



## Creativity lokal wisdom of ritual tolak bala “treatment of diseases” in melayu serdang community

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### Abstract

As the development era, ritual tolak bala had been transformed into commercial by the Serdang Malay community as a form of creativity. Due to the demands of life and time to be a medical product. Tolak bala as a cure of disease was a part of the local culture that had been touched by creativity of Serdang Community as a commercially viable practice. This research contained social and educational values that were still rooted in the concept of local wisdom. This research was a field research used qualitative methods. The main source of this research was field data obtained from informants who selectively chose with a qualification of depth knowledge of the rituals and practices of Malay Serdang culture. This research was a research about Ethnographic-cultural discipline, while the question was analyzed using a functionalism approach. In the latest development, the research had found the definition of "commercializing" of the nation cultural heritage. Based on the results of the research showed that there had been an attitude change of performing the ritual voluntarily into a commercial attitude based. This research also identified the strong reason that led to the process of change, including the increasing demands of the age to meet the demands of life. The change from volatility to material impetus to commercialization. Medicines that were usually used to treat patients with sincere and voluntary treatment had changed with the payment system, this treatment was not used only to cure a disease but also to maintain a good health. The Serdang Malay community had prepared herbal medicines that had been accommodated with spells or prayers taken from the recitation of the Qur'anic verses. These products were refined in the design of the herbal medicine which had been approved by the POM Hall. Some had also been sold by the Malay Society for among Villages. However, this ritual was still ongoing as much benefit as got in the community particularly in Serdang Malay community, These rituals had a positive impact on their daily lives. The results of this research concluded that the factors led to the commodification of the ritual against the "Disease Treatment" among the Malay community in Kampung Bagan Serdang were the changing economic situation and the rising cost of living, the nature of the society being exposed to various foreign elements and their creativity through the mass media.

**Keywords:** Creativity, Ritual Tolak Bala, Melayu Serdang

### 1. Introduction

Culture is constantly undergoing a process of change or transformation because of the social interaction between races or nations. Every race or nation has to adapt to modernity from the traditional. The change involves social values and norms, actions, organizational structure. In addition, the change will have many implications for the people and the nation itself. According to Davis, social change is defined as a change in the structure and function of society (Davis in Soekanto, 2006: 259) <sup>[10]</sup>. Social change by race and nation must be followed by cultural transformation because sociological societies are not separate from culture.

Social change is the change in the social institution of the community that influences the social system in the life of the community or individual, including the values, attitudes and patterns of action in the community (Germany: 1995: 164). Science and technology have a powerful impact on social and cultural change, such as the emergence of life style, redefinition of cultural heritage and global solidarity. This activity seeks to identify the process of changing the meaning and function of the ritual of rejecting the Serdang Malays towards commodifying the ritual of rejecting the plague from just social activities into an economical and commercial product of medicinal products. This ritual is rooted in the Serdang Malay community in Kampung Bagan Serdang as the Serdang Malay ritual has experienced a shift

in values.

### 2. Concept of local wisdom and social value

Etymologically, wisdom means a person's ability to use their minds to respond an event, object or situation. Whereas local, shows the interaction space where the event or situation occurs. Thus, local wisdom is substantially the values and norms that apply in a society that is believed to be true and becomes a reference in acting and behaving daily. In other words, local wisdom is the ability to respond and empower the potential of noble values of local culture. Therefore, local wisdom is an entity that really determines the dignity and human dignity of the community (Geertz, 2007) <sup>[6]</sup>. Behavior that is general in nature and prevails in society at large, hereditary, will develop into values that are held firm, hereinafter referred to as culture. Local wisdom is defined as truth that has been directed or fixed in an area (Gobyah, 2003) <sup>[7]</sup>. Local wisdom (local wisdom) can be understood as a human effort by using his intellect (cognition) to act and behave towards something, object, or event that occurs in a particular space (Ridwan, 2007) <sup>[8]</sup>

The concept of this research is an abstract of the social science principle. Through this concept, the strategist can find out his purpose and facilitate the thinking strategy. Therefore, the formulation of the concept of research in the commodification of ritual tolak bala in producing medical products in the Serdang Malay Community.

### 3. The characteristic of local wisdom

According to Moendardjito (in Ayatrohaedi, 1986: 40-41) said that the element of culture potential area as local genius because it has proven its ability to survive until now.

#### The characteristics of local wisdom are as follows

1. Able to withstand external culture,
2. Has the ability to accommodate elements of outside culture,
3. Has the ability to integrate elements of outside culture into native culture,
4. Has the ability to control,
5. Able to give direction to the development of culture.

Therefore local wisdom is different for every single place, time and tribe as well. This difference is caused by the challenges of nature and the different needs of life, so that his experience in meeting the needs of his life gave rise to a variety of knowledge systems both related to the environment and social. As one form of human behavior, local wisdom is not a static thing but rather changes over time, depending on the order and social-cultural ties that exist in society.

### 4. Theory of commercial commodification

Commodification is a process related to capitalism, that is, objects, attributes, and signs that turn into commodities, which are intended for marketing (Barker, 2005: 517) <sup>[4]</sup>. Commodification is a process of abstract or concrete artwork originally intended for mirrors created with the utmost awareness and careful calculation by the performer or user to meet market demand and sell to people who have artistic and cultural ownership in the Society (Tester, 2009: 84)

Piliang (2011: 23) <sup>[2]</sup> declares that commodification is the process of making something non-commodity into a commodity. Commodities are everything that is produced and exchanged for something else, usually money to earn more value or profit.

