

The Ritual Mamintak Ubek Padi Ka Jiraik Grave in Nagari Aia Gadang, Pasaman District, West Pasaman Regency

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ABSTRACT

This study discusses the meaning of The Ritual Mamintak Ubek Padi ka Jiraik Grave in Nagari Aia Gadang, Pasaman District, West Pasaman Regency. The background of the ritual of mamintak ubek padi originates from the community's fear of a disaster. This is because Nagari Aia Gadang is prone to flooding which causes the farming community to suffer losses. The purpose of this study is to find out the history and describe the procession and the meaning contained in the ritual of mamintak ubek padi ka jiraik's grave. This study uses a qualitative method with an ethnographic approach. Data collection techniques using observation techniques, interviews and documentation. The implementation of the ritual of mamintak ubek padi ka jiraik's grave must pay attention to the following: dress modestly, purify, prepare tools. When the ritual is carried out when the rice has begun to bear fruit by the people who need ubek rice from Jiraik's grave. The two stages of ubek compounding are: the ingredients that are used to make ubek are mixed and sprinkled on the rice in the fields and fields. Mamintak ubek padi ka jiraik graves for the community has the meaning that the rice fields or fields are protected from pests and diseases of rice plants and to get blessings from God through intermediaries of ancestral spirits.

Keywords: *Ritual, Rice Medicine, Jiraik Grave*

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INTRODUCTION

Nagari Aia Gadang is one of the Nagari located in West Pasaman Regency, with an area of 130.04 km² and a population of 13,634 people (Source of Nagari Aia Gadang Archives, 2023). Nagari Aia Gadang has a variety of diverse cultures, according to Koentjaraningrat (2005: 72) culture is the totality of ideas and feelings, actions and works produced by people in social life and their own through learning. One form of culture that exists in Nagari Aia Gadang is rituals performed and believed by the community.

According to Victor Turner (1966: 3), ritual is an obligation that must be passed by someone by carrying out a series of activities, which shows a process with a certain character system to enter into a condition or life that has never been experienced, at that time a person or group must undergo a ritual. They are governed by rules, traditions, rules

and ceremonies that apply during the event. Rituals that are often carried out by the people of Nagari Aia Gadang are pilgrimages to sacred tombs which are believed to have spiritual powers called jiraik. Jiraik is the grave of previous people who are considered sacred and are believed by the community to be able to provide or what they hope to come true.

The phenomenon began with people making pilgrimages to graves to pray for the dead. Then the fear of disaster arises in the community so that the worship of ancestral spirits is carried out, because the deceased person is considered close to the creator, so that the prayers entrusted to the spirit reach the creator of nature. Based on an interview with Imam Ijas on 24 November 2023, the name of the person buried was Sheikh Firdaus, he was an influential person in the village who had extraordinary powers beyond human reason. This led the community to believe that the Sheikh was an auspicious person, so people believe that the spirits of ancestors can grant requests. One of the rituals performed at Jiraik's grave is the mamintak ubek padi ritual. Ubek (medicine) padi is a type of medicinal herb used for planted rice that is believed to affect crop yields. The herb made for ubek padi is sprinkled on the rice in the fields and paddies. The aim is to protect rice from pests and prevent crop failure, so the community performs the ritual.

The ritual mamintak ubek padi is unique in that the ritual is performed every time the rice starts to bear fruit. People who farm will usually make potions to protect the fields so that the grains of rice produced are better so that they are suitable for consumption and can also improve the economy. For people who believe in this, if they do not perform the mamintak ubek padi ritual, it will reduce the quality of the rice, so that the yield will decrease. Because the ritual of ka kuburan jiraik originated from the community's concern about the disaster that would befall the Nagari because, Nagari Aia Gadang is a land adjacent to the Batangsaman river. During the rainy season the river often overflows, which causes animals to appear that make rotten rice such as flies (diptera), leafhoppers (*nilaparvata lugens*), rats (*rattus argentiventer*), snails (*pila ampullacea*), aphids (aphidoidea) so that people who farm around the river suffer losses due to flooding. Therefore, the ritual of mamintak ubek padi ka kuburan jiraik needs to be done.

