

VALUE OF LOCAL WISDOM IN THE MYTH OF MERIAM TEGAK AND THE LEGEND OF PILANG ISLAND

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ABSTRACT

The purpose of this research is to explore the values of local wisdom contained in the myth of Meriam Tegak and the legend Pilang Island. The research method used is qualitative descriptive. Data collection techniques are carried out using document techniques. Analysis of research data is carried out using content analysis techniques. The results obtained are the myth of the upright cannon and the legend of Pilang Island contains the value of local wisdom, such: (1) religious, (2) honesty, (3) not denouncing, (4) keeping the heart, (5) patient, (6) meek, (7) responsibility, and (8) the value of trust. The conclusion of the research is the myth of Meriam Tegak and the legend of Pilang Island contains religious values (Islam), ethical values, social, hard work, and educational values. The eight values of local wisdom combine to build a whole storyline of myths and legends. In addition, the eight values also decrypt local wisdom values.

Keywords: *values of local wisdom, myths, and legends*

INTRODUCTION

Oral literature is a cultural asset that needs to be continuously maintained and developed. Whether it's myths, legends, or fairy tales. Do not let the diversity of oral literature that exists today do not (lost / extinct). Today there is an indication that the wealth of oral literature that exists today will be lost/extinct in the future. The indication as seen, namely (1) the system of devolution of oral literary forms that did not run as

expected from elders to the younger generation; (2) the fewer native speakers of oral literature (age and death); (3) the process of transcription of oral literature to writing still does not go well; (4) the number of oral literature studies of the region that are still small, there are still many forms of oral literature that have not been done excavating the values contained in it, especially the myths and legends of Malay Riau Islands; and (5) there is still a lack of

knowledge and understanding of our younger generation (students) towards various forms of oral literature. Are we going to take this kind of bad conditions for granted? Will we just let our children no longer know the rich literary form of oral literature that their ancestors had? In order to answer the question, this is why the researchers conducted this study.

The people of Lingga Regency of Riau Islands Province have various forms of myths and legends that have been passed down through generations. As for the object of this research is the myth of The Upright Cannon and the legend of Pilang Island. The scope of the study includes the values of local wisdom contained in both forms of oral literature, includes: (1) religious, (2) honesty, (3) not denouncing, (4) keeping a heart, (5) patience, (6) meekness, (7) responsibility, (8) mandate, (9) ikhlas, (10) willing to sacrifice, (11) obedience to parents, and (12) the love of the homeland. The five values as stated in Gurindam Twelve by Raja Ali Haji. <http://repository.radenintan.ac.id/2697/>.

The study of myths and legends has also been done by some previous researchers, such as: (1) Doni Achman, Yuni Pratiwi, and Oekhan. 2012 with the title of his research, "Study of Public Myths Against Folklore Ki Ageng Gribig". Doni Achman's study focused more on examining public confidence in the story of Ki Ageng Gribig as the envoy of Mataram kingdom during the reign of Sultan Agung Hanyokro Kusuma in 1625. Doni Achman's study emphasizes the historical aspect rather than the aspects of local wisdom values contained in the myth.

Aggy F Andalas in 2019 with the title of his research, "Myths of Malang Regency: How Javanese Explain their World." Andalas sees more myths in Malang district containing 7 aspects related to the ways of Javanese in explaining their world. These

seven functions are as contained in some form of myth he inherited. Andalas (2019) did not conduct a study on the value of mythical local wisdom but rather looked at the function of myths in Javanese society. It is certainly not the same as what researchers do.

Goddess Hardiyanti, Arisal, Marhani. 2018. "The Value of Local Wisdom in FolkLore and Its Role in Shaping Protégés." Hardiyanti sees the value of local wisdom as the formation of children's character education. The values of local wisdom include: the value of honesty, compliance, cooperation, deliberation, firmness, solidarity, and hard work. https://ojs.unm.ac.id/semapfip/article/view/6129/pdf_37. The difference with what researchers do is, researchers only see myth as a form of folklore that is rich in local wisdom values. Researchers do not link the function of myth as a medium of education of children's character.

Amalia Saleh (2015). "Multicultural Educational Values in Films 'Entre Les Murs' Research Analysis of content. The result is (1) the integration of content shown in the film through discussions between teachers, not from the school curriculum; (2) the process of construction of science is demonstrated from the method of teaching; (3) pedagogy of equality between people is demonstrated from the attitude of the teacher that provides an opportunity for his students to increase their sense of confidence, motivate students, and provide the same knowledge regardless of ethnicity; (4) the reduction of prejudice is seen from positive behaviors such as interpersonal interactions from students that show efforts to reduce prejudice, although there are still negative prejudices in sight; and (5) the empowerment of school culture is seen from school programs that enable the involvement

of all school devices such as principals, teachers, students, and parents of students.

Suhardi. 2019. "Local Wisdom Values Folklore Of Bintan Regency.". The results of the study obtained are folklore of bintan district community contains local wisdom values, such as: (1) Islamic values, (2) ethical values, (3) social values, (4) hard work scores, and (5) educational values.

