Language Concept in Communication of Learning Islamic Studies at Sea Tribe, Lingga Island

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Abstract. The Indonesian Language and Kelumu Malay dialect have many differences in their vocabulary. In teaching or conveying the values of Islamic *aqidah* education, Ustad should use the local language to understand what is expressed well. The research aimed to describe the mindset or views of the sea tribe community towards communication in learning Islamic studies delivered by the Ustad and to describe aspects of verbal and non-verbal language used by Ustad in learning Islamic studies at the Sea Tribe. The research used qualitatively for collecting data using observation, interviews, and documentation. The results were: (1) Learning the Islamic religion would be fascinating if Ustad used Malay instead of Indonesian. (2) The verbal language used by Ustad in learning the Islamic religion is code-mixing between the Indonesian and Kelumu Malay dialects. Then, use eye contact, body movements, facial expressions, eye movements, or other body movements for non-verbal language.

Keywords: language concept, communication, learning Islamic studies, Sea tribe

1 Introduction

Indonesia is known as a country with various ethnicities, religions, and cultures. One of these tribes is the Sea Tribe in the Riau Islands. The sea tribe is found in the Riau Islands and Jambi Province. The Sea tribe or sea people whose lives are tied to the sea as a whole and their life. The people of the sea tribe have a job as traditional fishermen who can catch fish from generation to generation. They also have a strong feeling of discovering which area has a lot of fish by listening to seawater crashing onto the rocks. Then, they also can feel the direction of the wind, bad weather, and when is a good time to go to sea. They got this from generation to generation from their parents. The Sea tribe group itself is recorded as having 155 tribes. Based on the history of the Sea tribe, they have even been in the historical records of the Indragiri Sultan since 1936. Sea people call them because they carry out all life activities at sea. They also use boats or *perahu* with awning roofs as their homes. In the past, they lived by moving from island to island to river mouths (nomadic). However, they do not live alone, and there are groups created for them to interact with each other in everyday life.

The people of Lingga Island originally lived in the sea 40 years ago, but now they have adapted and settled on land. The existing environmental conditions, customs, and traditions make formal education less attractive to the community, especially children. The government has facilitated

educational facilities such as early childhood or kindergarten, elementary, junior, and senior high school, but because formal education has not been able to adapt to the conditions of the Sea tribe community, the enthusiasts are still low. The low level of formal education makes it very difficult for them to compete in the current world of work. Education is needed for every human being in this world to provide a decent life for himself and be helpful to the nation, state, and religion. This is what can be seen in the sea tribes in remote areas far from the reach of proper education. Education and poverty are related units and influence each other. In poor communities, education is something that is far from reach, so many poor people do not experience proper education. This is caused by a lack of interest in learning, curiosity, and an environment that is not conducive to obtaining education.

Formal education and religious education are activities that children should undertake [1], [2], [3]. Religious education is the initial foundation for children's growth and development so that children can choose what is good and what is bad. Islamic religious education is given to children from an early age through prior introductions to God's creation of nature and everything in it. Then, worship is introduced, especially prayer, ablution, reading daily prayers. Islamic habits are also taught to form good morals [4], [5], [6]. Religious education can be carried out both in formal and informal schools. Reading the Holy Koran is a religious deepening activity carried out by the sea tribe community, led by an ustad. The Sea Tribe, or what we usually know as Orang Laut, is an ethnic group living in Southeast Asia, the Malacca Peninsula, and along islands in the South China Sea, specifically in the Pacific Ocean. "According to experts [7], [8], [9], state that the area where they live is mostly included in the five countries in Southeast Asia. "The positions are Indonesia (Riau Archipelago Province, Bangka Belitung Province, and some found on the west coast of Sulawesi), Malaysia (northern Kalimantan), southern Philippines, Myanmar, and Thailand (island areas around the Andaman Sea)."

Based on the initial survey, the religious instructor assigned to develop Remote Indigenous Communities, especially the sea tribe on Anambas Island, has been around since 2000. Based on an interview with Ustad, an instructor and supervisor of the Remote Indigenous Communities (KAT), he said that he regularly gives lessons about Islamic values twice a week. However, the sea tribe community's understanding of the teachings of Islam has not been very good. There are still those who don't complete their prayers 5 times a day, there are still some who don't carry out the Ramadhan fast, and there are still many who don't perform the recitation of the Al-Qur'an smoothly. This might happen because the sea tribe community's understanding or perception of the importance of learning the Islamic religion is not yet strong, or the use of verbal and non-verbal language when communicating and teaching Islamic religion needs to be improved. Apart from that, the number of sea tribes who embrace Islam is also tiny compared to the sea tribe groups who embrace another religion. This is also one of the triggers for the low level of the sea tribe's understanding of Islamic religious learning.

