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EXPERIENCE COMMUNICATION OF *MINANGKABAU* ETHNIC BOAR HUNTERS IN PEKANBARU, RIAU, INDONESIA.

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ABSTRACT: Boar hunter for Minangkabau ethnic in Indonesia is a tradition. The goal of boar hunting is to repel boar pests that damage residents' plantation. However, as time goes by, boar-hunting activities at this time become a media to channel hobbies and are considered as a tradition to increase the existence of men in Minangkabau. Each hunter usually carries two until three hounds. Boar hunters are people who risk exposure to rabies. This research is based on social action theory and phenomenological theory. The tradition of boar hunting by Minangkabau ethnic in PORBI Tuah Saiyo in Pekanbaru contains values of local wisdom. It is not used as a conflict trigger between ethnics or different ethnicities. As for the rabies risk, boar hunters interpret it as a danger or threat. Boar hunters prefer to kill their hound if the symptoms of rabies are seen rather than anticipating through giving a vaccine.

Keywords: Minangkabau Ethnic, Boar Hunter Tradition, Communication

A. Background of Research

Boar hunting for a majority of Indonesian society is hereditary from one generation to another. For Minangkabau people, this activity is a tradition carried commonly in groups. Initially, the goal of boar hunting is to repel boar pests that damage residents' plantation. However, as time goes by, boar-hunting activities at this time become a media to channel hobbies and are considered as a tradition to increase the existence of men in Minangkabau. Boar hunting is done by using hound as a hunting weapon and boar as a target to hunt. Each hunter usually carries 2 until 3 hounds.

Besides carrying a hound, hunters also carry a knife tucked into their waist. In addition to accessories, the knife is used to stab boars that are not able to be conquered by hounds, especially large boars. It is also useful as a self-protection tool for hunters while in the woods. This tradition does not take only place in West Sumatra, which is a region of Minangkabau society. Boar hunting activities also take place in Pekanbaru, Riau. The tradition in Pekanbaru is influenced by Minangkabau culture. Because half of Riau mainland, especially Pekanbaru is the spreading territory of Minangkabau culture¹. Pekanbaru is also an area directly adjacent to West Sumatra. Minangkabau language is a daily language used by people of Pekanbaru. The majority of boar hunters in Pekanbaru are also overseas from West Sumatera.

¹ *Minangkabau people*. *Encyclopædia Britannica*. ©2015 Encyclopædia Britannica, Inc. Diakses pada 1 September 2017.

Language is the core of communication and as the opening of reality for humans. Through communication, humans form society and culture. Communication was born because humans think and express their existence. The existence occurred because of the recognition of other humans around. The recognition itself was born because there is a language making people change thoughts until the birth of communication. Therefore, communication is a process of forming meaning between two or more persons. (Mulyana, 2002:68-69).

The regular boar hunters are incorporated into Persatuan Olahraga Buru Babi (PORBI)/Boar hunting sports association. PORBI in Pekanbaru is divided by region of residence or ethnic group. In this research, the researcher examined boar hunters who join PORBI Tuah Saiyo Pekanbaru. The boar hunters of PORBI Tuah Saiyo are Minangkabau descent. The word "Saiyo" is derived from the Minangkabau language "Seiya". meaning "one word/language." No wonder if members of PORBI Tuah Saiyo in Pekanbaru also use Minangkabau language. For men from Minangkabau ethnic, hunting boars is a form of political identity (Arifin, 2012).

Boar hunting has been ingrained and become a pride for Minangkabau men. As mentioned in the traditional adage, "*Baburu babi suntiang niniak mamak, pamenan dek nan mudo dalam nagari.*" The word "suntiang" in this proverb depicts a crown as a meaning of pride. Many of the values are believed not only as fun but also as adrenaline pumping. There are values of cooperation, togetherness and mutual assistance. "*Pamburu itu rang nan badunsanak,*" the phrase illustrates that boar hunters have a strong sense of fraternity built between the hunters. It can be said that for the hunters of Minangkabau, boar hunting is a tradition and a part of the culture.