Research related to myths has actually been done by some previous researchers. However, research into the values of local wisdom contained in the myth of The Upright Cannon throughout the researcher's knowledge to date has never been done by other researchers. Also included in this is research related to the value of local wisdom of pilang island legend. Even according to the observations of researchers so far, the mythical and legend forms that exist in the lingga district community are still many that are not touched. What a pity it is.

Endraswara (2011,pp.154) states that the aspects that should be raised in oral literature research (myths and legends) include at least 3 aspects, namely (1) examining the origin of oral literature. Where literature was born, whether it manages to reflect the state of society, and how it transforms itself; (2) examine the message and meaning of oral literature, namely what values to convey, what symbols are used to wrap the message, whether it is still relevant whether it is still relevant to society today; (3) examine oral literature functions, for socio-political control, educating the public, insinuating, and so on.

According to Wuri (Hardiyanti, 2018,pp 315), local wisdom is formed as a cultural advantage of local people as well as geographical conditions in a broad sense. Furthermore, Suharso (Hardiyanti, 2018,pp 315) local wisdom is a knowledge that manifests in behavior as a result of

environmental sustainability that has positive implications for environmental sustainability.

Local wisdom according to Rosidi (Nunung, 2016, pp.238) is the ability of local cultures in the face of foreign cultural influences as the two cultures relate. Then Supriatna (Nunung, 2016, pp239) defines local wisdom as thought, awareness, action, proven beliefs practiced by people through generations and become their foundation/guidelines in living their lives. Furthermore the value of local wisdom in literary works (myths and legends) are the values contained in the literary work itself as a product of the local community (region). Such values include: (1) religius, (2) honesty, (3) not denouncing, (4) keeping a heart, (5) patience, (6) meekness, (7) responsibility, (8) mandate, (9) ikhlas, (10) willing to sacrifice, (11) obedience to parents, and (12) the love of the homeland.

METHOD

The type of research that researchers do this is qualitative research. Qualitative research is research that emphasizes more on quality (Ghony and Almansur, 2012, pp. 25). The object of research is the myth of the Upright Cannon and the legend of Pilang Island. Data collection techniques using document techniques. While data analysis uses content analysis techniques. Ratna (2011,pp48) stated that the content analysis technique aims to latent content and nisi communication. Latent content is the content contained in documents and texts. While the content of communication to determine the message contained in a communication. In connection with this, the analysis of the contents is more specifically to reveal the contents contained the myth of The Upright Cannon and the legend of Pilang Island. The analytical steps carried out are (1) reading and understanding the

texts of myths and legends and (2) interpreting the values of local wisdom contained therein.

RESULTS AND DISCUSSIONS.

A. *Results Of Research*

(1) Synopsis Myths Meriam Tegak

Once upon a time a group of people lived in a place called the Far Sea. People refer to the place by the name of the Far Sea because it is located on the coast. It is located in Dabo Singkep District, Lingga Regency, Riau Islands Province, now better known as Batu Ber leafy. The People of the Far Sea work as fishermen. Some of the People of the Far Sea still have ties to the sultanate so some of its inhabitants with the greeting "Encik. Encik. Nuh and Encik. Walek, a longtime couple living in the Far Sea.

Encik Nuh also daily works as a fisherman. When Encik. Nuh was at sea, Encik Walek filled the day with gardening in his yard and feeding the chickens he farmed. The People of the Far Sea believe that Encik Nuh has inner strength. This is none other than because Encik Nuh is a descendant of the court family and has had enough in studying religious science and inness. People living in the Far Sea and in nearby villages often come to Encik Nuh 's house to ask to be cured of various diseases or ask for directions and solutions to various problems. In fact, there are also people who come just to listen to religious stories. Encik Nuh was pleased to receive the coming of those who came. Although the neighbors believed in his abilities, Encik Nuh never boasted of his abilities. He is humble and sincere in accepting whatever concerns they have caused him.

Encik Nuh and Encik Walek's friendly and humble attitude made the locals more respectful and reluctant towards them.

Almost every day Encik Nuh and Encik Walek's house is not quiet from guests. Sometimes they sit in the house, sometimes also sitting in front of the house, depending on the interests of the guests who come to their house. Encik Nuh and Encik Walek's house is also the most crowded place in the Far Sea. Sometimes men gather while discussing their catch or the problems that occur in their neighborhood.

They gave each other input, but usually Encik Nuh 's speech is the most heard and trusted because his knowledge in religious science is quite numerous and can solve the problems faced. In the afternoon many small children gathered at the house of Encik Nuh and Encik Walek. The children gathered to listen to various religious stories from Encik Nuh. He's good at storytelling, so kids don't get tired of listening to him. He also specializes in religious stories so that religious values are embedded in the children's memory. In addition to his abilities, Encik Nuh is also known for a cannon found in the yard of his house, which was once the land of the sultanate family. In the past the cannon was placed there as a defensive weapon to deal with threats coming from the direction of the sea.