Baykent [10], [11], [12] stated that the philosophy of language as a scientific discipline had quite varied meanings. In general, philosophy of language is a systematic effort to link philosophy and language. This is attached to an in-depth philosophical study of language as a material object of philosophy, which refers to the view of Heraclitus, who believes in a relationship between the mind or logos and language. In addition, the philosophy of language can be seen as a scientific discipline and a method. One of the tasks of the philosophy of language is to be able to analyze key concepts powerfully. This is done through linguistic analysis. Philosophy of language is also about how language is used or how we talk about

language with it. As a science, it is translated as a study of language, which produces various systematic philosophical views about language, while when viewed as a method, it is a profound (radical), logical, and holistic way of thinking about the nature of language [13]. Philosophy comes from the word 'philosophia' (Greek), which means 'loving wisdom'. Meanwhile, in English, the word philosophy is called 'philosophy', and in Arabic, it is called '*falsafah*', which is usually translated as 'love of wisdom' [14]. In its later development, the philosophy of language developed several special fields of study in the field of analytic philosophy or linguistics, which emphasizes the analytic logic of language. Synthetic philosophy balances synthetic or mythical logic and hermeneutic philosophy, which is based on interpretive efforts.

The Linguistics experts divided language into two forms: verbal language and nonverbal language. Verbal language is language expressed through words in the form of speech or writing or other words, expressed through linguistic aspects such as sounds, words, sentences, and meaning in the form of speech or writing. Another expert says that verbal or spoken communication uses verbal symbols. The verbal symbols of language are humanity's most impressive achievements. The example of verbal language or verbal communication is conveyed through the media, verbal and non-verbal, in writing; using words from one or more languages, communication tends to be two-way; communication quality tends to be determined by non-verbal communication.

On the other hand, non-verbal language is language expressed in the form of facial expressions, body movements, attitudes, or behavior. In other words, this language function is expressed in a non-linguistic form, which refers to eye contact, body movements, facial expressions, eye movements or limb movements, and other bodies. Another expert said that non-verbal communication generally uses body language such as hand movements, facial expressions, shaking the head, signs, actions, and so on [15]. In general, nonverbal communication functions to increase the effectiveness of communication, as well as make it easier for communicators to send messages and communicators when receiving messages. These two forms of language function as communication tools to express individual thoughts and feelings.

Ambiguity is often interpreted as a word with double or two meanings. This definition is not wrong but not quite right because it makes it indistinguishable from polysemy, which also has a double meaning in terms of words. It should be emphasized that ambiguity is a multiplicity of meanings originating from a unit of phrase or sentence, which occurs due to the interpretation of different grammatical structures [16]. This double interpretation can actually be avoided by including elements of intonation in the use of language. Thus, for example, one can distinguish between "can" as "capable" and "can" as "snake venom" in the Indonesian language.

Previous research related to the Sea tribe in Sumatra was conducted by Rozelin and Azlan [17], [18] analyzed the Sea tribe at Riau Island and Jambi Province. They focused on the language used by the sea tribe and also their culture. Some vocabularies still survive, but some vocabularies are no longer used. It happened because of the mindset of the Sea Tribe itself. They feel ashamed of using their mother language because it shows low class and low education, and it also happens because of countrified and intermarriage. Then, [19], [20], "Analysis of Islamic Religious Education Learning Management in Disadvantaged Areas (Case Study of SMPN Napalicin, Ulu Rawas District, North Musi Rawas Regency)", his focus on Islamic religious education in remote areas. This research aimed to analyze the management of Islamic religious

education learning in disadvantaged regions. As a result, the author found many deficiencies in teachers, materials, and educational facilities that still need improvement in management.

Apart from that, there is also research conducted by Emmy Solina in 2021 related to "Overcoming poverty in Sea Tribe households through gender relations on Lipan Island, Riau Islands Province." The journal explains that women or wives work to increase household income. Some work as shrimp peelers, fishermen, housemaids, and sellers, and they join their husbands when going to sea to sort the fish before selling it to *toke* (collectors). Then, from Sari 2023, She talks about "Islamic Teaching Patterns in Malay Sea Tribe Families on Lipan Island, Penuba Village" [21]. She found some supporting factors in the pattern of Islamic religious teaching. They are community enthusiasm, community education, giving rewards, and facilities and houses of worship. The inhibiting factors in the pattern of Islamic religious teaching are illiteracy, infrastructure that is still lacking, difficulty being invited to spiritual activities, and human resources.