Giving ubek to rice plants is very influential and is still done by the people of Nagari Aia Gadang until now. To make the potion there are several material requirements that are brought, namely, rumpuik cikaghau, sugi-sugi leaves, jirangau plants, kunik bolai, kapeh lime acid, sitawa sidingin, banang tigo cento (white, black and red colours), incense and planted rice leaves. These requirements are in accordance with the request of the datuak or the person leading the prayer. The introduction outlines the background, problem formulation, activity objectives, and literature review. The author is required to express quantitatively the portrait, profile, and condition of the target audience involved in the research activities. The conditions and potential of the area in terms of physical, social, economic, and environmental aspects that are relevant to the activities carried out can also be described. Also describe the potential that is used as material for research activities. The author is asked to formulate the problem concretely and clearly in this section. Describe the objectives to be achieved in the research activity.

This section is supported by a literature review that is used as a support for the research concept. Authors are required to present primary (references to journal articles and conference proceedings) and up-to-date (references published within the last 10 years) literature studies. Literature review is not limited to

METHOD

The type of research used is qualitative research with an ethnographic approach. According to Spradley (2006: 3-4) the ethnographic method is believed to be able to explore in-depth information from various sources using participatory observation techniques. Ethnography is a unique study because it requires researchers to participate directly in society. To collect information, researchers ask informants. After that, the information obtained is collected. Therefore, the qualitative method is a study that produces data in descriptive form that provides an overview of the topic under study about the Jiraik ritual as a traditional rice treatment and what is contained in the ritual.

The research location was conducted in Nagari Aia Gadang, Pasaman District, West Pasaman Regency. The reason the author is interested in conducting research in Nagari Aia Gadang is that Nagari Aia Gadang is an area that has a unique culture that is not shared by all regions. The community still believes in many things related to magical things, so that a kind of ritual is carried out.

Data collection techniques using participant observation techniques, interviews According to Lexy J. Moelong (2012: 186) interviews are conversations with a specific purpose. As well as using documentation techniques to obtain data related to the mamintak ubek padi ka jiraik grave ritual. In addition, researchers also use literature study techniques as support. In the application method section, describe clearly and concisely the methods used to achieve the objectives set out in the research activities. The results of the research must be measurable and the author is asked to explain the measuring instruments used, both descriptively and qualitatively. Explain how to measure the level of success of the research activities. The level of achievement can be seen in terms of changes in the attitudes, social culture, and economy of the target community.

FINDING AND DISCUSSION

History of the Ritual Mamintak Ubek Padi Ka Kuburan Jiraik in Nagari Aia Gadang

The culture of an area can be seen based on the form of its development in the community. The ritual of ka jiraik grave has been carried out since a long time ago in Nagari Aia Gadang. Starting from the community's belief in an ancestor who has extraordinary abilities named Sheikh Firdaus, one of the spreaders of Islam in the area. He is highly respected by the community because he has advantages that are not possessed by other humans. One of his advantages is that in ancient times there was no technology that could convey information especially over long distances, but he was able to know the events of the war that occurred during the caliphate which resulted in the ka'bah burning because it was besieged by the Sham army in 681 AD (Interview with Imam Ijas (47 years old) and Thamrin (37 years old) on 25 March 2023).

This grave is considered sacred because it is the oldest grave in Nagari Aia Gadang, precisely in Pasia Tampang village. Starting from the people who went on pilgrimage, then there was concern that a disaster would befall the village. Finally, the people who come apart from praying for the spirits also make the spirits as intermediaries for prayer to reach the creator. Because many people's prayers are answered, the community performs various rituals such as the ritual of rejecting bad luck, the ritual of healing diseases, the ritual of mambayia niaik and the ritual of mamintak ubek padi.

Based on this belief, the community calls the old graveyard as jiraik. The ka jiraik ritual is performed because there is a cause and effect. People will gather to perform the ritual if one of the descendants of the sheikh dreams of being visited by a spirit by conveying a message that a disaster will occur that harms the people of Nagari Aia Gadang and the spirit asks for a ritual at the jiraik grave by slaughtering one cow as a symbol of bleeding the jiraik or as an offering to the spirit. The message from the spirit was conveyed by the person who dreamed and then deliberated with the datuak from each village in Nagari Aia Gadang to discuss the day of the ritual. According to Victor Turner (1966: 3) ritual is an obligation that must be carried out by the community by carrying out a series of activities if the dream event above has been experienced by someone then the ritual of ka kuburan jiraik must be carried out because it will have an impact on the community in the area. As long as the ritual is performed, it will have rules that bind the community. This can be seen in the pattern of belief in myths, magical powers in which it relates to humans and rulers and spirits of ancestors who deal with nature.

