

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

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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 Sumatera 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 Sumatera 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 Sumatera 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 Sumatera 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

essence of the existence of something, the basis for measuring bad and good, the rules of life for the whole community, as well as the procedures for actions and the journey of each group of institutions. Adat and Religion are very different, not as stated in the above statement. The two things cannot be equated in any way. Religion is clearer in its purpose and there are religious rules in it. The purpose of religion is of course aimed at the creator, namely God, while belief is not clearly aimed at God or for certain purposes only. Such a goal for their worldly interests. The belief in a ritual of rejecting reinforcements in the Serdang Malay community is still strongly held by the supporting community, for example in the treatment ritual, a group of people still believe in healing from disease. Such actions were still carried out by the Serdang Malay community in, there was a merger between Malay culture during the animism period with the teachings of Islam. In its implementation, refuse reinforcements that are now being carried out



Picture 1 of offerings that are still being made by the Serdang Malay Community in the Clean Village activity

C. The Meaning of Various Social Value Rituals Of Rejecting The Malays Of Serdang

1. The Meaning of Social Values Social

Meaning In this ritual of rejecting reinforcements it is usually enough to be followed by one or several family members and society in general. This situation is one of the supporting factors that can develop a value system within the family scope that allows the formation of cooperation and integration between them. When a group gathers with the same goal, it will certainly give birth to emotional bonds among its members and lead to awareness of the interests of others. Social values are oriented to various forms of social relations, responsible attitude towards the group, affectionate, loyal, and willing to sacrifice and take part in social life. Social value will appear in a person if he feels the importance of others in his life.

2. Psychological and Pedagogical

Values The arrogance shown by individuals or groups stems from many factors, but the main factor is that he forgets about the nature of himself as a human being who has shortcomings and limitations. Someone who is aware of this will make various efforts to make himself a human with a big soul and recognize others as equal to himself through formal and informal education. Through informal means, an individual is introduced to the family and community associations in which he lives. Through these two groups, he can identify a value system that must be held firmly as an individual in group life. This understanding of values is formed through various social activities, including the traditional ritual of rejecting the Serdang Malays, which is carried out by the Malay community of Pantai Labu District. The ritual teaches the owner of the tradition about the power and power of God over His creatures and other powers that are abstract (beyond the reach of the five human senses). This allows the owner of the tradition to get rid of his arrogant attitude. Pedagogic values are also referred to as educational values whose contents can inspire or provide ideas to meet human needs by studying applicable principles or regulations. Sutikno. (2017b).

3. Religious Values

Religious values are oriented to the value of faith as the basis of all thoughts and actions related to awareness of the power of God Almighty. This religious value can increase piety to God Almighty. Einstein is of the view that religious values are values that can raise awareness about the existence of God Almighty

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

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