The hallmark of one culture is not on its elements but on how the elements relate to each other. According to Pratikto (1986: 11) in Colloquials, "culture" is defined by Artefakta, the culture is actually located behind human behavior. Culture is abstract: "...the whole of abstract patterns and for living and dying ". Thus, the importance of culture can be seen from the opinion of Herskovits, who looks culture as something "super-organic"—above the body. Culture is still alive despite being hereditary from generation to generation, though one generation dies and is replaced by the next generation. People who belong to the community are constantly changing because of death and birth (in Pratikto, 1986: 11). Selo Soemardjan and Soeleman Soemardi (1964: 116) formulated cultures as "all works, flavors, and copyrights of society."

Boar hunting is essentially a tradition inherent to Indonesian society as implied in the painting made by Joko Pekik, an artist from Central Java Province, who is popular because of his painting masterpiece, which was named "*Indonesia 1998, berburu celeng*"². In South Sulawesi, the tradition of boar hunting is called Maddengeng, taking place before planting seeds and before the harvest season. In this tradition, people in a village have their duties, either women or men. Hunting is done by using spears³. For ethnic Minangkabau, boar hunting is carried out by men and using hounds as hunting weapons.

Boar hunting originally aimed to help the villagers repelling boars, which then become addicted to the hunters. Hunting activities become a common hobby, whether there is a request or not. It is also the background to naming the boar-hunter community, PORBI, where hunting activities are interpreted as a form of exercise. For boar hunters hunting activities become part of the hobby.

² Celeng = boar

³ <http://giawahyudi.com/tradisi-berburu-babi-hutan-di-seluruh-indonesia/> accessed on 6 Augustus 2017 at 17.00 .

Boar hunting as a hobby by using hound makes the hunter likes to buy a new hound. No wonder, every boar hunter, usually, has two until four hounds. The hound is trained to be fierce and not friendly. It is not surprising if the appearance of the hound is very fierce.

The growing population of hounds is a dilemma since the government is in a vigorous elimination of rabies. As illustrated in a documentary film made in 2012 titled "Zoonosis", which depicts every boar's hunting, there are hounds that do not return, die and are lost. This lost hound then becomes wild and flourishes. It can increase the population of wild hounds in the area. Moreover, certainly, also they increase the risk of rabies in the area. According to Infodatin, 2016, the hound has been referring to the main rabies animal case in Indonesia about 98%. The rest is found in cats and apes as much as 2%.

The issue of rabies not only lies in the number of occurring cases but also in the risk that will occur. So it is necessary to communicate the risk to form equal meaning. According to *World Health Organization* (WHO), risk communication is any purposeful exchange of information about risks between interested parties and their objectives.⁴ One of the goals is to transmit the meaning of risk.

WHO states that about 55,000 people have been killed because of rabies, 95% comes from Asia and Africa⁵. So that on 19-20 January 2012 it was held Rabies Workshop activity in Chiang Mai Thailand, and attended by ASEAN countries including Indonesia and some other Asian countries, international organization (OIE, World Organisation for Animal Health, FAO, and WHO). The workshop resulted in a "Call for action towards the elimination of rabies in the ASEAN Member State and the plus three countries 2020" The agreement was supported by the Ministry of Agriculture and the Ministry of Health⁶. Based on it, every area in Indonesia is erasing rabies, including in Riau province. In 2013, Riau is listed as an area with the highest distribution of rabies cases in the Sumatera region⁷.

Cases of rabies in humans experienced a decline in 2014 and increased again in the year 2015 and 2016. The same case is experienced with rabies in animals. Thus, if the rabies case for animals increases, then the case for humans will also follow the trend. As in Riau, in 2016, there was an increase in the case of bite as many as 38 cases and the most occurred in Pekanbaru. Based on news in Riaupos.com, Pekanbaru is the potential for the cause of cases spreading in Riau. One of the reasons is the growing population of wild hounds in the area. The increase of wild hound population is caused, among other factors, by hunting boars. Boar hunters are people who risk exposure to rabies.

