



## Impact of Community's Beliefs on Taboo Expression in the Bakumpai Dayak

## Dampak Kepercayaan Masyarakat terhadap Ekspresi Tabu pada Suku Dayak Bakumpai

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**Abstract:** Taboo expressions are conditionally designed by certain societies to compel people to comply with the rules and restrict the performance of forbidden actions. This study investigates the importance of taboo expressions especially during pregnancy, infancy and childhood in the tradition of the Bakumpai community in the Marabahan area. The methodology in this research uses qualitative methods and uses descriptive analysis techniques. The Bakumpai environment in the Marabahan area is the source of data in this study. The oral traditions, words and sentences of the Bakumpai people in the Marabahan area are the main data source for this research. There are three stages in this study, namely the formulation of research questions, selection of data sources, and the process of extracting information that has been obtained from data sources. The study's findings include the following: (1) the traditional value that the Bakumpai collective in the Marabahan area must know real nature (natural) and the unreal (supernatural) and causal relationships; (2) the traditional value that the Bakumpai collective in the Marabahan area in terms of educating and instilling life values to the next generation is carried out since they were still in the womb by prioritizing an exemplary approach; and (3) the traditional value that the Bakumpai collective in the Marabahan area must make the family the basis of education.

**Keywords:** Local Wisdom, People Belief, Bakumpai Community, Taboo

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**Abstrak:** Ekspresi tabu secara kondisional dirancang oleh masyarakat tertentu untuk memaksa orang sesuai dengan aturan dan membatasi untuk melakukan tindakan terlarang. Penelitian ini melakukan investigasi terhadap pentingnya ekspresi tabu khususnya untuk masa kehamilan, masa bayi dan masa kanak-kanak pada tradisi masyarakat Bakumpai di Wilayah Marabahan. Metodologi dalam penelitian menggunakan metode kualitatif dan menggunakan teknik analisis deskriptif. Lingkungan Bakumpai di wilayah Marabahan menjadi sumber data pada penelitian ini. Tradisi lisan, kata, dan kalimat masyarakat Bakumpai di wilayah Marabahan menjadi sumber data utama penelitian ini. Adapun tahapan dalam penelitian ini ada tiga, yaitu perumusan pertanyaan penelitian, pemilihan sumber data, dan proses ekstraksi informasi yang telah diperoleh dari sumber data. Hasil penelitian ini menyatakan bahwa : (1) nilai

tradisi masyarakat Bakumpai di wilayah Marabahan memiliki pengetahuan tentang alam (alamiah), gaib (supranatural) dan hubungan sebab akibat; (2) nilai tradisi masyarakat Bakumpai di wilayah Marabahan dalam hal mendidik dan menanamkan nilai-nilai kehidupan pada generasi penerus dengan pendekatan keteladanan; (3) nilai tradisi masyarakat Bakumpai di wilayah Marabahan menjadikan keluarga sebagai basis pendidikan.

**Kata kunci:** Kearifan Lokal, Kepercayaan Rakyat, Masyarakat Bakumpai, Tabu

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## 1. Introduction

Most people agree that taboo is a societal phenomenon linked to superstition, tradition, and hierarchical authority. Every human community prohibits or limits particular behaviors, however those restrained in one society may not necessarily be the same as those restrained in another. The artifacts that attest to the Indonesian people's level of civilization are not only tangible, such as temple structures, writings, decorations on traditional homes or rice barns, or equipment for daily living, but also take the shape of moral-spiritual artifacts like taboo (Gulbahor, 2016; Keltner & Haidt, 2003; Rajeg et al., 2022). From moral-spiritual cultural heritage, essential knowledge is gleaned about ideas and thought patterns, behavior patterns, customs, worship and belief systems (Datnow & Hubbard, 2016), education and cultural traditions, as well as other aspects of the ancestors' lives of the Indonesian nation (Danandjaja, 1984; Marhayani, 2016; Pak, 2020).