Based on our first survey, the village government strongly supports the pattern of Islamic teaching at the Sea tribe because previously, the tribe community adhered to animism or had no religion. Now, they have chosen their own beliefs and are aware of the importance of education for their children, even though the majority previously had minimal education. Sea tribe communities have now become a priority by the local government, where they receive assistance in building houses that remain on land so that they no longer live on awnings or boats. The Sea tribe community also received assistance from the Health Service through free checks and social assistance. From all of the research conducted regarding sea tribes, no one has examined the influence of language in Islamic religious teaching patterns in sea tribe communities. Finally, it must be admitted that there are still very few works that use the philosophy of language as a formal object in analyzing a thematic problem in research, so there are difficulties in expressing similar works. However, this actually shows that this study is interesting enough to be continued and has a major contribution to the development of science.

2 Methods

This research was qualitative and tend to use descriptive methods. This method tries to describe the object or subject that is studied in depth, broadly, and in detail. Qualitative research, according to [22], [23], [24], [25] is a research method based on the philosophy of post-positivism, which is used to examine the condition of a natural object or scientific research that aims to understand a phenomenon in natural social contact by prioritizing a process of in-depth communication interaction between the researcher and the phenomenon to be discussed. Qualitative research is a method that focuses on in-depth observation. Therefore, the use of qualitative research can produce a more comprehensive study of a phenomenon. So, researchers use a qualitative approach to see or describe problems in the field directly so that they can directly explain the phenomenon. In selecting the respondents, this study used a purposive sampling technique that consisted of 1 ustad and five members of the sea tribe people. Data collection techniques used observation, interviews, and documentation, while the writers used descriptive techniques in data analysis. Descriptive technique is a research technique that is used to describe problems that occur at present or are currently ongoing, aiming to explain what

happened as it should when the research is carried out [26]. The research location is Lingga Island, a sea tribe that uses the Malay dialect.

3 Result and Discussion

Riau Province, located in the middle of the east coast of Sumatra Island, has a variety of cultural riches, including regional languages. Riau regional language is the same as other regional languages and functions as a communication tool for the supporting community. One of the regional languages of Riau, namely Riau Malay, has several dialects based on geography. The Riau Malay dialect can be divided into two parts, namely those used by residents in mainland Riau and the Riau Island. Quoted from *the Language and Map of Languages* in Indonesia, the Malay language spoken in the mainland Riau region consists of one dialect, namely the *Pesisir dialect*. Meanwhile, Riau Island, which is now a province itself, has 24 dialects. People on Lingga Island use Malay accents, namely the Johor-Riau accent, which is similar to Malay in Malaysia. The research focus in this article is Kelumu village on Daik Lingga Island, which is more comparable to Malaysian Malay. Based on the results of dialectometric calculations, the percentage of differences between dialects shows that the dialect differences range from 51% to 80%. Meanwhile, Malay isolect is a language with a difference percentage of around 81%-100% compared to the Banjar language.

Based on field observations, the Sea tribe who live in this are more Christian than Moslems. This is very interesting, based on the research results of Rozelin et al., the sea tribes in the Jambi province and some in Riau islands, such as in the Tembilahan, Patah Parang, Sungai Rumah, Kuala Enok areas, are 98% Muslim and very difficult to find the Sea tribes who are Christian unless they have carried out intermarriage with other tribe groups. These different conditions make the mindset of the Sea tribe on Lingga Island different from that of the Sea tribe on other islands. Based on Mr. Lazuardi's explanation (2023), the sea tribes in Lingga Regency are spread across many islands because Lingga has 604 islands, including Lipan Island, Tembuk, Jelutung, Akad, Mentengah, Baru Island, Tereh Island, Linau Air Batu, Mengkuang, Dapur Arang Secawa, Kelumu, Pasir Panjang, Kujong, and Kongki Pena'ah. Lingga Regency consists of two islands: Daik Lingga Island and Singkep Island. The sea tribe who lives in Daik Lingga, especially in Kelumu village, are inhabited by Christian, Muslim, and animist groups, but there are more Christians because their religion is considered not complicated according to the sea tribe community. The total number of families of the Sea tribe on Lingga Island is more than 2000, but the most populated locations are *Linau Air Batu village,* around 200 families, and *Tembuk village*. There are more than 100 families in *Menuda Village*, and their language belongs to an old Malay dialect similar to Malaysian Malay.

