

The Commodification of Disaster Prevention Ritual of Malay Serdang Community

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Abstract: This research used qualitative method in ethnographic-cultural discipline and analyzed used the functionalism approach. The results indicate that there has been a change in function and meaning of disaster prevention ritual in Serdang Malay community. They made the ritual in the beginning of their activities as a ritual tradition that must be preserved by prioritizing the values of sincerity, voluntary and mutual cooperation and it turned to profane. The ritual from non-commodity turned to commodity that can produce services through the process of production, distribution and ultimately consumption. There are a several factors that have triggered in change and function of the ritual in Serdang Malay Community in Deli Serdang regency, one of them is openness of that community towards something new. Even so, this ritual is still ongoing because it still works in that community, especially in Serdang Malay community in Pantai Labu that consider that this ritual has positive impression in their daily lives. The strategy to preserve this ritual can be done by empowering, documenting, and developing. The results can be concluded that the factors that cause changes in the function and meaning of disaster prevention ritual in Malay Serdang community because of economic issue and the openness of that community to various outside factors through the mass media.

Keywords: *Disaster Prevention, Malay, Community, Indonesia.*

I. INTRODUCTION

Background

The ritual culture of disaster prevention of Malay Serdang community in Labu Coast district is an original tradition and in Deli regency is a local indigenous culture. The ritual is one of the cultures and traditions inherited from the ancestors as something that must be preserved for generations and the benefits and the functions still left large and small scale are for those who feel it. The ritual belongs to the type of oral folklore that contains elements of oral and non-verbal stories that formed in the belief that concerns mind. In the implementation of ceremony of ritual, spells is needed. The spells is part of application and actualization of the thoughts, actions, ideals and desires and feelings of individuals to get closer and to communicate with God Almighty. Spells is also a picture, color, symbol, which is used as a way to negotiate or interact spiritually with supernatural things [5,13]. This is done so that supernatural creature who always above human strength does not interfere. By feeding symbolically to spirits, or supernatural creatures, it is hoped that they will be tame, to be friends with humans and help humans' life [4,14]. Disaster prevention as oral traditions which are inherited from ancestors also inseparable with changes and development and cannot be separated from the changes and impacts of globalization. The globalization and modernization that is so fast changing forces every state of circumstances to change and adapt to the situation. So that this caused to pragtism and commercial attitudes in interpreting the elements and the nature of the ritual to be more efficient and can be preserved. The impact and effect of the modernization on various aspects such as education and livelihoods in Pantai Labu Subdistrict changed the function of the existing cultural structure [1; 9; 10; 11].

II. METHODOLOGY

This research was conducted in the village of Bagan Serdang. This research used qualitative methods. Qualitative method is one of the procedures or research steps that can produce descriptive data that can be explained in the form of written or non-written data from people who are observed and have

abilities in their fields. Based on the philosophy of rationalism, a valid science is obtained from intellectual understanding and the ability to argue logically from some field findings that originate from a culture. In empirical reality is singular (the same as positivism adherents understand monism) but the reality is not interpreted from a perspective [6]. Qualitative method used in this research to compile, analyze, criticize and to provide overview and description in field data empirically. Thus, this method also guides the researcher to be able to obtain a new reference in form of unexpected discoveries and build a new theoretical framework [7]. The data obtained in this study are qualitative data in form of text, symbols and other elements that have relevancies with disaster prevention ritual in Pantai Labu district. Qualitative data obtained from interviews and observations. Primary data sources are all information from informants, while secondary data sources are document studies in the form of previous research results, which are able to provide important information in studying studies, books, relating to that ritual in Pantai Labu district, Deli Serdang regency, North Sumatra. Determination in finding information is carried out through several systemizes and searches, such as information from community and cultural observers that selected selectively based on a number of criteria. The instrument use in this research is interview guidelines and data cards that had been interpreted in the form of data descriptions. Data collection in this research carried out by triangulation namely observation, in-depth interview of document and text studies or spells. The data analysis process begins by examining all data obtained from various sources, namely interviews, observations, recordings and notes that can be used as additional information in the field.

