'sun' geropa fish is that at that time our ancestors who had the Bugis surname sailed on the ocean then the boat he was riding had a disaster, namely a leak on the side of the boat. Then the geropa fish came to help cover the leaking boat and then guided it to land. At that time our ancestors swore to their descendants not to eat it as a sign of respect and gratitude to the geropa fish.

It was told again by one of the informants who has a Bugis surname, namely Mrs. Dila, that the 'Sun' can be transmitted through affection. Like when we marry someone who believes in the geropa fish as a totem. Automatically, slowly we will also be affected if we violate the 'Sun'. And the way to cure it is with 'Sababete' (in the misol language, it means talking) and the people who cure it are the elders, not just anyone.

The Lilinta community is a community that has various clans. The researcher tried to interview one of the residents who has the Alting clan regarding the 'Sun' he has. According to Mr. Haji Nasir Alting, he has a 'Sun' of the Bulana Fish. The origin of the Bulana fish is the same as the Geropa fish, namely the fish helped the ancestors from the ocean to the mainland. What makes it different is that at that time the ancestors who had the Alting clan were sailing. When in the middle of the ocean, the wind came and was followed by big

waves, then at that time the ancestors felt lost and then the Bulana fish appeared to help the ancestors to show the direction and guided them to the mainland.

Mr. Haji Nasir Alting is one of the residents who usually heals residents when they are affected by the 'Sun'. He said that 'kaffin' (in the language of misool is an antidote/medicine) consists of cankolin plants and village coconut oil, then the potion is read with 'Ta'awudz, Basmallah and Sholawat Nabi then continued by reading the Intention. The intention that is read is in accordance with the hope, namely asking for healing from Allah SWT. and there are no elements that deviate from Islamic law.

According to Freud's Theory(2013) regarding the emphasis on respecting totems with the keyword 'sacred obligation'. Those in the clan have a 'sacred obligation' not to kill or destroy their clan's totem. Apart from that, if they violate these obligations, they will automatically be subject to sanctions or punishment as a result of their actions. Apart from not being allowed to kill or destroy the clan totem, they are also not allowed to eat its flesh (if it is an animal) or use it in any other way. Freud ((Pals & L, 2011, p. 100,) (Alfons, 2020, p. 90)) Totemism has two main aspects. First, a tribe or clan identifies itself with a particular animal or plant that is considered to have sacred meaning. Second, an object or individual can be considered taboo if the tribe considers it to be something forbidden or something that should not be done.

(Strauss, 1997, p. 19)says: Myths compose themselves through human mediation, does this reality not contain an ontology that hypothesizes the myth as a passive tool? It is further stated: "An imaginary creation of reason that only appears in one place must be unique and cannot be found anywhere else (1997, p. 53).Strauss (1997, p. 150): myth myth is a legacy of a particular form of story oral tradition that tells the story of gods, the first humans, animals, stars, and so on. According to a logical scheme embedded in the myth story, we can combine all the problems that need to be solved in an orderly structure. The myth story occurs simultaneously on various levels. A characteristic of myth in explaining a problem is to consider the problem as an analogy with other problems that arise at the cosmological, moral, legal, social, and so on levels simultaneously. Thus, the mystical way of thinking that tries to deal with a particular problem must be applied to other problems, and myth uses various codes simultaneously.

2. The 'Sun' Tradition from an Islamic Perspective

The 'Sun' tradition in the Lilinta community is more synonymous with eating totem animals. In the Islamic view, food consists of two types of law, namely halal and haram. Halal food is food that is not prohibited by religion if eaten. There are two types of haram food, namely food that is haram because of its substances, for example pork, carrion and blood. Meanwhile, what is haram because of something other than its substance is food that is not permitted by the owner to be eaten or consumed. Regarding food that is “Halalan Thayyiban” (halal and good), it has also been mentioned in QS Al-Maidah [5]: 88.

"And eat halal and good food from what Allah has provided for you, and fear Allah in whom you believe."

In this verse, Allah commands us to eat halal and good sustenance, which He has bestowed. What is meant by "halal" is the halal object and the halal way of obtaining it. While "thayyib" (good) is in terms of its benefits, namely beneficial for the body, containing nutrition, vitamins, proteins and others that are in accordance with a person's body needs, because food that is not good or that is forbidden, if consumed will damage health, such as food that has expired, contains formalin, or contains poison and others. In QS Al-Maidah verse 96 it is mentioned about sea animals.