Moral and spiritual heritage is a cultural heritage acquired and known through a society's religious traditions. Traditional cultural values are a form of speech and a system of communication (Navis, 1984; Sibarani et al., 2021). Beliefs control human life and, by extension, human relations (Gerstorf et al., 2019; Lu & Kao, 2018). Belief is acknowledged as truth if it matures and develops. According to Barthes (2003), even though some people's views defy common sense, they are nevertheless valid. Not whether a belief is correct or wrong, but how well it contributes to the social functions of the community's life needs to be taken into account. Because inherited rules and practices are a kind of memories and memories, ideas, or decisions that are believed, in a situation where individuals consider traditional values to be true and what they think allows for the creation of social cohesion, and such beliefs can operate as a proposition (Auclair & Fairclough, 2015; Baso, 2003; Primadata & Biroli, 2020).

One of the ethnic groups found in the archipelago is the Bakumpai people. Language, art, and other facets of tradition have contributed to the national culture due to Bakumpai's ethnic identity (Resviya, 2020). A robust, compact, and self-assured society is one that can make contributions to its culture. Based on this, Reranta and Huntley (2022) assert that this type of society expands because it possesses a unifying drive. Of course, the unifier takes the shape of fundamental principles that can unite the Bakumpai people under a common set of beliefs and values and serve as local knowledge for resolving various difficulties in daily life. Local wisdom is the value of a community group's way of life that is passed down through the generations and is reflected in various cultural goods (Juniarta et al., 2017; Sinapoy, 2018; Sufia et al., 2016). One of the unifying principles employed can be credited to the Bakumpai

people's oral heritage, which contains expressions of taboos and prohibitions that reflect traditional values (Ningsih, 2013; Sarmidi, 2015; Sibarani, 2015).

Taboos are societal or religious norms that forbid, restrict, or forbid association with particular individuals, groups, locations, or items. According to this concept, there are two different kinds of taboos: (a) taboo in word and (b) taboo in practice. Regarding behavior, taboo denotes something we are forbidden from doing, and in terms of speech, it is prohibited from saying in public. Words, phrases, or expressions that are taboo to use in public are referred to as taboo words or language. Such terms are frequently connected to (a) people's belief in supernatural forces, (b) sexual situations, (c) specific body organs, (d) death, and (e) a wide range of other topics that don't belong to be spoken in public. Speakers frequently substitute these language taboos with what are known as euphemistic terms or expressions to avoid them because they can humiliate, surprise, and offend listeners' beliefs and sensibilities (Mu'in, 2019). Based on Barthes (2003), the Bakumpai people have a belief in the prohibition of pregnancy, babies and children. Meanwhile, in Boriri's research (2022), there is a prohibition in the form of kinship greetings in the Galela language for the people of Duma Village, West Galela Subdistrict. Taboo expressions in Galela language greetings are taboo greetings to politeness norms and taboo greetings to mystical norms. Research by Mutia (2018), revealed that the Teunom people have taboo words that are not allowed to be uttered such as taboo animal names, taboo disease names, and taboo item names. Based on the studies above, there are various taboo words that differ in different regions.

This study investigates the beliefs of Bakumpai folk dance expressions during pregnancy, infancy, and childhood. Hasanuddin has conducted similar research on the Minangkabau community of the Luhak Nan Tigo Indigenous region (Hasanuddin, 2015), Tamsin on the community in Kanagarian Inderapura, Pancung Problem District, Pesisir Selatan Regency (Tamsin, 2013), and Hatmiati in the Banjar community (Hatmiati, 2015). The novelty in this research is the discussion of the values of local wisdom of the Bakumpai people with different approaches. This formulation can be seen as the fundamental values that have "glued" the Bakumpai ethnic community into an ethnic group in the archipelago. This research is based on the urgent need to safeguard the continuation of local cultures when faced to any foreign culture's existence which can easily turn invasive in the midst of 4.0 industrial era and modernization (Noortyani & Maryaeni, 2019).

## **2. Methods**

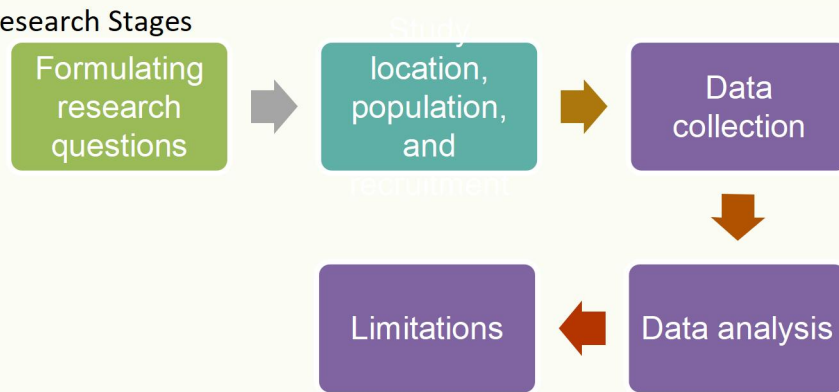
This is qualitative research. In this research, the researchers understand the relationships between the ideas experimentally investigated are given priority during data processing. This research aims to fully comprehend the phenomena experienced by the participants, including behavior, perception, motivation, and action, in a unique natural setting using the scientific method.