The position of the cannon is attached like a cannon in general, with the direction of the cannon's mouth facing the sea. Actually, the size of this cannon is not large, about a metre and a half. However, because it is located in the yard of the house, the cannon often makes Encik Nuh bother and disturbed when cleaning his yard. "Sir!" Encik Walek called her husband. "What if we just move the cannon? It's no longer in use. Honey, our yard's diminished in beauty because of that cannon, sir. I also find it hard to clean the yard. The chickens also like to play under the cannon, sir. Bother her mother, sir," persuaded Encik Walek to her husband.

"Don't worry, Ma'am. Just leave it that way," Replied Encik Nuh. That's how Encik Nuh always responded to Encik Wallek's request to move the cannon. Mr. Noah did not want to move the cannon not because he was lazy to lift the cannon or to think that it was sacred, but rather because he appreciated the history of the cannon being placed by his predecessors. Encik Nuh believes the cannon was placed there for various considerations. In addition, to place the cannon also requires considerable effort..

Although the cannon was somewhat disturbing to the comfort and beauty of the yard, Encik Nuh appreciated the history of the gun's existence there. However, one day something happened that Encik Nuh had never thought of before. As usual, on that day Encik Nuh went looking for fish. Encik Nuh is also busy cleaning the yard and feeding his chickens their livestock. Unexpectedly, a chick went into a hole under the cannon. The hole is not big, just the size of the chick. That's why the chicks can get in, but can't get out. Unable to get out, the chick died in the hole under the cannon.

In the afternoon, as Encik Wallek cleaned the yard and put the cattle chickens in the coop, he realized there was a chick missing. Encik Wallek is aware of this because he always pays attention to his farm animals, so that he knows very well the number and condition of his farm animals. Encik Wallek immediately surrounded his yard and searched for the missing chick. After searching everywhere, Encik Wallek finally found the chick trapped in a hole under the cannon. Encik Wallek immediately tried to get the chick out of the hole. How sad was Encik Wallek's heart when he learned that the chicks he helped were no longer lifeless.

Encik Wallek sat on the ground holding the lifeless chick's body. "Sir...

Encik..," Encik Wallek called her husband. "Look, sir. Dead one of our chicks got stuck in the hole under that cannon. I've been reminded you, sir. Let's move the cannon quickly, sir," Encik Wallek told her husband. After the incident, Encik Nuh began to think about moving the cannon from their yard. He reflected and worried that if the chicks went into the hole under the cannon it would repeat itself.

Even if the hole is closed, there could be another hole. Encik Nuh also began to think about which was better, appreciating the history of the installation of the cannon or avoiding the risks that could occur to other chicks. After a long time of thinking, Encik Nuh finally made a decision. "All right, Ma'am. Tomorrow after the sea, you move the cannon," Encik Nuh told his wife. The next day, as Encik Nuh promised his wife, after the sea, Encik Nuh tried to move the cannon. Because the cannon was small, Encik Nuh thought that he could lift the cannon himself...

Therefore, he did not ask his neighbors for help. What's more, Encik Nuh realized that in the eyes of his neighbors he was considered to have a degree of inanity high enough that it would be embarrassing for him, if only to lift the small cannon, he needed the help of others. After establishing himself, Encik Nuh prepared to pick up and move the cannon.

"Bismillahirrahmanirrahim," Encik Nuh said while trying to lift the gun. However, the Cannon did not move in the slightest. Encik Nuh was confused. "Why not lift up, huh? Move in the slightest not.

Maybe it's been a long time and rusty, so it's hard to lift it," he said. Encik Nuh tried again to lift the cannon. The second chance still hasn't worked. The cannon's still not moving. However, Encik Nuh did not want to give up. He tried to lift the gun repeatedly, but the results were still the

same. As the day was approaching, Encik Nuh finally stopped his efforts to lift the cannon and return to the house. "How's it going, sir? Where's the cannon?" asked Encik Wallek to her husband.

"Not yet, Ma'am. It can't be moved yet," Encik Nuh replied. "I don't know why, movess don't. I've tried a few times, still can't. Come tomorrow, you'll try again. Now you want to get ready to go to sea first," said Encik Nuh again. "It's okay, sir. Tomorrow alone try again," said Encik Wallek. As Encik Nuh promised, the next day he tried to re-lift the gun. However, just like the day before, the cannon remains motionless. The day ended like the day before. So did the next few days.

"For days Encik Nuh tried and the days did not seem the result. The cannon still can't be moved. Encik Nuh was even more astonished by his making. "Why is it still not raised to this day?" thought Encik Nuh. "Was it a ceremony when this cannon was installed, huh? Do I also have to hold a ceremony to be able to lift it?" Encik Nuh grew increasingly dizzy at the thought of the cannon he could not lift. His feelings are also increasingly disturbing because of the thought of it. Encik Nuh also tried various ways he could think of lifting the cannon. Encik Nuh began reading prayers and performing other rituals in hopes of lifting the cannon soon. But what power, whatever way Encik Nuh tried, still hasn't paid off. The cannon's still not moving. Seeing that, Encik Wallek began to feel agitated and concerned. Encik Walek saw some changes in her husband. Having not been able to move the cannon, Encik Nuh began to daydream frequently, even his appetite was reduced.