III. DISCUSSION

From the results, structural analysis of the ritual in Malay Community of Bagan Serdang village for treatment includes cultural context, social context, situation context, and ideological context. The cultural context, namely the implementation of the ritual, influences text of spells that will be used. For example, the spells performed in traditional healing ritual would certainly different from the spells used in the death ceremony. This is caused by differences in objectives that need to be achieved. In traditional ritual treatment, usually the spells that will be used contain the request that is first addressed to God Almighty, then addressed to supernatural beings and spirits to be given sustenance, long life, health, a better life, strength, convenience, and kept away from all of problems in someone life. Thus, we can understand that the use of spells in ritual activities depends on the type of ritual and the purpose of its use. Social factors are identical with differences in gender, social class, ethnicity, age, etc. The social context has the understanding that this research is involving several people as the performer, manager, connoisseur, and even the supporting community. This is based on the time, place and use of the text. A description of the context of the time situation will result in implementation time, performance, and performance of an oral tradition both in terms of time sharing which includes (Hans, 2012):

- Time in reciting spells
- Spells recitation
- Events in reciting spells
- Participants in reciting spells
- Participants in reciting spells, it only the handler can recite the spells for treatment of disease.
- Equipment for reciting spells
- Clothes in reciting spells disaster prevention for treatment
- How to recite spells

Function

The researchers found several functions of chanting and the use of material factors in traditional healing rituals.

1. Spell Recitation Function

In disaster prevention ritual treatment of illness, the spells has the following functions:

- as a connector between ritual participants with God;
- a connector with the Prophet Adam and the Prophet Muhammad.
- as connector with angels.
- as connector with supernatural beings.

The purpose of chanting above is; (1) so that Allah SWT can grant the request of the participants of the given health, good fortune, strength, long life, and kept away from any danger; (2) that Prophet Adam and Prophet Muhammad be witnesses at the request desired by the ritual participants; (3) so that angels record all what the ritual participants want; (4) that supernatural beings do not become a barrier to ritual participants in running their lives.

2. Material Factors

- As a tool to symbolize the time that 1 year consists of 12 months.
- As an offering tool for supernatural creatures.
- Symbolize a stronghold that protects ritual participants from outside interference (evil spirits).
- As a symbol of connecting between ritual participants and the Prophet Adam.
- Symbolize the sanctity of the Prophet Adam and the Prophet Muhammad.
- As a sign of whether the ritual is being performed good or bad.
- As a symbol of equipment used to find the necessities of life.

Value System in Disaster Prevention Ritual

1. Social Value

This type of ritual is usually followed by one family member to witness the activity. This situation is one of the supporting factors that can build a sequence of values in the scope of the family, which makes it possible to form cooperation and cohesiveness between them. When a group gathers with the same goal, of course it can manifest an emotional bond between fellow members and lead to an awareness of the importance of others for themselves. Social values oriented towards forms of social relations, responsible attitudes towards groups, compassion, loyal attitudes, and willing to sacrifice and participate in social life. Social values will arise in a person if he feels that social attitudes are needs and interests in self and others.

2. Psychological and Pedagogical Values

The pride shown by an individual or group is usually caused by several factors, but if they forget their true nature that have many weaknesses, then pride will not occur. People who understand this and feel others are the same as he made no difference in making various efforts to make himself a big-hearted creature and acknowledge others as himself by way of formal and non-formal education. In informal way, an individual is first introduced to the family environment and the community in where lives. Through these two environments, he also recognizes the value order that must be upheld as an individual in group life. An understanding of this value formed through various social activities one of them is traditional medical ritual. As previous explanation, the ritual teaches the owner of the tradition about God's authority over His creatures and other powers that are abstract (beyond the reach of the five human senses). This enable tradition owners not to be arrogant. Pedagogical value also called the

value of educational content can provide inspiration or ideas for fulfillment of human needs by learning from the principles or rules that apply.

3. Intellectual Value and Intelligence Value

Even though the ritual could not be separated from belief in the existence of supernatural beings. However, this ritual also leads traditional owners to use their minds to understand the position of God and supernatural creatures in their lives. The supernatural beings in this ritual only positioned as supporting substances and not as the sole determinant of the demand desired by humans. So, the aspects contained in the include religious aspects, social aspects, and economic aspects [3].