According to observations of people in the region, this research generates descriptive data in the form of written or spoken words from subjects and observable behavior. Rahmanadia (2022) asserts that this kind of study gives the natural environment top

priority and is conducted to portray the social world and its viewpoint on the world in terms of ideas, behavior, perceptions, and issues of the examined human being.

This study combines the methods used by Kitchenham et al. (2007), Liao et al. (Liao et al., 2020), and Wiranda (Wiranda & Sadikin, 2021) . There are five stages carried out in this study, as shown in Figure 1.

**Figure 1.** Research Stages



### 2.1. Formulating Research Questions

The primary purpose of this stage is to determine questions that can include information related to the oral tradition of the people's beliefs about the prohibition of the Bakumpai people. Research Question (RQ) to keep the focus on the study you want to know. The descriptive and motivational details of the questions in this study are listed in Table 1.

**Tabel 1.** Research motivation

No.	RQ	Purpose
1	What are the beliefs about the prohibition against pregnancy and childbirth?	Exploring information related to beliefs about the banning of pregnancy and childbirth
2	What are the beliefs of the phrase prohibiting infancy and childhood?	Exploring information related to beliefs about the prohibition against infancy and childhood

### 2.2. Study Location, Population, and Recruitment

The study location was conducted in Marabahan, a sub-district which is also the capital city of Barito Kuala Regency, South Kalimantan Province, Indonesia. The instruments used are divided into 2 categories. The first category consists of 9 questions (Table 3) to represent taboos during pregnancy and childbirth. The second category consists of 19 questions (Table 4) to represent taboos in childhood and adulthood. The instrument was given to 6 selected speakers out of 13 available speakers. The resource persons have gone through the selection according to the criteria (Table 2) that have been determined in this study.

The information in this study pertains to oral traditions and folklore regarding the Bakumpai people's prohibition in the Marabahan region and categories related to human existence and their subcategories throughout pregnancy, infancy, and childhood. There were two parts to the data collection process. The initial stage involved documenting the oral heritage of traditional beliefs and the manifestation of the Bakumpai people's prohibition in the Marabahan region.

Six Informants' statements about the verbal legacy of folk beliefs regarding the ban on the Bakumpai people in the Marabahan region were recorded using a recording device. Written transcripts were made from the oral recordings of the people's beliefs regarding the Bakumpai people's expression of prohibition in the Marabahan region. The transcription findings will also be translated into Indonesian from the regional language of Bakumpai. The second step is gathering information about the surrounding narrative and storytelling environment (views and philosophy of life, as well as the life values of the speaking community related to folk beliefs about the prohibition of pregnancy, infancy, and childhood). Through the use of recording, observation, and interview approaches, information about the setting of this narrative was gathered.

### **2.3. Data collection**

Data collection consists of two stages, namely data selection and data extraction. We conducted one-on-one semi-structured interviews with each subject to give them the opportunity to think on the difficulties of speaking out in public. Resource persons were selected based on predetermined criteria as presented in Table 2.

**Tabel 2.** Source Criteria

<b>Criteria for the sources taken</b>	<b>Criteria for sources not taken</b>
Born in Barito	Not born in Barito
Over 40 years old	Less than 40 years old
Live in north barito / barito kuala for more than 20 years	Live in north barito / kuala barito for less than 20 years
Good at Bakumpai language	Not good at the Bakumpai language

Data extraction and classification were carried out simultaneously using the procedure described above. The data contains Bakumpai and Indonesian translations related to answers from RQ1 and RQ2. The primary purpose of this stage is to determine questions that can include information related to the oral tradition of the people's beliefs about the prohibition of the Bakumpai people. Research Question (RQ) to keep the focus on the study you want to know. The descriptive and motivational details of the questions in this study are listed in Table 1.

