

PAPER NAME

Meaning of Various Social Values.pdf

AUTHOR

sutikno

WORD COUNT

2722 Words

CHARACTER COUNT

14484 Characters

PAGE COUNT

5 Pages

FILE SIZE

210.6KB

SUBMISSION DATE

Aug 6, 2022 9:34 AM GMT+7

REPORT DATE

Aug 6, 2022 9:37 AM GMT+7

● 21% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 21% Internet database
- 2% Publications database
- Crossref database
- Crossref Posted Content database
- 4% Submitted Works database

Meaning of Various Social Values and Aspects in Rituals Reject the Malay Claim, Serdang, North Sumatera.

¹Sutikno

Universitas Muslim Nusantara Al Washliyah

Abstract

This study examines the meaning of social values and aspects in the ritual of rejecting reinforcements from the Serdang Malays, which contain many values of life as well as perspectives and principles of life that are still maintained by the Serdang Malay tribal community. Values are traits or things that are important and beneficial to humans, or something that perfects humans according to their nature. Values can also be translated as social media or social media that are considered appropriate and useful to achieve. In the field of sociology, the existence of values is very important, values and aspects that influence humans in determining their choice among existing alternatives. Likewise with the values and aspects contained in the ritual of rejecting reinforcements in the Malay community of Serdang, North Sumatra Province, not only as a racial tradition. ethnic Malays from the past generation, but also have very useful aspects such as social values, psychological and pedagogical values, religious values, intellectual values and intelligence. This study uses descriptive qualitative methods with the techniques of observation, in-depth interviews and literacy studies. As for what makes the Malay community of Serdang still maintain the ritual of rejecting reinforcements because it is still considered to have a role and function as well as life values that are still relevant and dynamic which until now continue to be continued and remain as a reference. Of course, these values and aspects have advantages and disadvantages to be applied. Values and aspects that have weaknesses need to find new solutions and creativity in dealing with these matters. Values and aspects that have advantages need to be maintained and preserved.

Keywords: Reject, Value, System.

A. Introduction

The ritual of rejecting reinforcements in the Serdang Malay community is one part of the cultural process that until now still survives and is carried out by the Serdang Malay community, North Sumatra Province. But there are things that are also considered to be in need of finding solutions and changing actions so that there is no misfortune and damage at the level of life, both nature and the people who live and live. The values and aspects contained in the ritual of rejecting reinforcements are certainly an inseparable part of the community. the implementation of the rejection of reinforcements ritual which is a cultural heritage of the Malay community of Serdang – North Sumatra that needs to be researched and studied as a form of preservation effort in maintaining the culture of local wisdom which has begun to be eroded by progress and globalization.

B. The Trust of the Malay Community Is against Reject BATTLE Beliefs and religions that are equated often cause debate, especially in the Serdang Malay community, North Sumatra Province. Religion is clearly God while belief is considered vague. There is an assumption that religion is more prestigious than belief. Trust in the community in particular is considered minor, so that its position is less favorable. The position of belief is considered less religious, even though in fact it is religious, many people do things that are supernatural. In the Alam Melayu tradition, the concept of adat radiates a deep and meaningful relationship between humans and humans as well as humans and their natural surroundings, including the earth and everything in it, the socio-cultural realm, and the supernatural. Each relationship is called adat, given a firm and distinctive form, which is expressed through attitudes, activities, and ceremonies. According to Zainal Kling (2004), adat is intended for its meaning to the entire complex of relationships, both in terms of the

as the creator and other attributes of God. Human awareness of God's power arises when dealing with the provisions of natural phenomena, natural balance, cause and effect events that occur in nature, the cycle of life and the flow of energy as well as the various uniqueness of the natural variety that fascinates at the microscopic and macroscopic levels. Religious values can be seen in the ritual incantation of refusing medical treatment for the Malay community of Serdang, North Sumatra Province as follows: Bargaining Practice Can it's not me who has an antidote. Allah's bargaining Muhammad Bargain, the king of the Messenger of Allah, accepted it thanks to Lailahailallah, Muhammadurrasullulah. Lines 1 and 2 in the incantation stanza above, describe a spell reader himself that his feet and hands do not have the power to grant the request of the person he is reading but the power of God Almighty. The fourth line is a request submitted by the incantation reader to God Almighty as the ruler of nature to grant human requests. This stanza proves that the ritual ritual of Rejecting Ritual Medicine practiced in the Serdang Malay community in North Sumatra Province contains a request related to the necessities of daily life but contains a request that the ritual participants be given strong faith. This allows a human being to always be obedient and obedient to the teachings of his religion. the power of God Almighty.

