

# Representation of Fish Taboo in Indonesian Folklore

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# INTRODUCTION

1. The idea of this writing emerges from the findings of research conducted by Landim et al. (2023). It posited that taboos exert a significant influence on animal conservation. Studying the origins of taboos is intriguing because it sheds light on human evolution and how people gather food in their surroundings. Taboos play a significant role in preserving local species by imposing societal limitations. Furthermore, more studies on dietary taboos, particularly those related to fish, have become necessary.
2. The article will concentrate on the folklore surrounding fish taboos

# LITERATURE REVIEW

An ecocritical approach entails the examination of literary or cultural works from an environmental perspective, with a specific emphasis on the interconnection between humans and nature (Kim et al., 2015)

Sukmawan (2016) asserted that employing ecocriticism in the analysis of oral literature is deemed suitable, given that oral literature, rooted in traditional oral civilization, possesses a significant capacity to convey profound ecological values.

# METHOD

Folklore is selected based on fish taboo-themed folklore printed.

No.	Title	Book	Area
1	Orang Desa Tanggungan Tidak Boleh Makan Ikan Tageh	Cerita Rakyat Daerah Jawa Timur (Suwondo, 1978)	East Java
2	Apa Sebabnya Orang Madello Tidak Memakan Ikan Moa Betina?	Sastra Lisan Bugis (Fachruddin, 1981)	South Sulawesi
3	Sebab Musabab Ikan Hiu Tidak Dimakan (Dalam Satu Keluarga)	Rupama (Cerita Rakyat Makassar) (Hakim, 1991)	South Sulawesi
4	Orang Toli-Toli Pantang Makan Ikan Belut	Sastra Lisan Totoli (Kangiden et al., 1994)	Central Sulawesi
5	Aji Putri Berdarah Putih dan Baung Putih	Kumpulan Cerita Rakyat Kutai (Departemen Pendidikan dan Kebudayaan, 1979)	East Borneo

Close reading is applied to identify fish imagery, symbolism, and metaphor significance within the chosen text. Key passages and excerpts are analyzed to discern patterns, motifs, and themes related to fish taboos, with particular attention to environmental concerns.

# FINDING AND DISCUSSION

## 3.1. Fish as Protectors

The folklore *Orang Desa Tanggungan Tidak Boleh Makan Ikan Tageh, Aji Putri Berdarah Putih dan Baung Putih*, and *Sebab Musabab Ikan Hiu Tidak Dimakan (Dalam Satu Keluarga)* narrate the reason behind the residents' prohibition against eating the tageh fish, white baung, and shark.



# FINDING AND DISCUSSION

## *3.2. Fish as Healers*

Fish as healers are found in *Apa Sebabnya Orang Madello Tidak Memakan Ikan Moa Betina?* and *Orang Toli-Toli Pantang Makan Ikan Belut* folklore. The fish symbolized as healers in folklore are sidat (*Anguilla bicolor*) and eels (*Monopterus albus*).



# CONCLUSION

The portrayal of fish in folklore as guardians and healing agents demonstrates a deep connection between societies and their surrounding ecosystems. These myths, transmitted between generations, function as repositories of cultural legacy and underscore the mutual connection between humanity and the natural environment.

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