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to know. The descriptive and motivational details of the questions in this study are listed in Table 1.

## 2.4. Data analysis

This study aims to develop new knowledge about taboo expressions during birth, childhood and adulthood. Through this data analysis, we attempted to answer two main research questions: (1) what beliefs are taboo during pregnancy and childbirth?; and (2) Belief in taboos in infancy and childhood? The data collected were analyzed thematically. The questionnaire used in the questionnaire has been validated by 2 linguists and 2 cultural experts.

## 2.5. Limitations

The number of participants in the trial was decreased due to lockdown brought on by the COVID-19 epidemic. Although the sample size (13 interviews) is modest, it is suitable for qualitative data analysis that allows for the prohibited verbal presentation of major topics. Future studies should be conducted to understand more about the population under study. In addition, the data analysis did not examine the impact that participant characteristics like gender and age would have had on their views on emergency communication, which could have added depth to the findings.

## 3. Results and Discussion

The data on the beliefs of the Bakumpai people are grouped as data on the people's beliefs about the prohibition against subcategories of pregnancy, infancy, and childhood. Data on the expression of the *ban Jida tau uluh batihi malilit kan uyat, kareh anake tau latiti juma* (It is not permissible for a pregnant person to wrap a scarf around his neck due to the baby will be entangled in the umbilical cord (placenta)) for example. All speakers speak these in all regions, Marabahan and Muara teweh. Other data, namely if *tau uluh batihi manun taluh jida*, are good, *kareh anak e kakate kia* (It is not permissible for a pregnant person to misbehave due to the bad behavior will be transferred to the child) are data that all speakers also share in all areas of Marabahan and Muara teweh. The data on folk beliefs regarding prohibitions on pregnancy, infancy, and childhood of the Bakumpai community in the Marabahan area can be grouped according to the folklore theory of categories of folk beliefs as stated in Udin (1993) and Danandjaja (1997). The grouping of the data is as follows.

### 3.1. Folk Beliefs Say the Prohibition of Pregnancy and Birth

The forms of widespread belief in the expression of prohibiting pregnancy or birth are presented in Table 3. 6 respondents meet the requirements (see Table 2) out of the 13 respondents.

**Tabel 3.** Belief in the expression of prohibition of pregnancy and birth.

No.	Bakumpai	Indonesia	English	Resource Person
1	<i>Uluh batihi jida tau munduk si hunjun batu atau hejan</i>	Orang hamil tidak boleh duduk di atas batu atau di	Pregnant women should not sit on stones or on cement floors, the	1, 2, 3, 4, 5, 6

	<i>semen, kareh leket juma/tambuni e</i>	lantai semen, nanti lekat plasenta	placenta will attach to them	
2	<i>Uluh batihi ela kuman pisang kamar, kareh anak e kamar</i>	Orang hamil tidak boleh makan pisang kamar, nanti anak yang lahir kembar	Pregnant people should not eat twin bananas, later twins will be born	1, 2, 3, 4, 5, 6
3	<i>Uluh batihi ela manduy ujan, karen iyanun kambe</i>	Orang hamil tidak boleh mandi hujan, nanti diganggu makhluk halus	Pregnant people are not allowed to take a shower in the rain, otherwise spirits will disturb them	1, 2, 3, 4, 5, 6
4	<i>Bane ji sawe e batihi ela mamunu satwa, kareh anak e kapehe kilau satwa kia</i>	Suami dari perempuan yang hamil jangan membunuh dan menganiaya binatang tanpa alasan yang jelas, nanti anak yang lahir akan cacat sebagaimana yang dialami binatang yang dianiaya	Husbands of pregnant women do not kill and abuse animals without a clear reason, later the children born will be disabled as experienced by animals that are mistreated	1, 2, 3, 4, 5, 6
5	<i>Lamun sawe handak manak harus manyadia pilus, bawang baputi, bawang bahandang, caramin, behas si mangkok, hanteloh manta iusi isut, dengan lamaran supaya manak te lancar dada ianun taluh</i>	Bila istri mau bersalin maka harus sediakan jarum, bawang putih, bawang merah, cermin, beras di mangkok, telur, dan lamaran lahiran agar tidak diganggu makhluk halus	If the wife wants to give birth, she must provide a needle, garlic, onion, mirror, rice in a bowl, eggs, and a proposal for delivery so that spirits will not disturb her	1, 2, 3, 4, 5, 6
6	<i>Sawe limbas manak harus tanai e imbabat supaya bakah tanai Ida muhut</i>	Perut istri setelah bersalin harus dipasang babat agar perutnya tidak kendur	The wife's stomach after giving birth must be installed with tripe so that her stomach does not sag	1, 2, 3, 4, 5, 6
7	<i>Pamali mampakanan Bane taluh ji rigat-rigat kareh Mun matei jadi sandah</i>	Tidak boleh memberi makan suami dengan makanan yang kotor, nanti mati jadi hantu	It is not permissible to feed your husband with dirty food, he will die as a ghost	1, 2, 3, 4, 5, 6