Meaning: "Permitted for you are sea game and food (originating) from the sea as delicious food for you, and for people who are on a journey; and it is forbidden for you (to catch) land game, as long as you are in ihram. And fear Allah to Whom you will be gathered (again)." (QS. Al-Maidah: 96).

This verse explains that it is permissible for you to hunt sea game as well as rivers and lakes or ponds, and food that comes from the sea, such as fish, shrimp or anything that lives there and cannot live on land even though it is dead and floating, is delicious food for you, both those who reside permanently in a certain place, and also for those who are traveling; and it is forbidden for you to catch or kill land game animals, as long as you are in a state of ihram, and/or are

in the Haram Land even if you do ihram repeatedly. And fear Allah to Whom you will be gathered Cynthia (2015).

Meanwhile, scholars interpret the term “sea game” as something that is obtained through effort, and what is meant by its food is objects that float or are stranded. This is because these objects are not obtained by hunting. There is also another view that interprets “its food” as something that is salted or dried. The Abu Hanifah school of thought is of the opinion that only sea or river fish are considered halal to eat, and that floating fish should not be eaten because they are considered carrion. However, other scholars consider that there are exceptions to the prohibition on eating carrion, especially for fish and grasshoppers. This is also based on the words of the Prophet SAW regarding sea water which states: “Its water is pure and its carrion is halal.” The Prophet also said: “We are allowed to eat two types of carrion and blood, namely fish and grasshoppers, as well as the liver and spleen.”

Animals that live in both worlds, such as frogs and turtles, are not included in the category of sea or river animals, so they cannot be hunted or killed by people who are in ihram. However, a ban on hunting klook does not mean that frogs cannot be eaten, especially for those who argue that there are types of frogs that can be eaten. This verse ends with the command to fear Allah SWT who will gather all creatures on the Day of Resurrection, indicating that the condition of people in Ihram who leave behind everyday clothes and worldly activities to get closer to Allah SWT. similar to the situation on the Day of Judgment when someone only faces Allah SWT. Shihab (2007, 207).

The majority of Lilinta Village community has 'sun' animals that are in the sea. In the view of Religion, animals in the sea are halal. Imam Malik and Imam Syafi'i said that the carcasses of sea animals are all halal based on the words of the Prophet Muhammad SAW when asked about the law of sea water, then he answered:

“The sea is pure in water and halal in its carcass. (HR. Malik from Abi Hurairah)

Meanwhile, according to Imam Abu Hanifah, all sea fish carcasses are forbidden, based on the general provisions mentioned in QS Al-Maidah [5];3, namely, carcasses are forbidden to you. However, in this verse, there is no distinction between land animal carcasses and sea animal carcasses. ((Fakhruddin et al., 2023, pp. 95–96)Yanggo 2013)).

Ulama agree that all carcasses are forbidden based on the word of Allah QS al-Maidah [5]: 3, except fish and grasshopper carcasses, based on the history of Imam Ahmad:

"Two kinds of carrion and two kinds of blood are permitted for us: fish and locusts, liver and spleen."

The Sun tradition in the Lilinta village community is only a hereditary belief of the community and does not deviate from religious law or remains in line with Islamic law. Basically, food from an Islamic perspective according to law is halal and haram. This tradition also does not contain elements of shirk or use offerings to sanctify the totem animal.

3. The 'Sun' Tradition from a Medical Perspective

Human food needs come from various plants, livestock and fish. Damongilala (2021, p. 1). The Last Supper (2023) Fish is one type of fishery organism that is used as a food source. Fishery products include all creatures that live in various aquatic environments such as seas, rivers, reservoirs, ponds, fish farms, and other waters. These creatures include fish, crustaceans (shrimp), molluscs (shellfish), and other animals such as whales, seals, sea lions, turtles, crocodiles, snakes, and aquatic plants such as seaweed, algae, and others.

Fish is a source of high quality protein, reaching 20-30% Rahma et al., (2024, p. 3133). Protein in fish has a complete composition and amount of essential amino acids. Protein absorption from fish is more efficient compared to beef, chicken, and other animal protein sources. This is because the protein fibers in fish meat are shorter than the protein fibers in beef or chicken.