Commodities have broad meaning not only in relation to the production of commodities of goods and services provided but also in the distribution and use of such goods and services (Fairclough, 1995: 207) <sup>[5]</sup>. Symptoms of commodification can be attributed to the views of Marx and Simmel who agree that capitalism based on capitalism creates a spirit of profitability that causes the emergence of commodification symptoms in various aspects of people's lives (Turner, 1992: 115-138) <sup>[1]</sup>.

### 5. Commodification of Melayu Serdang Community

In keeping with this view of the Malay community, the commodification of the ritual of abstinence from disease was a process of making the abstinence ritual that was not a commodity before. The ritual tolak bala originally functioned as a traditional treatment but through the cultural industry, it evolved into an object of exchange and capitalism that was produced, distributed and used in conjunction with other service industries as a commodity capable of generating considerable profit.

This is due to the demands of the times and the increasing need for living of the Society which causes the Serdang Malay community to work hard by creating additional income to finance their lives. One of the activities of the

Serdang Malay Society in raising the family's income is to create a herbal remedy which is a herbal remedy that has been read in the spell in the cure of diseases. Products made through traditional ingredients that combine natural ingredients such as plant leaves, wood, and other ingredients are believed to contain healing elements. Herbs in the form of herbs, timber and other materials that have been carefully or chemically digested and then recited to the healing spell addressed to Allah S.W.T in seeking healing. The pronounced mantis is the prayer of the Quran and the Malay language. After that the herbal medicine is packaged in attractively packaged and ready to market.

### 6. The Background of Commodification in creating product

The background of the emergence of commodification in creating tolak bala products in the form of herbal concoctions that were read prayers due to economic demands and cost of living continues to increase. So that the Serdang Malay Community must work hard to meet the basic needs that are increasing every year. One alternative to addressing the ever-increasing needs of life is to accommodate the ritual of rejecting reinforcements which was originally done voluntarily is now commercial. By designing and changing the general ritual of rejecting reinforcements towards marginal that has economic value and can increase the cost of living of the Serdang community.

### 7. The Result of Ritual Tolak Bala Commodification Product,

The results product of the ritual tolak bala have been commodified in this research are in the form of herbal remedies such as: herbs for lowering high blood pressure, cholesterol-lowering herbal concoctions, herbal body toning herbs, herbal concoctions for blood and body metabolism, herbal concoctions for diarrhea and stomach pain all of which come from plants.

### 8. The Prospect of local wisdom kearifan as a cure alternatif product

The traditional use of plants as medicine has long been carried out by various tribes throughout Indonesia. According to him, local wisdom about the treatment and diversity of plant species used by each tribe is interesting to be researched thoroughly. Thus, excavation efforts are needed as a basis for the development of traditional medicines. "Local wisdom about medicine and treatment by the Malay people of Serdang or local indigenous tribes is very important for drug development because many plant extracts for modern medicine are found through this approach.

Ethnopharmacy is a part of Pharmacy that studies the use of drugs and methods of treatment carried out by certain ethnic groups. The scope of ethnopharmacy includes medicine as well as treatment methods using natural ingredients. Ethnopharmacy is a part of traditional community medicine that is often proven empirically and after scientific proof, new drug compounds can be discovered or developed. In the search for and development of new medicines, ethnopharmaceutical knowledge provides much preliminary direction. As an illustration, to overcome diarrhea disorders, almost all ethnic communities in Indonesia, especially in western Indonesia, use the budding of guava leaves.

"Many pharmacological research have been conducted to give direction that the seedling shoots can be used to treat diarrhea disorders due to chemical compounds in the tannins they contain. This knowledge provides the possibility of searching and developing new drugs," he said. While Phytochemistry is part of Pharmacognosics that studies the chemical content of a plant. Through phytochemicals, ethnopharmaceutical preparations can be certified and set quality standards, ranging from standardized herbal forms to phytopharmaca.

This herbal treatment has a very large market opportunity, moreover this herbal treatment was born and developed from the local culture such as the Malay Serdang. Utilizing the local wisdom as a cultural heritage of ancestors should be our shared obligation. If plants and medicinal materials that are widely available in the community that will be used as medicinal products, prayers are read, it will certainly give a positive impression on patients, it is very rational to observe. If there is a patient with diarrhea or stomach ache, for example given a drug in the ratio of one drug using a spell that comes from fragments of the Koran and the Malay language and one drug does not use spells or fragments of Al-Quran verses, the patient will choose drugs that use spells and fragments of the Koran. This proves that there is a kind of belief in prayer and incantation in the ritual of creating drugs so as to give the patient a positive impression.

## 9. Conclusion

Local wisdom that exists in the Serdang Malay Community in the form of rituals tolak bala as Disease Treatments has great opportunities and economic potential in the future, and can be used as a community business unit in increasing financial income. The ritual tolak bala is an inexpensive treatment of diseases but also affordable treatment system of a local wisdom that can be used as a trademark and prosper the community, help the wider community as well.

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