When the researcher asked the people there regarding how the Islamic religious learning was communicated by Ustad, whether they understood what Ustad conveyed in explaining Islam, and whether they experienced difficulties in applying Islamic rules because so far they used local religion and lived on a boat, is there a sense of pride or shame; When they choose Islam while other sea tribes choose Christianity, do they feel confident, can they maintain their beliefs as Muslims, and how do they teach it to their children about the Islamic religion. These questions will be explained below.

At the initial meeting, we asked several questions about their views on the Islamic teachings presented by Ustad. They said that the communication used by Ustad when teaching Islam was good, interesting, funny, and easy to understand. In the beginning, we found it difficult to understand what Ustad said because Ustad used Indonesian. Ustad delivered the material slowly so that we could understand 50% of it. We have also conveyed to the Ustad that sometimes we can understand, and sometimes we cannot understand. After this statement was conveyed to Ustad, Ustad tried to start studying the Kelumu Malay dialect, learning word by word that is often used in daily communication. This change is highly anticipated by researchers and the community to increase the Sea tribe community's understanding of the Islamic religion in a good and clear perception.

Ustad explained the law of Islam, prayer, and fasting. At first time, we were not interested in Islam because Islam has many rules. We have to pray five times a day, read Holly of Al-Qur'an, and fast. Of course, this activity is very difficult for the sea tribe because previously, they only believed in the existence of God but did not carry out rituals like Muslims. Ustad continues to try to approach people personally and also conducts recitations at the mosque. The personal approach taken by the Ustad is visiting the homes of the sea tribes and then inviting them to discuss Islam. After two months, Ustad started using the Malay dialect. He often tells stories about Prophet Muhammad, and we don't have to pray five times a day. For a long time, we liked Islam, felt comfortable when praying, and felt fit with the rules of Islam. They begin to understand what Ustad said because Ustad used the local language, not Indonesian. However, every implementation of the Islamic religion certainly has an obstacle to carrying it out. Nothing that runs smoothly certainly has the slightest obstacle. The existence of inhibiting factors in teaching Islam has occurred in the Sea tribe community.

In addition, they also experience difficulties in understanding Islamic religion, such as praying five times a day and learning to read the Al-Quran. The most challenging part is that they have to learn to fast. Praying five times a day feels heavy because they are not used to it. If they are in the boat, they usually do not pray because the boat rockets and it is difficult for them to concentrate on praying. However, this does not become an obstacle for the people of the sea tribe to study Islam. Besides praying, they also learn to read the Al-Quran or iqro'. Parents and children both learn iqro' but at different times. Of course, this takes quite a long time and process, so it requires patience and sincerity from the Ustad and the sea tribe who learn Islam.

The difficulty they face is when memorizing prayers in Arabic. Parents from the sea tribe cannot read and write, so they need extra patience from the Ustad to teach them about how to read the Al-Qur'an. Of course, teaching how to read Al-Qur'an is not easy. Teaching parents is more complex than teaching something to children. The children have also begun to be able to memorize short letters in prayer, and they are happy to see this development. Children and mothers study the Al-Qur'an in the afternoon, while fathers study the Al-Qur'an in the evening. Study the Al-Qur'an not every day, only two times a week. Those who attend are also anyone who wants to attend; there is no compulsion to come whenever there is a recitation. They are happy to invite children to recitation. In order, one day letter, their children will be able to pray, read Al-Qur'an, and understand the Islamic religion better than their parents.

This cultural shift is not easy to follow, and many obstacles come not only from themselves but also from friends, family, and the environment, not all of whom adhere to Islam. The influence of the environment is powerful, especially felt by the younger generation. When gathering with

friends, there is the Ustad at the mosque, which is ready to teach reading the Al-Qur'an, or when he is with friends, the sound of the call to prayer (Azan) is heard in the mosque, which means he has to stop playing and must immediately pray. They must also learn to memorize verses of the Al-Qur'an in prayer and short verses in Arabic. To overcome this problem, Ustad recorded prayer readings starting from al-Fatiha. Almost all families have mobile phones, which makes it difficult for Sea tribe people to learn or memorize Al-Fatiha and other verses. They play recorded prayers from the Ustad while they are at sea while resting after eating, or in the afternoon after fishing. So, it can be concluded that mobile phones are an important tool in making Islamic studies easier for Sea tribe people to understand prayer readings, understand what the Ustad explains, and as a reminder tool to determine prayer times. Another difficulty is fasting, it is very difficult because they are forbidden to eat. Before going fishing, they usually drink coffee, but because of fasting, they cannot drink coffee, so sometimes they feel sleepy. Some children can fast for 3 hours or 8 hours, which is very good. This makes the parents of the Sea tribe feel happy.