Fish also contain omega-3 fatty acids, which have certain advantages over other animal protein sources because their essential fatty acid composition is polyunsaturated. Chorneles Soparue (2021, p. 48).

The protein found in fish is easier to digest and contains essential and non-essential amino acids that are important for the human body. Essential amino acids cannot be produced by the human body directly and must be obtained through food, while non-essential amino acids can be synthesized by the human body. Some types of fish also contain significant amounts of fat. Fish is a major source of omega-3 fatty acids, making it a beneficial source of fat. Vitamins and pigments are minor components that dissolve in fish fat. Although the carbohydrate and vitamin content in fish is low, fish can still provide both components. Carbohydrates in fish are usually polysaccharides, such as glycogen which is called animal starch. Vitamins that are often found in fish include vitamins A and D.

The incident experienced by the people of Lilinta Village when they intentionally or unintentionally ate sea animals that they considered to be totems may have a history of allergies. The occurrence of food allergies is influenced by factors such as genetics, age, gender, diet, type of food first consumed, and environment. Food allergies are a common chronic problem in both children and adults. According to the results of a study reported by Oehling et al. presented by Prawirohartono, of 400 children aged 3-12 years, 60% of food allergy sufferers were female and 40% were male. Diet also affects the body's reaction; for example, people in Scandinavia often experience allergies to fish.

The prevalence of food allergies in Indonesia is estimated to be between 5-11%. This low prevalence rate may be because many people have not taken allergy tests to confirm whether they are truly positive for food allergies. Most individuals tend to assume they are allergic to certain foods such as eggs, crabs, or shrimp if they experience itching symptoms after consuming them, even though it has not been medically verified. In addition, facilities for allergy testing are still limited in Indonesia. One example is the Allergy Immunology Polyclinic

at Cipto Mangunkusumo Hospital (RSCM), which provides such services. Candra et al., (2011).

Shrimp is one of the types of food that most often causes allergic reactions compared to other foods. Azizah et al., (2023, p. 279). According to research, 8.8% of children and 24.3% of adults show sensitivity to shrimp allergens. A study conducted at the Children's Allergy Clinic, FKUI/RSCM found that 37.53% of 69 children tested with a skin prick test were allergic to small shrimp. Other research results show that 0.53% of adults are allergic to shrimp.

Crab, which is also a popular seafood, has a level of concern regarding potential allergies. Data shows that 27.1% of adults showed a positive reaction to crab allergens. Another study found that the incidence of crab allergy in adults was around 6.5%. The difference in the results of this study may be due to different dietary patterns and the focus on respondents who were suspected of having food allergies at the Allergy Immunology Polyclinic (Candra et al., 2011).

One of the rich sources of nutrition is food from marine animals, such as fish. The protein contained in fish is known to have high quality, with a complete composition and amount of essential amino acids. In addition, fish also contains omega 3 fatty acids which have special advantages compared to other animal protein sources. The Queen (2018).

In medical view, this sun tradition is contradictory. Because researchers did not find data that there are types of fish that are prohibited for consumption. The impacts obtained after eating fish could occur due to other factors and not because of the content of the fish.

D. CONCLUSION

The mythology that developed in Lilinta Village, which was passed down through oral stories, became the basis for the Lilinta community to believe that those who have 'Sun' or Pamali are prohibited from eating animals that are considered totems. With the reason to respect the behavior of the animal towards the ancestors. There are negative impacts if people who have 'Sun' violate this belief, one of which is getting skin diseases.

In the view of Religion, all types of things in the sea are permissible including carcasses. And in the medical view, fish are rich in nutritional content and are allowed to be eaten, even more recommended to consume them in sufficient quantities. According to researchers, the impact obtained after violating the 'Sun' is not due to the content in fish but rather differences in human eating patterns or other factors that can cause these impacts on humans. For example, the wrong way to process it, starting from equipment containing metal that can cause allergies.

In various regions in Indonesia, there are traditions regarding certain food prohibitions that are passed down from generation to generation. These prohibitions actually have good intentions to protect society from possible negative things. Therefore, as one of the Indonesian people, it is important for us to care for, protect, utilize, and benefit from the various food cultures that are part of our ancestral heritage.

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