Instead, boar hunters in PORBI community are also involved in Riau Province government program to prevent rabies. The government in cooperation with PORBI socialize rabies risk to the community. PORBI, representing the community organization, is also involved in making draft law of Zoonosis control in Riau Province. While to repel wild boars, PORBI has been already such heroes for citizens and governments. There have been cases of wild boars coming into residents' settlements and even to the government offices in Siak. Minangkabau ethnic boar hunters in the PORBI community took a contribution in expelling the boars.

Previous research on boar hunting was examined by Zainal Arifin (Arifin, 2012). As for the purpose, this research is to show how boar hunting has been used as a media of political

⁴ http://www.who.int/water_sanitation_health/dwq/iwachap14.pdf (5/3/17)

⁵ Infodatin in 2016. Issn 2442-7659

⁶ Infodatin Kementerian Kesehatan RI tahun 2016.

⁷ Infodatin tahun 2016.

identity for Minangkabau male of West Sumatera to strengthen their identity in the midst of "Matriakat" domination. This study examines the social condition of Minangkabau men of West Sumatera in showing their identity through boar hunting practice and becomes a tradition to consolidate the strength and power of Minangkabau men. Meanwhile, other research on boar hunting has also been done by Bayu and Indrawati (Hendri & Indrawati, 2016) as purpose of the research is to know the activities of the boar hunting group, PORBI, in Kuantan Singingi Regency and to Find out what the boar hunting group functions for the community. The results of the study describe (1) in the hunting of boars conducted in Kuantan Singingi District, there are some elements of social system found, namely the belief and knowledge have done by PORBI, the existence of a goal in the hunting, the existence of facilities (2) in the hunting game there are several functions that community does, namely manifest function and latent function. The manifest functions are *Gotong royong* in eradicating pests, sports and hobby, tourism and recreation, also social functions. Latent functions are prestige function, wealth conceit function, and covert market function.

Communication of Minangkabau ethnic boar hunters in PORBI community in Pekanbaru is an exciting phenomenon for the researcher, because there is no reference or similar journals related to the research of boar hunting and the risk of rabies from the science of communication perspective. It is becoming a motivation for the researcher in making this article. The researcher then divides the focus of research into three research questions. How is social action of Minangkabau ethnic boar hunters in the PORBI community in Pekanbaru? How do Minangkabau ethnic boar hunters in the PORBI community interpret rabies risk? What is the type of communication experience of Minangkabau ethnic boar hunters in the PORBI community in Pekanbaru? These three things will be the concern of this research.

B. Theoretical review

This research is based on social action theory and phenomenological theory. Those theories are useful as an analysis knife in answering and interpreting all events. This research does not test the truth of those theories so that theories here serve as guidance or instruction for researchers in analyzing phenomenon and reality in the field.

1. Social action theory

Social action for Weber is an individual action that has a subjective meaning and directed toward of others (Weber in Ritzer, 1975:165). An individual action directed to a dead object is not included in the social action category. Social action is a real action that is directed toward others (persons). Social action can be an internal or subjective that may occur due to positive influence of a particular situation or is an act of intentional repetition because of the influence of a similar situation or passive approval in certain situations. There are five basic features, according to Weber (in Ritzer 1975; 175), can be included as a social act, namely:

- a) If the humans' action according to its actors contains subjective meaning and this can include real action,
- b) The real action can be completely internal,
- c) The action may come from a consequence of a positive influence on a discreet agreement from any party,
- d) The action is directed to a person or to several individuals and,
- e) The action is to observe others' actions and be directed toward others.