In addition, when the researchers asked whether they felt confident choosing Islam while other people chose another religion, the answer was yes, we believe in what we desire. We believe that Islam is the best religion for us. Our relationship with another religion is good. We never fight. When they sing on Sunday, we are not angry. We won't disturb them as long as they don't disturb us. When researchers asked respondents (around 20-38 years old), their answers differed greatly from their parents'. They follow whatever their parents tell them to do, and they make friends with anyone, even if they have different religions. However, this view is slightly different from that of teenagers (13-19 years old) who feel there is a difference when they gather with their friends who have different religions. They feel inferior and ashamed, especially when they have to pray while still chatting. Besides that, they also feel embarrassed because more Muslims don't go to school than others. This condition must be quickly overcome so that the young generation does not feel ashamed of Islam, like parents give their children understanding, to be proud of what they have chosen, and to have self-confidence so that other people will respect them. Religion and ethnicity are an identity that we must maintain and fight for, not something that must be hidden.

The next question related to linguistic studies is about the verbal and non-verbal language used by Ustad. If it is observed from the verbal language, Ustad used code mixing between Indonesian and Malay languages. Based on the results of interviews and observations, the Ustad used Kelumu Malay more often than Indonesian because the Ustad is also Malay. Ustad used polite, simple language, sometimes saying funny words and giving more examples in the form of stories so that anyone who listens will not feel bored. Then, if we look at non-verbal language, we find that Ustad used eye contact, body movements, facial expressions, eye movements, or other body movements. When Ustad preaches Islamic teachings, he uses non-verbal language such as moving his hands and shoulders, shaking his head and eyes, and other things. It meant that Ustad used all non-verbal language to attract the Sea tribe people's attention.

The researchers also observed the quantity of Muslim communities in Kelumu village. There must be innovation that Ustad must do so that more sea tribes are attracted to convert to Islam. The spread of Islam among minority groups must have a special strategy so that the goals can be achieved. Good spiritual strength will be seen in the right pattern of conveying it to other people. There is a huge reward when conveying the teachings of the Islamic religion to other people where the person is willing and trying to change for the better, conveying understanding

about Islam slowly to groups who have just converted to Islam or other religious groups who are interested in getting to know Islam. Of course, this phenomenon is very interesting because most of the sea tribes embrace Islam and not another religion. Based on Rozelin's research start from 2019 and 2020, especially sea tribes in Jambi Province and the Riau Islands (Patah Parang, Sungai Rumah, Kuala Enok), almost 90% embraced Islam. This phenomenon is certainly interesting to be studied more deeply in the next research study.

Apart from that, if we observe Ustad's teaching method, he uses a personal approach with exemplary technique, making it easier for the sea tribe to understand what Ustad is teaching. The exemplary technique is one of the techniques that is used as the main target in educational activities and activities by serving as a benchmark for good achievement because the application of exemplary behavior will result in humans having behavior that is in accordance with the Shari'a. This technique teaches something while giving a direct example, like how to take ablution before praying, before reading of holly Al-Qur'an, and examples of movements in praying. The movements that are exemplified will easily be recorded in human memory, especially now that mobile phones can help make it easier for someone to learn something by recording when the Ustad gives examples.

In the implementation of Islamic religious teaching, there is still very minimal infrastructure, which makes Islamic religious teaching there hampered, such as teaching equipment used as props, books, blackboards, etc; which can support the lack of infrastructure and human resources or instructors in teaching Islamic religion. There is very little, because the religious instructor is the spearhead in teaching the Islamic religion. He is the one who develops and accompanies the sea tribe community in teaching the Islamic religion.

Conclusion

A sense of pride in the religion of Islam must appear in the mindset of teenagers of the Sea tribe so that they are able to maintain their beliefs and carry out all the rules that exist in the religion of Islam. Ustad must also be able to innovate in teaching the Islamic religion so that more and more sea tribes are interested in embracing Islam, especially the Sea tribe community who still live in boats. Ustad can also use *a personal approach strategy,* such as exemplary. Besides that, the habituation strategy was carried out because previously, Sea tribes were animist and dynamist, so it was not easy for them to leave their old belief. This research has limited time and only covers language concepts in the communication of learning Islamic studies. For this reason, in future research, we can examine communication Philosophy, their eagerness toward education, their view of life, and their view of Islam.

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