8	<i>Pamali bawaji handak program batihi Munduk hunjun linsung, tau Ida maku batihi</i>	Bila ingin hamil maka tidak boleh duduk di atas tumbukan padi/lingsung, nanti takut tidak bisa hamil	If you want to get pregnant, you can't sit on the rice pounder, otherwise you won't be able to get pregnant	1, 2, 3, 4, 5, 6
9	<i>Pamali bawibatihi hasasambut barang si lalungkan, tau tangkeng manak</i>	Tidak boleh perempuan hamil menerima dan memberi barang dari jendela, bisa susah beranak	Pregnant women are not allowed to receive and give things from the window, otherwise it will be difficult for them to give birth	1, 2, 3, 4, 5, 6

### 3.2. Folk beliefs say the prohibition against the infancy

The forms of folk belief in the prohibition of infancy and childhood are, among others, presented in Table 4.

**Tabel 4.** Beliefs about the prohibition against infancy and childhood.

No.	Bakumpai	Indonesia	English	Resource Person
1	<i>Jida tau mimbit anak uluhan balua surak saru, kareh iyanun kambe</i>	Di pergantian sore dan malam hari bayi tidak boleh dibawa keluar rumah, nanti diganggu hantu	In the afternoon and night shifts, babies should not be taken out of the house, they will be disturbed by ghosts later	2, 3, 4, 5
2	<i>Jida tau anak uluhan jida yandak bawang baputi, yasin, dan guting, kareh yakun kambe</i>	Tidak boleh bayi tidak dilekatkan bawang putih tunggal, yasin, dan gunting kecil, nanti terkena gangguan palasik (makhluk halus yang jahat)	The baby must not be attached to a single garlic, yasin, and small scissors, later it will be affected by palasik disorders (evil subtle beings)	1, 4, 5, 6
3	<i>Jida tau mencium lengen nak uluhan, kareh palakuan</i>	Tidak boleh mencium-cium tangan bayi, nanti setelah besar suka meminta-minta	You can't kiss a baby's hand, later when he grows up he likes to beg	2, 3, 6
4	<i>Pamali maimbit anak uluh kurik balua Sanja tau lembot kapahunan ianun taluh</i>	Anak kecil tidak boleh diajak keluar senja, nanti bisa celaka	Small children should not be taken out at dusk, later they could get hurt	2, 3, 6
5	<i>Pamali maandak baju pakaian si kandaraan tau kacalakaan</i>	Tidak boleh meletakan pakaian di depan motor atau kendaraan, nanti bisa kecelakaan	Do not put clothes in front of motorbikes or vehicles, otherwise accidents can occur	1, 4, 6