In addition to the five features, Weber's social actions can also be distinguished from the point of time so that there is an action directed to the present, past, or future. Weber also divides social actions into four types (Zeitlin, 1995) :

1. Zweckrationales Handeln (Rational Actions)
 - 1.1 Is a social action that relies on rational human considerations when responding to its external environment (also when responding to others outside of themselves in the context of their efforts to meet the needs of life)
2. Wertrational Handeln (Value Oriented Actions)
 - 1.2 Is a social action that relies on certain absolute values. Rational considerations regarding economic use do not apply. In this type, the actor has a commitment to overcome the final goal or values that he uses without considering the costs to be paid because it is a goal that must only be achieved.
3. Affectual Action (Affective Action)
 - 1.3 It is a social action that arises because of encouragement or motivation that is emotional. This type of intellectual is also an important contribution to understanding the type and complexity of humans. In understanding this affinity, as in rational, sympathetic intuitive empathy is needed. For example, the nature of caring, anger, ambition, envy, jealous and so on.
4. Traditional Action
 - 1.4 It is a social action that is driven and oriented to past traditions. If related in this study, the members of the Porbi Tuah Saiyo Pekanbaru community, the majority of whom came from the Minangkabau race, admitted that they eventually formed the Porbi community and were also influenced because of their tradition as a Minangkabau community whose hobbies hunting for a long time.

The goal of social action can be individual but can also be a group or a group of people. Weber distinguishes human social action into four types where the more rational action is, the easier the action to be understood. The four intended types are: (1) objectives rational action; (2) value rational action; (3) effective action; (4) traditional action. The tradition of boar hunting in PORBI Pekanbaru, in this research is included in the traditional action type. Traditional action is an action based on the habits doing in the past. Nevertheless, that action at any given time can turn into a purpose rational action or value rational action, meaningful action or as fully understood action.

Weber's theory of social action was triggered when he assessed that social action of all human behaviors as long as and as far as the individual gives subjective meaning to the behavior. In this study, it can be assumed that the activity of boar hunting tradition that is carried out by Minangkabau ethnic boar hunters in PORBI Tuah Saiyo Pekanbaru community as social action because it directed to others' action (people's or community's desire) regarding boars hunting activities.

2. Theory of Phenomenology

The theory of Phenomenology belongs to the group of intersubjective theories. According to this theory, the reality is constructed according to the perspective of subjects used as research participants. Researcher as instrument tries to strangle the subject's experience into a "found" reality in their perspective with the assumption that humans are creative, free-willed beings, and have some other subjective traits.

Phenomenology confirms that through interpretation of experience an individual receives an understanding of the world. This confirmation is according to a statement that

“...phenomenological tradition assumes that people actively interpret their experience and come to understand the world by personal experience with it” (Littlejohn and Foss, 2005: 38). Interpretation is understood as “...an active process of the mind, a creative act of clarifying personal experience” (Littlejohn and Foss, 2005:39).

Phenomenology also seeks to reveal the meaning of one's experience. The meaning of something experienced by someone will depend on how people relate to something. Accordingly, according to Littlejohn and Foss, phenomenology is related to the appearance of an object, event, or condition in our perception. In this case, phenomenology means letting things come to manifest themselves as they really are. Thus, on the one hand, the meaning arises by allowing the reality or phenomenon of experience to open itself. On the other hand, the meaning appears as a result of the interaction between the subject and the phenomenon he experiences (Hasbiansyah, 2008)

Phenomenology is a reflection of a philosophy stream that relates to social sciences using a qualitative approach in learning human conscious experience (Donsbach, 2008:3595). This research focuses on the essence of the communication experience of Minangkabau ethnic boar hunters in PORBI community and the meaning of rabies risk.

C. Research Method

This research uses a qualitative approach in order to understand the phenomenon of the boar hunting tradition and rabies risk from boar hunters' perspective. Moreover, this research tries to dig deeper regarding meaning resulted from boar hunters interpretation and communication experience in a natural condition which will be more difficult to be observed by using a quantitative approach.

Research-oriented to the social world is based on the interpretation of the research subject and will be more suitable by using a qualitative approach. It refers to a statement that “...qualitative research study things in their natural setting attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (Denzin and Lincoln in Creswell, 1998:15). Based on the premise, the researcher uses a qualitative method with inductive analysis. Creswell stated that “...writer agree that one undertakes qualitative research in a natural setting where the research is an instrument of data collection who gathers words or picture, analyses them inductively, focuses on the meaning of participants and describes a process that is expressive and persuasive in language” (Creswell, 1998:14).