Encik Wallek was initially patient enough to see her husband's efforts that had not come to fruition. In fact, Encik Walek also encouraged her husband and reminded

him to be patient even though his efforts have not been successful. However, Encik Walek began to be impatient and concerned, especially after seeing the change in her husband. Encik Walek began advising her husband, even at dinner, not to continue his efforts to move the cannon. "Sir, it's okay that the cannon can't be moved. Don't go on anymore... Your appetite has been reduced this way. The thinner you are, I see. Don't go on, sir." "No, ma'am. You have to keep trying. There's no way you're quitting now. Who knows in a moment that the cannon can be raised." Encik Nuh still hasn't given up.

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Encik Wallek saw that the problem of moving the cannon began to affect the relationship between the two of them, even the relationship between Encik Nuh and the neighbors. Indeed, Encik Nuh did not bother them to lift the cannon, but the relationship between Encik Nuh and the neighbors was growing. Having been busy finding a way to lift the cannon, Encik Nuh also reduced the time and less often to meet neighbors. In

fact, there are times in one day he won't receive any guests.

The little ones who usually listen to stories from Encik Nuh can no longer listen to the story because Encik Nuh continues to be busy trying to lift the cannon. It was Encik Wallek who was ashamed of the neighbors for her husband's change. As much as he could meet neighbors and guests even though he could not fulfill the wishes of his guests because his knowledge was not the same as Encik Nuh's knowledge. Therefore, Encik Wallek increasingly advised her husband that their relationship and the relationship between them and the neighbors improve again. Encik Wallek's words to Encik Nuh to stop trying to move the cannon were received by Encik Nuh's heart. Encik Nuh's heart was increasingly disheartened because he had not managed to lift the gun, especially since his wife no longer supported and encouraged him. Encik Wallek feels the same way. Her heart did not change because she saw her husband's attitude that had changed. Encik Wallek's advice was not followed by her husband, so sometimes a defiant word came out of her mouth. "Come on, sir. If you can't, I'll just pick it up." Constantly hearing such words made Encik Nuh's heart and mind germinate.

Finally, instead of following his wife's advice, Encik Nuh instead told his wife to try to move the cannon himself. "Ah," said Encik Nuh, "The father who has been trying to lift it for days, still can't, especially if you pick him up. That's it, Ma'am. Let me just move it. I don't have to think about it. How could you possibly lift it, let alone move it." That's how the atmosphere in Encik Nuh and Encik Wallek's house became more disharmonic and stiffer just because of the problem of moving cannons. Encik Nuh, who was embarrassed that he had not been able to move the cannon, became

increasingly sensitive and emotional. Encik Wallek also over time became increasingly impatient and could not bear to see the change in her husband. One day, having been unable to hear his wife's advice, Encik Nuh said to his wife, "This mother only commented from yesterday. Try your own adoptive mother if you can.

If you can lift it, I admit it's better than you." Encik Nuh told his wife that he would acknowledge his wife's greatness if she was able to move the gun. However, in Encik Nuh's heart he was sure his wife would not be able to lift the gun. The husband's remarks made Encik Wallek feel challenged. Although Encik Wallek felt himself weak, he was increasingly seriously thinking about ways to lift the cannon.

One day Encik Wallek saw a strange incident behind his house. He noticed something strange with a dimpled dimple in the yard of his house. The dimples are no longer used to mash rice by Encik Wallek, then discarded because the wood is weathered. The damaged dimpled was removed not far from the yard of his house, just placed under his house, at the back near the kitchen. Over time, after a few days of attention, it turns out that the dimpling is rising from the ground level, little by little higher.

Encik Wallek was astonished he made it. "There seems to be something strange. What lifts these broken dimps?" Encik Wallek was curious and found out what was in the dimples, which made the dimples even more lifted. Then, behind it the dimpled was broken. It turns out that under the broken dimpling it grows mushrooms or mushrooms. "It's a mushroom. It's also fast that this fungus grows here, but is it possible for this mushroom to lift the dimpling, huh? The dimples are quite heavy, while the mushrooms are weak and soft," Encik Wallek said. Long enough Encik Wallek

noticed the mushrooms growing under the broken dimples. When observed, the fungus is not much different from the fungus it is used to pick.

