



The wearing of charms tolak bala in avert on malay village bagan serdang Subdistrict Pantai Labu

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Abstract

The wearing of Charms Tolak Bala in avert is a tradition in the Malay community in the village of Bagan Serdang Subdistrict Pantai Labu. This study investigates about the wearing of charms tolak bala in rejecting in Malay society of Village Bagan Serdang. The wearing of charms tola kbala in avert still a culture conducted most community groups in Indonesia, either in the form of rituals, rites of Thanks giving rituals or avert. These ceremonies have become a tradition in the community in daily life that handed down by the ancestors to the generations to come. The wearing of charms tolak bala in rejecting the community activity is channelled to the traditions which continue to be developed by the Malay Village Bagan Serdang. Thus, the tradition of wearing charms tolak bala in avert performed by residents of Kampung Bagan Serdang Subdistrict Pantai Labu can survive because the local residents continue to use and keep them. The focus of this research include about practice and execution against the wearing of charms tolak bala. This study uses qualitative methods to get the appropriate data that is happening in the field. Data collection is done by conducting interviews with some of the respondents came from the community. The results showed that the Malay Village Bagan Serdang still trust and use the wearing of charms tolak bala in the avert and to protect themselves.

Keywords: the ritual rijects, the society, of malay males

Introduction

The execution ceremony requires sacrifice. The offering statement is the mind, desires, and feelings of the actors to be more closer to God. The offering is also the symbolic discourse that is used as a means to petition for spiritual things unseen so delicate creatures that transcends the power of human beings does not interfere. With offerings (memberimakan symbolically) to the spirits, the spirit is expected to be benign, and wanted to help human life (Endraswara, 2003:195).

Implementation of the ceremonies and religious rites based on the existence of unseen powers is still done by several community groups in Indonesia, either in the form of death rituals, ceremonies of Thanksgiving or a slametan ritual, avert, texts texts, etc. (Marzuki, 2015:1). These rituals have become a tradition and part of the daily life of most communities because it has been handed down from generation to generation by their fathers to the generations to come.

The existence of various rituals and traditions performed has reinforced the existence of religion are accepted by the people because of the usage of the various traditions associated with the cycle of life is growing and becoming stronger when he mentradisi and rooted in the midst of life society, where the core of his teaching is included in the traditions of the societies.

Koentjaraningrat (1985:190) States that the ceremony is a system of activities or actions are governed by custom or law in force in the community relating to the various events that normally occur in the communities concerned. Ceremony or ceremonies often associated with Community Trust called the ceremonies or rituals.

Literature review

The research in this study is a continuation of the research study entitled "The function of the mantra to sea tribe Bajo" by Uniawati (2006). This study is based on the thinking that the mantra of sea tribe Bajo is one of trust and confidence that is growing within the tribe to gain salvation and Bajo triumph. The mantra on the ocean is one of the identity of the tribal community which contained many symbolic Bajo. According to him, the meaning contained behind a symbol that can represent the built reality of cultural values in the life of a tribal society Bajo. Therefore, the mantra to sea is something that is interesting and important to examined aspects of semiotik to reveal the meaning behind the symbol.

In his research, Nurhayati (2011) examines the mantra of Malay society in Bangka aspects of macro and micro. In the macro, the mantra can be seen as one dimension of the socio-cultural background and penyesuaiannya mantra in public life of Bangka. In the micro aspect, the mantra can be seen from the angle of structure elements and the language used.

Nurfadhilah (2014) in her research deals with the about the structure of the text spells treatments Mandalasari Village in Cikancung Subdistrict, Bandung Regency. There are four acquired studies that can be described in a nutshell that is about the structure of the text spells treatments at Mandalasari Village which outline the lexical form aspect of sound and repetition, synonyms, antonyms, and collocation. In addition the reference lexicon in spells at Mandalasari Village treatments consisted of the petition, the human being, body parts, nature, objects, activity, the State of the, time, the Godhead and hope. In terms of classification, the

mantra treatments at Mandalasari Village divided into several categories, namely the activities, time, and the offender. Next is the local villagers' Mandalasari wisdom in mantra treatments is reflected in some of the sentences in the mantra that is analyzed. The analysis reveals a reflection of wisdom of local communities that still maintain the tradition of Mandalasari parent, keep the harmony of their relations, as well as describing the knowledge society of the unseen things still attached to strong in the minds of the villagers Mandalasari.