Qualitative research methods aim to understand social symptoms that emphasize the processes and meanings that are not examined strictly or not yet measured by the quantity (Denzin and Lincoln, 2009:10). Qualitative researchers emphasize the nature of socially awakened reality, a strong relationship between researchers and researched subjects and emphasis on the situation that formed investigation. This research uses qualitative methods and does not intend to quantify the figures and statistics of a phenomenon, but rather aims to acquire an authentic understanding of the phenomenon.

Founding in this research is analyzed with a data analysis component developed by Milz and Huberman (in Denzin and Lincoln, 2009) which consisted of: (a) *Data reduction*, (b) *Data display*, (c) *Verification*.

D. Results and Discussions

This article does not separate the result and discussion sections. The results of the research are shown after the discussion. It is intended to facilitate the researcher in exposing phenomena that occur and directly associated with the theories used in this study.

1) Social action for Minangkabau ethnic boar hunters in Pekanbaru

Boar hunting activities began to be popular during the *Orde Baru* period when Suharto held *Perkebunan Inti Rakyat* (PIR) program, which later became known as the transmigration program⁸. Pekanbaru became one of the transmigration program destinations since 1962. The program required transmigrants to develop commodity by opening and working on vacant land given by the government through farming or gardening activities⁹. The land was once a forest and located on the outskirts of Pekanbaru, such as in the area of Rimbo Panjang, Air Hitam, Kulim, and Kubang Raya.

Boars often disrupt people's land and resulting in declining production. Boars are considered as a pest that obstructs agricultural and plantations. Therefore it is important to be exterminated. One way to do that is by hunting those boars. It is strengthened by government regulation referring to *Peraturan Presiden* (PP)/Presidential Decree No 13 in 1994. In article 8 it is mentioned, "in the situation of blasting of unprotected wildlife populations that become pests, control measures are carried out through the hunting". In Chapter 3 it is mentioned that the hunting animal is essentially unprotected wildlife. Boar is wildlife that is not protected and can be used for hunting which is stated in *Peraturan Menteri Kehutanan*/Decree of the Minister of Forestry of Republic of Indonesia of P. 19/Menhut-II/2010.

Boar hunters go hunting in groups and are usually incorporated into PORBI community. The action of boars hunting is at a request of residents to repel the pests, which can be said as social activity. Social action for Weber is an individual action that has a subjective meaning to him and directed toward actions of others (Weber in Ritzer, 1975:165). In addition, identity as a boar hunter has a meaning as a hero because a hunter is able to help villagers solving the problem, which also can be said as social action.

Furthermore, Webber divides social actions into several types, namely; purpose rational action, value rational action, effective action, and traditional action. Boars hunting can be included in the four actions. Boars hunting by Minangkabau ethnic can be said as a traditional action which has been passed down from one generation to another and later have become culture by the ethnic. In boars hunting, there are values, such as mutual cooperation, tolerance, and sportsmanship. This action is a value rational type.

Moreover, boars hunting aims to help residents to repel pests. In addition, it is also a sport with a healthy purpose. This action is included in the type of purpose rational and social action. Boars hunting can give satisfaction, help residents and spread hobby. This action is included in a social affective type.

At first, when there were boar pests dilapidating plantation in Pekanbaru, Minangkabau men took the initiative to hunt by using hound as a hunting weapon. This was seen by local people and then residents, who had a garden, would contact boar hunters to hunt boars as a form of expulsion those pests. As time goes by, this activity is considered as sports and legalized under the name of PORBI. Minangkabau ethnic boar hunters Pekanbaru formed a community named PORBI Tuah Saiyo.

⁸ Transmigration = movement of Javanese people out of Java island.

⁹ Transmigrant = term for those who follow transmigration

This tradition contains values of local wisdom such as deliberation for consensus, Gotong Royong, brotherhood, helping each other, tolerance, and friendship. The values in boars hunting tradition are expanding values in sports such as sportsmanship, pleasure, and health. Interestingly, boars hunting activities are still done until now in Pekanbaru which is a Melayu base in which most population is Moslems. So are members of PORBI Tuah Saiyo are Moslems. In fact, boars and hounds are haram animals in Islam.