Understandably, Encik Wallek has often taken mushrooms to cook until he knows the difference between edible mushrooms and poisonous. Usually, Encik Wallek looks for mushrooms in weathered and moist logs. However, seeing there was already a fungus near in front of him, he was also happy because there was no need to get tired of looking for mushrooms anymore. Then, the mushrooms are removed to be cooked into vegetables later. The next day, at dawn, Encik Walek recalled the fungus he had picked, which could have lifted the dimples. He thinks if the fungus is strong enough to make the dimpling lift, maybe the mushroom will also give a power effect to the person who ate it. Finally, Encik Walek decided to try the efficacy of mushrooms that he had already picked. That morning also cooked the mushrooms to be used as vegetables. Then, immediately, he ate the mushroom vegetable. After eating the vegetable mushrooms, Encik Walek rushed out of the house. He immediately approached the cannon in the yard of his house. Encik Walek hesitated for a moment, but by confirming the intention and while reading the prayer he finally tried to lift the cannon. "Bismillahirrahmanirrahim," Encik Wallek said, raising the cannon with both hands.

Magic! It turned out that Encik Wallek managed to lift the cannon, even very easily. "It turned out to be true! The mushroom I ate was a magic mushroom so I had the power to lift the cannon," said a amazed Encik Wallek. When her heart was filled with delight and amazement at successfully lifting the gun, Encik Wallek recalled that she had to move the gun immediately before her husband came home from the sea.

Eventually, he decided to move it inland, away from the beach. Indeed, after eating the vegetable mushrooms, Encik Wallek became stronger. Encik Wallek did not seem to struggle when carrying the cannon. The cannon feels as light as a wooden stick. He even carried it like a stick to walk. Encik Wallek arrived at his intended place, and he plugged it into the top of the gun's mouth so that it appeared to stand upright. Because it took a long time and had a fight with her husband just to move the cannon, Encik Wallek was so furious with the cannon that he placed it in such a position. "It turns out I can be this strong.

It's true that mushrooms have power. My weak one could also end up lifting that heavy cannon," Encik Wallek said. After he finished moving the cannon, Encik Walek returned to his house, and carried out the activity as usual. A short time later, her husband returned home and was astonished to learn the gun was no longer in the yard. "Mom... Mother... Where's the cannon?" asked Encik Nuh.

"I moved the cannon there," Encik Wallek said, pointing toward the move. Encik Nuh immediately ran toward his wife's designated direction. There he saw a cannon that had bothered them all along had actually moved on. Encik Wallek also said to her husband, "If you can lift, raise the cannon again." Eventually, Encik Nuh returned to his home and acknowledged the prowess of his wife who could move the cannon, while he himself, in various ways, could not do so.

Encik Wallek smiled satisfied to hear Encik Nuh confession. She was content to prove her strength to her husband. However, Encik Wallek kept a secret about the mushrooms he had eaten with his husband. On the other hand, Encik Nuh finally realized that some time ago his heart and mind had been covered in pride. He was

arrogant because he felt he had so much knowledge that he could not see that there was anything greater than him. Because of that arrogance, he became emotional and did not want to hear advice and advice from his wife. Encik Nuh apologized to his wife for his actions some time ago, who did not consider, even underestimated his wife's ability. Encik Wallek also forgave her husband. Then, their relationship returned harmoniously as it was, as did the relationship between them and the neighbors (Source: Faisal).

(2) Legend Synopsis Pilang Island

In Dabo area there is a legend, namely the origin of the island named Pilang Island. It's said there used to be a story. Live a mother with her child alone in an old hut not far from the beach. This mother's son is Pilang. Since childhood the mother has cared for and raised Pilang with affection. Since her husband (Pilang's father) left her, the mother has lived on her own. To meet his life needs the mother sought firewood in the forest and then sold it to the community. The result of the sale of firewood is used by the mother to buy rice and side dishes and a little saved for pilang snack.

Because of the late mother caring for Pilang, pilang has now become a grown man. Pilang every morning is always with his mother to help find firewood into the forest. Pilang is very sad to see his mother who is getting older still working hard to find firewood into the forest. That's when Pilang's mind turns to trying to travel, change nasib, so that he can help his mother. Pilang tries to talk to the mother about her intention to travel. How surprised the mother, the only child of her puppet would leave her to go wandering. The mother tries to advise Pilang, if she leaves, later if she is sick who will take care of her. Pilang tried to explain his good intentions that he was

wandering nothing but to improve the economic condition of the mother. Pilang promised that if he would succeed in the region, he would always send money to his mother in the village.

The mother is no longer biased to break her son's heart. However, he can no longer be in the lerai to travel. The mother only told Pilang to be careful and to live in the region. Keep speech and manners. Do not be arrogant and always pray five times. Pilang promises to always remember his mother's message. Early in the morning Pilang's mother was up. He immediately cooked rice and boiled water. Soon the food and drink is ready for the mother to serve. Pilang was up and finished bathing. After breakfast, Pilang said goodbye to his mother. It didn't feel like her tears were flowing down her cheeks. The mother remembers how her son's fate would be in the region. With whom he will stay. How to drink it. Pilang's mother is just biased to pray that her son will make his journey. Happy travel, and easy to accept in the job.