Based on the history above, there is a community belief that the graveyard of Jiraik has magical powers, so several rituals are performed, namely the mambayia niaik ritual, the ritual of treating supernatural diseases and the mamintak ubek padi ritual. The rituals performed at Jiraik's grave are still performed today.

Implementation of the Ritual Mamintak Ubek Padi Ka Jiraik Grave

Implementation of the Mamintak Ubek Padi Ka Kuburan Jiraik Ritual

According to Soedarsono (Qomaria R 2021:9) rituals must have special characteristics and conditions that always exist in human life. The characteristics and requirements of the ritual mamintak ubek padi ka jiraik grave are, First, the right day to carry out the ritual, in determining the day usually follows when the rice starts to bear fruit, and the giving of ubek padi is carried out. Second, cleaning the place that will be used for the ritual, namely at the Jiraik graveyard. Third, there is a community that performs the mamintak ubek padi ka jiraik grave ritual which is generally a farming community. Fourth, the ritual is led by the priest or prayer maker, in the ritual of mamintak ubek padi who leads the prayer is the person concerned because in this ritual it can be done individually. Fifth, the tools and materials used for ubek padi concoction (rumpuik cikaghau, jirangau, sugi-sugi leaves, kapeh lime acid, sitawa sidingin, kunyik bolai, rice leaves, kumayan). Sixth, the prayers recited during the ritual. In carrying out the ritual, the community must follow the rules that have been determined from the predecessors, people who will perform the ritual must first wash and pray if possible, Adab when performing rituals, people must not speak

harshly or do indecent things at the jiraik grave and must not violate Islamic law such as worshiping graves, trees and so on, Usually people who perform rituals can be alone depending on their intentions, but if people who have never visited the jiraik grave will be accompanied by the guard. The implementation stage of the mamintak ubek padi ka jiraik grave ritual begins with preparation. In the ritual process, the community brings certain tools and materials in its implementation, as for the tools and materials as follows:

1. *Rumpuik Cikaghau* (*Enhydra fluctuans* Lour)

Rumpuik cikaghau or also known as cikarau grass is a wild plant that usually grows in muddy places such as household waste disposal, sewers and so on. The characteristics of this plant are that it has a wet stem resembling grass in general, reaching a height of one to two metres.

2. *Jirangau* (*Acorus Calamus*)

Jirangau plants or other names jerangau usually grow in humid places, jirangau is called an herbal plant because it is widely used in medicines. This plant has the characteristics of having a grass-like shape but tall, also similar to pandan but the leaves are small while the pandan leaves are rather wide, have rhizomes and have a strong and pungent aroma. All parts of this plant are used to make ubek padi.

3. *Sugi-sugi Leaf* (*Dracaena Angustifolia*)

Sugi-sugi leaves or also known as suji leaves are plants with a good source of chlorophyll. This leaf has two types seen from the colour of the leaf stem, namely white and black. These leaves are also used for food colouring and natural medicines.

4. *Kunyik Bolai* (*Zingiber Cassumunar*)

This plant is also called bengle or bonglai, in the Minang community itself called kunyik bolai is one of the spice plants besides that it is also used as a medicinal material. Its characteristics if in general turmeric is broad-leaved, but this kunyik bolai has leaves like ginger leaves.

5. *Sitawa* (*Costus Speciosus*) *Sidingin* (*Kalanchoe Pinnata*)

Sitawa is an oval-shaped shiny green leafy plant that has a long and curved stem. This plant also has tubers as a means of reproduction. Sidingin is a wet stemmed plant, another name for this plant is cocor bebek.

6. *Asam Limau Kapeh* (*Citrus Aurantifolia*)

Is a plant with another name lime that has a sour taste that has an aroma, besides that lime has many benefits used as food and beverages are also used as medicine.

7. Rice Leaves (*Oryza Sativa*)

Leaves of rice that will be given ubek, as one of the requirements for giving ubek rice. So that rice fields or fields are protected from all kinds of disturbances. Rice plants that are given ubek padi are rice plants that have borne fruit or are approximately two months old since they were planted.