As a hobby and sports, boars hunting activities are routinely done by PORBI Tuah Saiyo in Pekanbaru, usually every week. This is reflected by the phrase, "*limo hari mencari makan, sahari untuk baibadah, sahari lai untuak baburu*" (five days to get living, one day to worship (Friday) and another day for hunting).

2) Meaning of hounds and rabies risk for Minangkabau ethnic boar hunters in Pekanbaru

Boar hunting is not the same as other sports because the activity cannot be separated from the tradition of Minangkabau ethnic. Before doing the hunting, according to customs and traditions, deliberation must be first held. The deliberation will determine settings of boars hunting, use of custom attributes and category of hounds participated in the hunt. This meeting is more like an event to exchange thoughts. Not only farmers, some village leaders are also present in order to strengthen the relationship and to have permission to hunt in the area. So that local people later know if there is hunting.

In this deliberation process of communication occurs. People, whose garden is destroyed by boars, say their desire to be assisted by PORBI, while owners of hounds represented by PORBI convey the desire to hunt the boars. The village leader becomes the facilitator for the wishes. In the deliberation there are many exchanged verbal and non-verbal symbols dominated by Minangkabau custom. The exchanged symbols are "Mamak", which is intended for addressing senior hunter and "Taranak" for the hound. In addition, there is also a present of turmeric and cigarette as a symbol of friendship. As part of the spoken community, the use of Minangkabau language in Pekanbaru can be found in the context of daily communication. In this process, it is also determined the location of hunting.

Along with the development of information technology and for the members who are not present in the deliberation, PORBI Tuah Saiyo uses technology and social media as a media for interaction through Facebook account. Social media is also intended for communication among hunters in different regions and territories through Facebook "PORBI Marenten". Marenten is a Minangkabau language that means walking. Members of this social media have already reached 40 thousand hunters.

For boar hunters in the community of PORBI Tuah Saiyo, the hound has a deep meaning. It is not just as a pet but also as weapon for hunting. It got special treatment from the owner. For example, every morning eggs are given mixed with some other herbs. It is believed can make hound stronger and nimble when hunting. Hound is usually a common hound that is trained to sharpen its hunting instincts. Hunters do not mention "hound" but "Taranak". While "Taranak" in Minangkabau language means cattle producing for the owner because it is like cattle for boar hunter.

Hound is given nutritious food and supplements and accessories such as necklaces in order to make hound look more dashing and fierce. Hound is bathed with special shampoos and taken to walk around and to communicate by hunters. However, the hound is not interpreted as a friend, although it gets special equipment. It is not like other dogs, which can sleep in the

house and play with all the owner's family members; it is out of the home. Therefore, no wonder, many hounds do not get the rabies vaccine. It is an interesting matter of this research. Minangkabau ethnic boar hunters in PORBI Tuah Saiyo seem not to care for the risk of rabies, which will probably threaten themselves and the environment. They are not too worried about rabies risk. However, they know rabies is dangerous and will kill their hound if rabies symptoms of rabies are seen. It is based on their experience to know signs or symptoms of rabies in animals, such as do not want to eat, biting cage and are afraid to be invited to walk. If those behaviors last 2 days, they will kill their own hound.

In anticipating the risk of rabies in hounds, the boar hunters do not let the hounds eating and drinking recklessly even though at hunting time. When the hound gets a boar, it cannot eat the boar. Even when the hound will swallow boar, it will be forced to puke. In addition, the hunters give vitamins to their animals.

The hunters are usually proficient in medical action even to the hound. During the observation, when a hound is injured, the boar hunters sew wounds on their hound. Boar hunters also do not conduct anti-rabies vaccines alone.

It is advisable that the government is required to make better communication and further engage boar hunters in PORBI community in interpreting rabies risk. This is needed so that boar hunters also feel to be involved in the government program as well as having responsibility for the environment of their tradition or hobby.