Changes in Function and Meaning of Disaster Prevention Ritual in Labu Beach Malay Ethnic

Based on the theory of commodification, the change in the function and meaning of disaster prevention ritual leads to a series of actions, making or processing that produce products related to the demands that cause the commodification of the ritual, its production functions, the variant forms produced by the handler and the marketing of the products to the consumers of the ritual. Most of Malay people still believe in the ritual their daily activities. No exception to treat diseases that are considered to have jinn or medical problems that cannot be cured. Usually the treatment process involves the handler or the person who is considered to have expertise in mental processing and unseen gaining that is obtained from generation to generation or as a study, as the full medical assignment is handed down to the handler. This circumstance is also made clear by Richard Winstead's statement in his book "The Malay Magician: Being Shaman, Saiva and Sufi" as follows.

The Malays of the Peninsula often use different names for magicians in general (handler) and those (number) who practice medicine only, and in Perak and Kelantan different names are given to the ordinary magician (handler) and the shaman (belian) [8,12].

The Process of Making the Disaster Prevention Ritual

The researcher revealed the process of making the ritual in terms of products in the form of offering, where offering depend on request from spirits. In general, an offering consists of yellow bamboo, white cloth, white water, young coconut, sulfur, lime, salt, turmeric, jerangau, ingu, jadam, pepper, incense, banana, various flowers and white rice.

Aspects That Cause Changes in Function and Meaning of Disaster Prevention Ritual

The cause of disaster prevention ritual has changed its function and meaning in the form of openness of community towards new things, the existence of community creativity, mass media, and economy, as explained in the following table.

Table 1. Aspects of Socio-Cultural Change

No.	Change Items	Then	Now	Changing aspects
1	Value Transformation	Abstinence forbids	Democratic	Openness attitude
2	Invention	Monotone	Various	Community creativity
3	Globalization	Nothing	Evolve	Mass media
4	Livelihood	Farmer Fisherman	Various	Economy

Factor Changes in Function and Meaning of Disaster Prevention Rejecting Ritual for Treatment:

1. External factor
 - Technological and Media Factors
 - Education Factor
 - Economic factor
2. Internal factor

The absence of cultural transition from older generation to younger generation, so that there is no knowledge of younger generation about the ritual which is a native local culture.

IV. CONCLUSION

Basically, the ritual is carried out by the ethnic Serdang tribe in Pantai Labu district because they still have the same lineage (Melayu Pantai Labu). The ritual of disease prevention has the aim to ask for healing by God Almighty for all illnesses suffered by the community or individual in Serdang Malay. In addition, the ritual carried out in that community also for safety, getting embodied in all matters of earning a living both on land and at sea. The ritual has variety of objectives tailored to the needs and intended goals. The ultimate goal is to ask for healing or strength in the treatment of various diseases that medically incurable. To request a request for salvation, it is manifested in the form of religious ceremonies and rituals that involve predetermined conditions. The ritual has many values and symbolic meanings related to the life of the community, both those who live at sea and on land. The existence of increasingly modern and advanced times has made the ritual of disaster prevention in Malay Community of Serdang Experiencing changes due to the intersection of local culture (Malay Pantai Labu) and modern culture (global) which resulted in the ritual of rejecting reinforcements having shifted from time to time. The sacred value that was once instilled by the ancestors changed towards profanization. Ideology and capitalism that enter into the traditional values of the Malay community of Serdang, Pantai Labu Subdistrict, influence the way of thinking and ideology of Serdang Malay community, Pantai Labu subdistrict. Cultural values are transformed into commodity that produces exchange and sale values so that the has shifted and the practice of commodification will emerge. Some of the factors that cause the commodification of the ritual in Serdang Malay ethnic group in Pantai Labu Subdistrict are the openness attitude of community to new things without filtering on something that actually causes acculturation so that the paradigm and way of life of the people change according to the context of modern or millennial society that utilizes cultural products (rituals of reinforcements) to be used as goods / services that have a sale value and an exchange value.

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