As a child who has become accustomed to living hard in kampong, Pilang in the region does not feel the right way of life. He always prayed for success at work. Pilang was accepted to work on a large ship that sailed from island to island. Because Pilang was an honest, polite, and hardworking young man, Pilang was loved by the owner of the ship. Day-to-day, month to month, and year after year, life is getting better. Pilang was finally married to the son of the owner of a beautiful and kind ship. Her wedding party was done massively during the week. Now pilang has become the son-in-law of the owner of the ship. Pilang was later trusted by his in-laws as the skipper of the ship with some of his men.

Pilang's life bathed in wealth makes Pilang forget himself. Pilang forgot his promise before wandering, which is to

always send money to his mother in the village. Even in Pilang has turned into an arrogant man figure. Pilang who while being a ship's men be have a good behavior and speech is now a grumpy and rude man. The people who used to love him so much have now turned a hundred and eighty degrees dislike him.

On his voyage, the islands were surrounded. Once upon a time Pilang's ship was leaning in the harbor in his own hometown. News of Pilang's boat leaning in the harbor is heard up to his mother's ear. Pilang's mother was thrilled to hear the news that her son had now been successful in the region. Pilang has now become the skipper of the ship and is rich. There was a huge desire for the mother to see her son. Before leaving, the mother prepared the food that her son loved as a child.

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"Who's sir?" Ask Pilang's wife. "Taka da. There are old mothers who claim to be

my mothers". "Just look down, sir, what's not!". With a heavy heart because he had been asked by his beautiful wife he went down the stairs of the ship and met an old lady who had been waiting for him again. Pilang's mother watched from her son's eyes approach him. After being close the mother said "Pilang my son, it's been a long time since you left Mak. I've missed this heart wanting to see you, son. Come here son of a hug!" Pilang arrogantly said "Hi, old granny, who are you, how dare you confess to my mother". I don't have a mother an time, because since I was a child my mother has died." Pilang's mother replied, "Right son, this is your mother, which you left behind for so long!". Pilang said "No, you're not my mother. How could my mother be this bad!"" Until your heart says your mother is bad". "I've forgotten you how I've been a kid since I was a kid. Looking for firewood I went into the woods to raise you". Pilang's mother was deeply saddened and heartbroken. All the food he brought that was originally to be given to him was spilled into the sea.

"Already, now you're leaving my ship. "Pilang, which one makes you forget yourself like this?". Forget you when you're going to travel first, you promise to make your mother happy. But why is this now what you gave me son". How sad is my heart, son, is this my sacrifice all this time for you?"" Pilang without turning away ordered his men to expel his mother. Pilang went straight to the top floor of the ship without any process.

With tears like heavy rain pouring down the cheeks of this old grandmother. Pilang's mother was very disappointed with her son. The only child who will teach hope to make himself happy in old age, turns out to be unscinged. By being sgoed himself out of his son's boat. The ship's men are so sorry

to see this mother. She helped her get to the edge of the harbour, afraid of falling.

Pilang's mother is heartbroken, because her son no longer recognizes himself as his mother. Pilang's mother immediately prayed to God. "Yes, God. My son has now become lawless. She no longer recognizes her mother as the one who gave birth and raised her. Teach this lesson to my son, O God!". The mother kept walking back to her house.

God is great. God heard what Pilang's mother said. God began to anger Pilang. A very sunny day turned drastically dark. Black clouds containing rain run fast in the air covering the sunlight. The day is getting darker. The wind is starting to blow. Pilang's ship began to leave the port and continued its journey. Not long ago the strong stern wind was dating. The waves are up. Pilang began to be wary of his safety. He is very atakut of the coming wrath of God. Pilang wakes up and shouts "Mom, forgive your son this has disobeyed you". Pilang's mother heard a roar until her son's screams. He doesn't care anymore. He continued to walk to his house.

Pilang's ship was tossed by a large wave to the rock. Pilang's ship overturned and sank with his entire ship. Shortly thereafter, at the location where Pilang's ship sank, an island appeared. The local people call it Pilang Island. While treasures in the form of gold spilled into the sea also became islands. People call it the Golden Island . (Sources: Amry B.Tuah).

(3) Nilai Kearifan Lokal Mitos Meriam Tegak dan Legenda Pulau Pilang

Based on the synopsis of mt myth and pp legend, it can be described the value of local wisdom of both literary creations as seen through the following table:

Tabel 01

The Value of Mythical Local Wisdom Myths Meriam Tegak and Legend of Pilang Island

No.	Nilai kearifan Lokal	Mitos MT	Legenda PP
1	Religious	√	√
2	Honest	√	√
3	not denouncing	√	√
4	keep your heart	√	√
5	Patience	√	√
6	Meek	√	√
7	Responsibility	√	√
8	Trusted	√	√

B. Discussion

(1) Religious Values

The myth of Meriam Tegak contains the value of local wisdom, namely religious values (Islam), such as the figure of Mr. Noah who is known to the public as a figure whose knowledge of religion (Islam) so that he is often asked for advice by citizens as a guide to life so that he does not get lost from the guidance of religion. As seen in the following excerpt:

"Encik Nuh was a descendant of the court family and had had enough of studying religious science and inness. People living in the Far Sea and in nearby villages often come to Mr. Noah's house to ask to be cured of various diseases or ask for directions and solutions to various problems. In fact, there are also people who come just to listen to religious stories. Encik Nuh is happy to accept the coming of those who come."