Rabies is also called "The Incurable Wound" because the emergence of this disease interferes peace and safety of society. Aristotle even mentioned rabies as a "natural history of animal", that a dog suffering rabies would be sensitive and if other animals were bitten it would be infected. Prof. A. A Resang in 1960 expressed rabies as "The Incurable Indonesian Wound", the expression was then proven. Since it was found from 1884 to present, Indonesia is still recorded as a rabies endemic country.

3) Communication Experience of Minangkabau Ethnic Boar Hunters in Pekanbaru

Experience is something practiced. Through experience, individuals have knowledge. It is in accordance with the statement that; all objects of knowledge must conform to experience (Moustakas in Wirman, 2012: 52). Knowledge is based on the consciousness that makes up the usage. Consciousness and meaning encourage an individual to perform certain actions or behaviors, referring to behavior is an experience of consciousness that bestows meaning through spontaneous activity (Schutz in Wirman, 2012:52). Thus, it can be said that experience can be a foundation for individuals in performing an action.

Experience on the phenomenon referred to in this study is the communication experience phenomenon. Communication can be formulated as *a systemic process in which individuals interact with and through symbols to create and interpret meanings* (Wood in Wirman, 2012: 53). This means that communication refers to a systemic process among interacting individuals through certain symbols to produce and to interpret meaning.

Communication experience of Minangkabau ethnic boar hunters in PORBI community in Pekanbaru can be categorized into; 1). A pleasant or positive communication experience and 2). an unpleasant or negative communication experience. A pleasant communication experience for Minangkabau ethnic boar hunters in Pekanbaru such as:

a) When the hound is loose because of sighting or sound of boars and when the hound returns with a bloody condition because it is able to prey the boar. Ordinary boar hunters are communicating and happy with the hustle and bustle.

b) Get together with the community and with the spirit of telling about hound or the activity of boar hunting that has been done or will be done. This communication regularly takes place in a coffee shop for hours. This term is called "nongkrong"/hangout.

c) When telling people that there have been boars caught or terminated, there is a heroic value going on. The boar hunters feel happy when they have a new hound.

Boar hunters are brothers; that's the motto of the Minangkabau ethnic boar hunters. Therefore it has not yet found unpleasant communication between boar hunters. Unpleasant experiences are usually based on technical things like the injured hound, lost hound, chased by boars, encounter other wild beasts and mystic things. An interesting thing is when boar hunters share experiences around mystical things when the hunting activity is taking place when they are lost in the woods and swirling on the spot. Thus the hound was hurried leading them out of the forest. This incident became irony when it happened and became a pleasant communication experience for the boar hunters when it is retold.

E. Conclusion

The tradition of boar hunting by Minangkabau ethnic in PORBI Tuah Saiyo in Pekanbaru contains values of local wisdom. It is not used as a conflict trigger between ethnics or different ethnicities. Rather, the attitude has shown tolerance and togetherness. Boar hunters help residents expelling boars from their plantations. Moreover, boar hunters are pleased to channel their hobbies and help people. It can be said that boar hunters also help society in giving problem resolution.

Boar hunting conducted by ethnic Minangkabau in Pekanbaru was initially a traditional social action because it is a tradition. However, it later evolved into a rational action goal because it has become a part of the boar hunters' hobby. It also expands the meaning of boar hunting activity from originally only to help people to a sport under PORBI community. Minangkabau ethnic boar hunters in Pekanbaru in running hobby to hunt boars have more positive communication experiences.

As for the rabies risk, boar hunters interpret it as a danger or threat. Boar hunters prefer to kill their hound if the symptoms of rabies are seen rather than anticipating through giving the vaccine.

Government's role is indispensable in the co-holding community of boar hunters to help to succeed in the government program. The government needs to involve the community of boar hunters and to communicate their programs and it must be sustainable.

Boar hunting tradition is part of society's culture in Indonesia, especially for Minangkabau ethnic. This tradition continues to be passed from one generation to another and is legalized by the government. The government should provide continuous concern and make this tradition as local wisdom that may be worthy.

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