4. Intellectual Value and Intelligence

Intellectual value and intelligence are values that encourage someone to use their minds to understand something well and not to believe in superstition or mysticism. On the other hand, he recommends someone to be more critical, analytical, and creative in solving a problem more quickly and effectively. In connection with that, although the traditional ritual of rejecting reinforcements from the Serdang Malay community, North Sumatra Province, has a belief in the existence of supernatural beings, this ritual also brings the owner of the tradition to use his mind in understanding his position. Sutikno. (2017a)



Picture 2 of offerings that are still being made by the Serdang Malay Community in the Clean Village activity

5. The manifestation of religious

functions in the 'reject reinforcements' ritual by offering livestock such as goats, buffalo and others is a change in behavior. Polite behavior is usually an ideal value that must be imitated. Humans are distinguished by this religious behavior. The practice of a good and polite attitude means the achievement of the function of carrying out the ritual of rejecting reinforcements. This case applies to all Serdang Malay communities in North Sumatra Province, including farmers, breeders, fishermen only, but all penghulu, clever, and leaders. The number of potpourri offerings in the 'reject reinforcements' ritual shows that the more potpourri offered by the Serdang Malay community signifies the greater hope of achieving a prosperous and prosperous life. Happiness and well-being are highly dependent on individual behavior. Therefore, society always monitors a person's behavior. From the point of view of the individual's relationship with nature, fish catches are declining due to overexploitation of the sea. The factor of the use of high technology in fishing causes the disruption of the life cycle of fish in the sea. Through the implementation of the 'reject reinforcements' ritual, greedy fishermen will realize that fish breeding in the sea is very dependent on natural processes. Therefore, humans must always maintain the natural ecosystem. Greedy attitude will give the impression of shortages and destruction of fish ecosystems that harm many people. The act of violating the norms and rules will damage the social system in life. Rituals also function as a control system for the behavior of the Serdang

Malay community. Social control is important to maintain the balance of society. The success of the ritual implementation is strongly influenced by the obedience of the ritual participants to the order and sincerity in carrying out the ritual. The Serdang Malay community in North Sumatra Province must understand the ritual norms to free themselves from this supernatural power. Likewise, their hopes will be achieved if there is no deviant behavior in accordance with their sincerity in carrying out the ritual of rejecting reinforcements. Sutikno, Rahmat kartolo, E. F. (2019)

6. Social Aspect Besides the Social

Values in the Ritual of Rejecting Bala, Serdang Malays also have a social aspect. According to Budi Santoso (Santoso, Cultural Analysis Magazine No. 2. Year IV 1983/1984: 28-29), traditional ceremonies are social media in the form of shapes and symbols as well as common interests. The ceremony is an intermediary that becomes the basis of social activity and interaction in the community/society. Therefore, traditional ceremonies can be a tool / means that allow individuals / community members to carry out social relations with each other. So the ritual of 'reject reinforcements' of the Serdang Malay community of North Sumatra Province is a common interest that allows activities and social relations to be carried out in society. The implementation of the ritual promotes social interaction among the Malay community of Serdang, North Sumatra. The preparation of the ritual begins with a visit to the house of community members to raise funds and at the same time they can communicate, get to know each other and establish family relationships. During the process of carrying out the ceremony, community members do not hesitate to hand over their belongings for the use of the ritual of rejecting reinforcements and this encourages them to establish relationships with each other. During the rejection of reinforcements ritual, the Malay people of Serdang, North Sumatra gathered and were friendly with each other, including traditional leaders, members and community leaders. The role of the ritual of rejecting reinforcements as a social medium was more obvious if something went wrong, the community would find out who was involved. If bad behavior occurs, not only the individual who is accused but the entire family and tribe are involved.