6	<i>Pamali manyambalih satua Mun sawe Rahatan batihi</i>	Saat hamil tidak boleh menyembelih binatang	You can't slaughter animals when you're pregnant	2, 3, 4, 6
7	<i>Pamali gum gam Pai te Mun mananjung si lanseh kareh Mun malih ihapit papan tabala</i>	Tidak boleh menghentak-hentakkan kaki di papan rumah, nanti matinya bisa dijepit papan	It is not permissible to stamp your feet on the house board, later it will be clamped by the board	2, 3, 6
8	<i>Pamali mamindai ujan pandang kareh kapahunan inggutal taluh</i>	Tidak boleh berjalan saat hujan panas nanti bisa celaka	You can't walk when it's hot rain (zenithal rain), you can get hurt later	1, 3, 6
9	<i>Pamali manjawab pander uluh bakas kareh belum da babarkah</i>	Tidak boleh menjawab nasihat orang tua, nanti hidup tidak berberkah	Can't answer the advice of parents, later life will not be blessed	2, 3, 6
10	<i>Anak uluh harus piji bagundul supaya Ida pahaban</i>	Anak kecil harus pernah digundul agar tidak sakit-sakitan	Small children must never be shaved so they don't get sick	2, 3, 6
11	<i>Mun anak uluh pahaban bararti Aran e tau da cucuk maka coba ingganti dengan akrasa aran ji randah</i>	Apabila anak kecil suka sakit berarti namanya bisa tidak cocok, maka harus diganti dengan aksara yang lebih rendah	If a small child often get sick, it means that the name may not match, so it must be replaced with a lower character name	1, 4, 6
12	<i>Mun hatue bawi handak banikahan maka aksara Aran te harus ihitung helo supaya katawan aweh ji Kawa mamimpin Huang huma tangga, bagus e aksara hatue e ji labih tinggi</i>	Apabila pria dan wanita ingin menikah, maka aksara namanya harus dihitung dulu agar dapat mengetahui siapa yang dapat memimpin dalam rumah tangga. Aksara tinggi harus dimiliki pria sebagai pemimpin	If a man and a woman want to get married, the letters of their names must be counted first so they can find out who can lead the household. High characters must be owned by men as leaders	2, 3, 6
13	<i>Auh uluh bakas batuh Lamun jadi piji taihup danum Barito pasti hampuli kan barito</i>	Kata orang tua dulu, apabila pernah terminum air barito maka pasti akan kembali ke Barito	Old people said, if you ever drink Barito water, you will definitely return to Barito	2, 3, 6

12	<i>Pamali manantengak garaha tau babute</i>	Tidak boleh memandang langsung matahari, nanti bisa buta	Do not look directly at the sun, you can be blind	1, 4, 6
13	<i>Ela si pantai Mun andau Sanja ngkeh inyupa halimunan</i>	Jangan ke pantai ketika senja, nanti bisa ketemu setan	Don't go to the beach at dusk, later you can meet the devil	2, 3, 6
14	<i>Pamali baju pakaian Ida baganti Atawa ida mandui limbas umba uluh mangubur, tau iumba taluh</i>	Tidak boleh tidak ganti baju dan mandi apabila habis ke kuburan, nanti bisa diikuti hantu	You are not allowed to change your clothes and take a shower when you go to the cemetery, ghosts can follow you later	2, 3, 6
15	<i>Pamali maekei bantal tilam si tana Rahat malan,tau gagal panen/bijat parey</i>	Tidak boleh menjemur bantal dan kasur saat malam, nanti bisa gagal panen	You can't dry pillows and mattresses at night, otherwise your harvest will fail	1, 4, 6
16	<i>Pamali banyanyi Huang jamban, tau babane bakas</i>	Tidak boleh bernyanyi di kamar mandi, nanti bisa bersuami tua	You are not allowed to sing in the bathroom, later you can have an old husband	2, 3, 6
17	<i>Pamali bila tulak kejau maimbit henteloh baluntuh, tau macet kendaraan</i>	Apabila pergi jauh tidak boleh membawa telur, nanti bisa terkendala di jalan	If you go far away, you can't take eggs with you, later you can have problems on the road	2, 3, 6
18	<i>Pamali mangahit si ruak tau tangkeng/kapehe mangahit</i>	Tidak boleh buang air kecil di lubang, nanti bisa sakit kelaminnya	Not allowed to urinate in the hole, later could sore genitals	3, 5, 6
19	<i>Datau manetek silu hamalem, kareh sial</i>	Tidak boleh memotong kuku malam-malam, nanti ketiban sial	You can't cut your nails at night, you'll have bad luck	2, 3, 5, 6

The data collection and identification of data regarding the narrative environment show that the Bakumpai people in the Marabahan area mostly believe and carry out their beliefs on the prohibition against pregnancy, infancy, and childhood in the place where they live. Pregnant women and mothers who have babies generally comply with various prohibitions aimed at them or their babies. Even husbands whose wives are pregnant also tend to obey and believe in these prohibitions for fear that if violated, it will adversely affect the baby being conceived by their wives. The phrase that reads *Bane ji saweye is still batihi jita tau mangapehe animals because children e tau kapehe the shine of animals* (Husbands of pregnant women should not abuse animals. the child that is conceived by his wife will be disabled like an animal being abused) is obeyed by the husband whose wife is pregnant. They do not dare to violate this

prohibition because they fear the consequences of violating the ban will be proven later.