"They gave each other input, but usually Encik Nuh's speech is the most heard and trusted because his knowledge in religious science is quite numerous and can solve the problems faced. In the afternoon many small children gathered at the house of Encik Nuh and Encik Wallek. The children gathered to listen to various religious stories from Encik Nuh."

The text excerpt shows that the religious value contained in the myth of the upright Cannon is attached to the figure of Mr. Noah. Mr. Nuh is believed by the public to be a figure who has a lot of knowledge about religious science (Islam). Therefore, Mr. Nuh deserves to be a place to ask questions for the community about religion (Islam).

The same thing happens in the legend of Pilang Island. The value of local wisdom in the form of religious values (Islam) contained in the legend of Pilang Island is attached to the figure pilang. Pilang in this myth is described as a figure who was initially good then after wandering and housed turned into a no good. Therefore, God rewarded Pilang by sinking the ship and its contents into the sea. This is as seen through the following quotation:

"God is great. God heard what Pilang's mother said. God began to anger Pilang. A very sunny day turned drastically dark. Black clouds containing rain run fast in the air covering the sunlight. The day is getting darker. The wind is starting to blow..... He was very afraid of god's wrath. Pilang wakes up and shouts "Mom, forgive your son this has disobeyed you". Pilang's ship was tossed by a large wave to the rock. Pilang's ship overturned and sank with his entire ship."

God has proved His wrath to those who have wronged their parents. God does not like children who are not devoted to their parents until Allah sends down His punishment.. Gurindam Twelve Articles Ten states: *"With the father do not disobey, that God may not be wrathful. With your mother, be respectful, so that the body can be safe. "* Pilang had disobeyed his mother so he had to accept god's wrath for his mistake.

Furthermore Gurindam Twelve First Chapter states "Whoever knows God, tell him not to be abusing him." The sign of the one who knows God, whatever is done always according to His command.

(2) Honesty Value

The value of local wisdom in the form of honesty value is attached to the character of Mr. Nuh. In this myth implied The attitude of Mr. Noah who was dishonest to others (his neighbors). He did not want to ask his neighbor for help to move the cannon in front of his house because it was very disturbing to the scenery and reduce the beauty of the house. She was afraid that if she asked the neighbors for help, she would be harassed. This is seen through the following quotation of the mythical text of the Upright Cannon:

"...He didn't ask his neighbors for help. What's more, Mr. Noah realized that in the eyes of his neighbors he was considered to have a high enough degree of insanity that it would be embarrassing for him, if only to lift the small cannon, he needed the help of others."

Encik Nuh should not have to be afraid of being harassed by his own neighbors. It is not certain that what he feared was true. From this text it is clear that Encik Nuh 's character is dishonest. Gurindam Twelve chapters of the fourth state, "If the slightest lying, it may be that his mouth is pekung." If you want to know a happy person, it is very important to keep the vain" (Article Five). Encik Nuh 's fearful act of asking neighbors for help caused his time to run out in vain. His attempt to move the cannon was unsuccessful, too.

The same thing happened to Pilang. Pilang was dishonest with his wife. He doesn't want to honestly say that what's in

front of him right now is his birth mother. Pilang is ashamed to have a poor and bad birth mother so she does not recognize her birth mother as her own mother. as seen through the following text excerpts:

"Hi, old granny, who are you, how dare you confess to my mother". I don't have a mother an time, because since I was a child my mother has died." Pilang's mother replied, "Right son, this is your mother, which you left behind for so long!". Pilang said "No, you're not my mother. How could my mother be this bad!"" Until your heart says your mother is bad". "I've forgotten you how I've been a kid since I was a kid. Looking for firewood I went into the woods to raise you". Pilang's mother was deeply saddened and heartbroken. All the food he brought that was originally to be given to him was spilled into the sea."

The actions of pilang figures clearly include the actions of dishonest people. Pilang is not honest that the one who came was indeed his own birth mother. Mother who's been pregnant and raised her all this time. This is clearly a bad deed. This is the deeds of those who do not know Allah in him. Gurindan The First Twelve Chapters state: "Whoever knows Allah, tell him not to be abusing him."

(3) Value Not denouncing

The value of local wisdom in the form of value does not denounce others melakat on the character Encik Wallek. The desire of Mr. Wallek (Mr. Noah's wife) to help her husband move the cannon in his yard was not welcomed by the husband. The husband was very confident that his wife would not be able to help him. He just can't afford it let alone his wife. This is as seen through the following text excerpts:

"Ah," said Mr. Noah, "The father who has been trying to lift it for days, still can't, especially if I raised it. That's it, Ma'am. Let me just move it. I don't have to think about it. How could you possibly pick it up, let alone move it?"