7.Economic Aspect

The implementation of the rejecting reinforcements ritual also contributes to economic growth, especially the way in which products are produced and used. The method of release refers to the way fishermen catch fish which is reminded so as not to damage the marine ecology. The use of technology that breaks the life chain of fish or destroys marine ecosystems is stopped. Overexploitation of the sea will have a negative impact on the economy. From another angle, the way of using the product refers to the usefulness of the catch that must be utilized to the maximum and should not be wasted. Today there is still wastage, many fish catches are left to rot because they are not handled properly. The spoiled and rotten fish are planted in holes by the beach in a very sad way. Such measures must be corrected in order to obtain maximum output. The Malay community of Serdang, North Sumatra, is made aware of the importance of frugality in using catches because fish catches are not always abundant. Sutikno, Mohamed Anwar, R. K. (2018).



Picture 3 of offerings that are still being made by the Serdang Malay Community in the Clean Village activity

Reference

1. Abdullah, Irwan. (2002). Simbol, Makna, dan Pandangan Hidup Jawa: Analisis Gunungan Pada Upacara Garebeg. Yogyakarta: Balai Kajian Sejarah & Nilai Tradisional.
2. Abdullah, Irwan. (2008). Agama dan Kearifan Lokal dalam Tantangan Global. Yogyakarta: Sekolah Pascasarjana UGM bekerjasama dengan Pustaka Pelajar.
3. Daeng, Hans. (2000). Antropologi Budaya. Nusa Indah: Danandjaja, James. (2002).
4. Folklor Indonesia. Jakarta: PT. Temprint. Dhavamony, M. (1996). Fenomena Agama. Yogyakarta: Kanisius.
5. Abu, Ahmadi. (1986). Antropologi Budaya. Surabaya: CV Pelangi.
6. Sutikno, Mohamed Anwar, R. K. (2018). The Charms of Tolak Bala Ritual of Malay Serdang in Modern Era. *International Journal of Humanities and Social Development Research*, 98–102. http://www.ijhsdr.com/files/left/Special_Issue_Asian_Social_Education.pdf
8. Sutikno, Rahmat kartolo, E. F. (2019). The Wearing of Charms Tolak Bala in Avert on Malay Village Bagan Serdang Subdistrict Pantai Labu. *Saudi Journal of Humanities and Social Sciences*. file:///C:/Users/ACER/Downloads/publikasi_The_Wearing_Of_Charmes_Tolak_Ba.pdf
5. Sutikno. (2017a). Perubahan Fungsi Dan Makna Ritual Tolak Bala Didesa Bagan Serdang Kecamatan Pantai Labu Kabupaten Deli Serdang. *Jurnal Pendidikan Bahasa Indonesia*, 2. <http://download.garuda.ristekdikti.go.id/article.php?article=758094&val=12124&title=PERUBAHAN FUNGSI DAN MAKNA RITUAL TOLAK BALA DIDESA BAGAN SERDANG KECAMATAN PANTAI LABU KABUPATEN DELI SERDANG>
9. Sutikno. (2017b). The Ritual of “Disaster Rejection” as a Prayer of Malay People in Pantai Labu District, Medan, Indonesia. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 22(11).

● 21% Overall Similarity

Top sources found in the following databases:

- 21% Internet database
- Crossref database
- 4% Submitted Works database
- 2% Publications database
- Crossref Posted Content database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	lp2m.umnaw.ac.id Internet	11%
2	ijsrm.in Internet	3%
3	umnaw.ac.id Internet	2%
4	iosrjournals.org Internet	<1%
5	neliti.com Internet	<1%
6	ijhsdr.com Internet	<1%
7	semanticscholar.org Internet	<1%
8	scholarsmepub.com Internet	<1%



download.garuda.ristekdikti.go.id

Internet

<1%