According to Jufrizal and Refnita (2022), the belief of a particular community group at a specific time must be understood based on the condition of the community group and the same period. Understanding different community groups and periods will not produce meaning and may lead to misunderstandings.

Research findings on folk beliefs about the prohibition of pregnancy, infancy, and childhood in the Bakumpai community in the Marabahan area, as stated by Hasanuddin (2015), must be understood, not by testing it as something true or false, something logical or illogical, but must be seen from the functioning of the belief in the life of the community group. The community's trust must be seen as whether it can become life value through wisdom and functions to help solve various social problems and community life (Ilma & Zamzani, 2022; Marfai, 2013; Monika & Herbowo, 2020; Unayah & Sabarisman, 2016; Wibowo et al., 2012).

The element of tradition, trust, for example, should be considered as a communication system that gives messages regarding past rules, ideas, memories, or decisions that are believed (Glynn et al., 2018; Hasanuddin, 2017; Nurgiyantoro, 2004; Supriatin, 2012). Therefore, as stated by Barthes (2003), the belief in something (myth) contained in literary works as an element of the tradition is not an object, concept, or idea but a symbol in the form of discourse. According to Hoskins (2015), such symbols are not always in written form but can also be in the form of speech, objects, or specific equipment. The symbol can be in images, films, and others in urban society. This element is not an object but can be symbolized by an object.

Talking about myth will always be related to belief, while belief is closely related to belief, which departs from tradition and custom (Kusuma & Nurhayati, 2017; Parmono, 2013). Everything is summarized in two main things, namely culture and ideology. Thus, the Bakumpai people's belief in the prohibition against pregnancy, infancy, and childhood may cross the line of general logic, but such beliefs, according to Barthes (2003), cannot be blamed.

Myths, including myths in the prohibition utterances, must be placed in a framework that whether or not the issue can be proven right or wrong, but how the myths contained in the prohibition on pregnancy, infancy, and childhood are. The children of the Bakumpai community in the Marabahan area function socially in their community. People's belief that the phrase prohibits pregnancy, infancy, and childhood in the Marabahan area, as expressed by Ilma and Zamzani (2022) and Andheska (2018), can develop integrity, a tool of social control, combine shared strengths that are shared for social solidarity, identity groups, and communal harmonization of the Bakumpai people who live in the Marabahan area.

#### **4. Conclusion**

Traditional values contained in the oral tradition of folk beliefs, expressions of prohibiting categories around human life, and subcategories of pregnancy, infancy, and childhood in the Bakumpai community in the Marabahan area as a form of local

wisdom values can function in developing community integrity, as a means of social control, uniting shared strengths for social solidarity, group identity, and social harmonization. The traditional values contained in the oral tradition of folk beliefs and expressions of prohibiting categories around the human life of the Bakumpai community in the Marabahan area, which function as local wisdom values, are (1) the traditional value that the Bakumpai collective in the Marabahan area must know real nature (natural) and the unreal (supernatural) and causal relationships; (2) the traditional value that the Bakumpai collective in the Marabahan area in terms of educating and instilling life values to the next generation is carried out since they were still in the womb by prioritizing an exemplary approach; and (3) the traditional value that the Bakumpai collective in the Marabahan area must make the family the basis of education.

Based on these findings, it is suggested that universities, local governments, and other government institutions need to promote research, exploration, and formulation of traditional values that live and grow in the midst of society. This is important because the traditional values can function as propositions in science at a certain point. Universities, local governments, other government institutions, and society, in general, are suggested not to ignore and look down on oral traditions that live and grow in the community. Every community, no matter how modern it is, actually needs a myth (belief) in whatever form it is. It is this belief that will move the community in developing integrity, exercising social control, combining divided shared strengths, forming group identities, and creating communal harmonization.

### **Declaration of Conflicting Interest**

I hereby declare that there is no conflict of interest in this research.

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