Mr. Wallek felt that her husband had denounced her by saying that she would not be able to. The remarks certainly hurt Mr. Wallek himself. The same thing happened to Pilang. Pilang denounced his mother as "old granny", "the ugly one". Such words are very clear in Islamic teachings including those that are forbidden to be spoken to our parents. Note the following excerpt:

"Hi, old granny, who are you, how dare you confess to my mother". I don't have a mother an time, because since I was a child my mother has died." Pilang's mother replied, "Right son, this is your mother, which you left behind for so long!". Pilang said "No, you're not my mother. How could my mother be this bad!"" Until your heart says your mother is bad". "I've forgotten you how I've been a kid since I was a kid. Looking for firewood I went into the woods to raise you". Pilang's mother was deeply saddened and heartbroken. All the food he brought that was originally to be given to him was spilled into the sea."

The actions of Mr. Nuh's character to his wife (Encik Wallek) and the figure of Pilang with his mother when he found himself is clearly a prohibited act in religion (Islam). Those who do this are clearly those who do not know Allah. "Whoever knows Allah, Tell him there is no misbusing" (Gurindam The First Twelve Chapters).

(4) The Value of Keeping the Heart

Encik Nuh's actions to Encik Wallek who assumed his wife would not be able to match her strength were clearly the actions of her husband who did not look after his wife's heart. This is certainly forbidden by Allah, the fund of a household. Similarly, what Pilang did to his mother clearly included actions that did not take care of his own mother's heart or feelings. It can hurt the hearts of our own wives and mothers (sin).

(5) The Value of Patience

Encik Wallek's character is a patient figure because he does not want to dispute the husband's words when he is said to be unable to move the gun. He kept trying to calm down because he didn't want to make a fuss. On the other hand, Encik Nuh's character is an impatient figure. The proof is he's emotional to his own wife. Pay attention to the following text excerpts:

"One day, having been unable to hear his wife's advice, Encik Nuh said to his wife, "This mother only commented from yesterday. Try your own adoptive mother if you can. If you can lift it, I admit it's better than you." Encik Nuh told his wife that he would acknowledge his wife's greatness if she was able to move the gun".

Pilang's mother is also among those who lack patience in the face of her own child's treatment. This may be the effect of such deep let downness on his own son. The child is expected all along to be devoted in his old age. Pilang's mother prayed to God to teach her son a lesson. His prayer was granted by God. Pilang drowned with his boat.

(6) Meek Value

In various situations, Encik Nuh and Encik Wallek are meek figures so that

residents enjoy visiting his home. Pay attention to the following text excerpts:

"Encik Nuh and Encik Wallek's friendly and humble attitude made the locals more respectful and reluctant towards them. Almost every day Encik Nuh and Encik Wallek's house is not quiet from guests."

Encik Nuh among the citizens became a respected and viewed figure. This is as gurindam of the Twelve Fifth Article stated "If you want to know a good person, look at the people when mixing with the people."

(7) The Value of Responsibility

Encik Nuh and Encik Wallek are highly responsible figures. Encik Nuh always tried to go to sea to get a reski for the lives of himself and his wife. Encik Wallek did, too. She always tries to help her husband make a living by growing vegetables and raising chickens. Pay attention to the following text:

"Encik Nuh also daily works as a fisherman. As Encik Nuh seared, Encik Wallek filled the day with gardening in his yard and feeding the chickens he farmed.."

The same is the case. Pilang is also a figure who is responsible especially to his wife. He's always trying for his family. However, it is not responsible to the birth mother herself. He lived abundantly while his mother lived in poor papa's village. Pilang is not devoted to his own parents.

(8) Trustworthy Value

Encik Nuh's character is a trusting figure. The proof is that he did not want to move the cannon in front of his house even though it was very disturbing to the beauty of his own house. This was because Encik

Nuh thought the fighters must have put this cannon in front of his house with reckoning. Therefore, he has an obligation to take care of and maintain it.

In contrast to pilang. Pilang is an insecure person (hypocrite). When she was about to leave, she had promised her mother that one day if she succeeded her mother would be happy. He's going home to fix his old house. All those promises are just promises. After his success Pilang forgot his promise. Stop by to see his mother just don't.

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Based on the results of analysis that has been done on the myth of Upright Cannon and the legend of Pilang Island shows that both myths contain local wisdom values, such as values: (1) religious, (2) honesty, (3) not reproach, (4) keeping the heart, (5) patient, (6) meek, (7) responsiveness, and (8) the value of trust.

B. Suggestions

The myth of the upright cannon and the legend of Pilang Island is certainly still a small part of some of the myths and legends that exist in the community of Riau Islands Province. There are still many myths and legends that have escaped observation. Therefore, in the period of dating it is necessary to conduct a study also so that the local wisdom values contained in it can be known. In addition, in order to introduce various forms of oral literature that exist to our younger generation, especially among students and students.

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