Research methodology

This study uses qualitative methods. The qualitative method is a procedure that produces descriptive data of the study in the form of written or oral from the subject noted. Based on the philosophy of rationalism, legitimate science derived from intellectual understanding and the ability to argue logically based on perspective (Muhadjir, 2000). Qualitative Data derived from the results of the appointment related GAB ritual ceremony tolak bala.

Results and discussions

In the investigation it has been found that the wearing of charms tolakbala ceremony as a talisman against protect from misfortune in Serdang Subdistrict village Pantai Labu. The mechanism is the community of the village of Bagan Serdang brought water and prayer charms to take home. Meanwhile, if a society that doesn't come, then sent to the neighbor with the goal of keeping all the neighbors get water prayer limes and charms. For more details on the practice of their implementation will be described below:

1) Home Charms

Lime water home and Charms have been provided by charmer on ritual tolakbala. Time taking home and charms of water lime, after the completion of the ritual of talisman. In practice, lime water pass them over-sweep to the face, hands, and feet (the whole family is obliged to wear them without exception) are conducted at night. Lime water is not only used on the human body alone, but also in every corner of the House wall. As for how mengunakanya in a splash around the home. The ritual sprinkling of lime water followed by installing charms precisely on the wind-wind is the main door of the House (front of House) or also every corner eye wind if the House has an angle, this is done during the day or the evening as a ritual execution of.

Lime Water purut has a usefulness to throw shitor pesky body in each person's personality, such as the person always gets disaster sickly alternates. With the case is expected the existence of ritual tolak bala by using lime water as a symbol with the permission of God were all spared from various sorts of bala.

Splash of lime water around the home and charms, also have the ability to patron. Patron here who in intent is protection from the dangers of mara harm sent other people as well as the danger of evil spirits. Such occult evil beings want in at home with the lime water splash with charms then sulitlah he will go (occult beings) could not even completely. One of the men who understand the charms tolakbala argues that the charms don't have absolute efficacy. If God has wished

such people who inhabit has been given a try with then trials that remain will also come. In this case the human being only able to attempt. The effort in doing as sought by holding ritual talisman of them for home protection, that is with a splash of lime water and charms hung in every home.

2) Free-range Charms

Charms charms is the hometown created specifically to protect the village. Kampong charms hung by using special wood, namely wood of mothers. Wood mothers plugged and plugged charms. As for the charms of the intended that is tying the fabric so tight and a Sling. While the implementation ritual mounting charms it during the day, more precisely after the completion of the ritual of talisman. As principals installation charms at the boundaries of wards, responsibility of the handler ritual tolakbala.

Charmer ritual tolakbala wood said that the mothers be very necessary as a symbol because of the wooden charms binder is the most ancient of wooden railway other u, for this is called "wood of mothers". View charmer about the placement of the charms on the border of the village is the hometown of protection means giving the distance to the occult evil creatures to enter hometown especially to interfere with your activity the people of kampung.

In terms of counteracting tolakbala, handlers says charms to kampung protective need to do because the core of the talisman itself with is treat villages and rejected all disasters. When compared to the other between the charms to charms of kampung houses and has the distinction. This distinction lies in the existence of these charms. If he then hometown protection charms is the protection of the entire community of the village of Bagan Serdang Subdistrict Pantai Labu Deli Serdang district. When the protection is capable of in the translucent part of the supernatural creatures (intend to do evil), then the charms of home can still be protective. Charms or protector of the House as the Castle end of the disorder being unseen.

Conclusion

Based on the results of the study of this research, researchers, and the local community of artists from among States that the ritual of Talisman for the treatment of diseases or avert not felt strangers again. However, the frequency of implementation in an attempt to avert being reduced. The principal causes in the aspect of globalization, namely the technology of modern medicine. The tradition of traditional medicine bermantera not able to follow the current technological developments of modern medicine that is thriving in the community. So the ritual of talisman for the treatment of diseases or avert still exist in the community, the necessary efforts towards innovation with ritual pemuliharaan tolak bala. Thus, all of the artists and the public wants talisman to rituals avert learned and passed on by the younger generation. In addition, it is expected the ritual tolakbala regarded by the community at both the secondary level or above. The entire community of artists and agree on the need for support in an attempt to revive the ritual of Talisman for the treatment of diseases or avert without eliminating the root of ethnic cultural society Malay Village Bagan Serdang Subdistrict Pantai Labu.

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