8. *Kumayan* (*Styrax Benzoin Dryand*)

Kumayan or also known as frankincense is a crystal-shaped Wawangian derived from sap, frankincense trees have a large size, straight trunk. When burned, frankincense emits

a fragrant odour. Frankincense is used as a tool used for religious rituals, medicine, beauty ingredients and so on.

9. *Kain Tigo Cento* (Tridatu)

This cloth consists of three colour elements: black, white and red. *Kain tigo cento* is an equipment used in religious activities. The function of the *tigo cento* cloth in *ubek padi* is as a symbol or marker in the gusset containing *kumayan* and stuck to the ground.

Tools in rituals have an important role in various religious practices. The tools have a symbolic function, in rituals often have a deep symbolic meaning to represent ritual concepts, or certain powers. They also help to galvanise belief in the ritual. When the materials have been completed, they are taken to the *jiraik* grave with the aim of being blessed through the intermediary of the spirits of the ancestors.



Figure 1. Material's of Ubek Padi

The timing of the ritual *mamintak ubek padi* follows when the rice has begun to bear fruit. The day for *mamintak ubek padi ka jiraik* grave is not determined, it can be done at any time by people who need *ubek padi*. It is done at a sacred grave or what the community calls *jiraik*. Which is located in TPU Pasir Tampang village Nagari Aia Gadang.



Figure 2. Jiraik Grave

In the implementation of the ritual, the number of people participating in the implementation of the mamintak ubek padi ritual may be carried out in groups or personally. The conditions that must be met by people who want to carry out the ritual are:

a) Must have intentions, in performing rituals a person or group must intend first because rituals are related to mystical things. Intention is very important and determines the quality of the activities carried out.

b) When performing rituals, women who are menstruating are not allowed to visit jiraik graves, including performing rituals. Before visiting the grave of jiraik it is advisable to take ablution first

c) In the ritual must be dressed closed and polite so as not to invite unwanted things.

d) In the process of visiting the grave of jiraik, several stages are followed as explained by the jiraik guardian as follows:

1. Approaching or entering a jiraik grave begins with a greeting in accordance with the Islamic law taught by the Prophet Muhammad.

"Assalamualaikum Ya Ahlal Kubur"

2. Then the community concerned first prays for the salvation of the hereafter in accordance with Islamic law for the person buried in the jiraik grave (Sheikh Firdaus) by reciting

"Allahummagfirlahu Warhamhu Wa'afihi Wa'fuanhu Wakrim Nudzulahu Wassi'madkhalahu Waghsilhu Bilmai Was Salji Wal Baradi Wa Naqqihi Minal Khataya Kama Yunaqqas Saubul Abyadu Minaddanas"

3. Furthermore, conveying the intention or purpose of visiting the jiraik grave.

In the community's belief that the grave of Jiraik is the grave of an ancestor who during his lifetime had extraordinary powers that cannot be measured by reason.

Therefore, the community believes that even after he died, his grave can still provide benefits to the community. In addition to praying for the spirits of ancestors, visiting the grave of Jiraik is also carried out various rituals that can provide benefits to the community, namely to get ubek padi to get blessings and can protect rice plants from floods and pest attacks.

Compounding and sowing of

After from the jiraik grave the ingredients used for ubek padi are brought back, then mixed in the following order:

1. The first stage after obtaining the ubek padi, cut all the ingredients (rumpuik cikarau, jerangau, kunyik bolai, sugi-sugi leaves, sitawa sidingin, asam limau kapeh, rice leaves) into a bucket or basin.
2. After all the ingredients are cut, add water as needed and squeeze all the ingredients to mix well.
3. The gusset of the tigo cento cloth is filled with kumayan chips and then tie the tigo cento cloth to the bamboo and stuck in the rice field or field.
4. Burn incense and then smoked the rice that has been concocted three times.
5. In the last stage, the ubek is sprinkled on all the rice in the rice field or field.

The Meaning of Ubek Padi Herb for the Community

The meaning of the ritual is that the pilgrimage to visit a jiraik grave depends on the intention of the pilgrim. If they intend to seek something other than asking Allah, they can be called polytheists. The purpose of the ritual mamintak ubek padi ka jiraik grave is firstly to pray for the ancestor's spirit, secondly to obtain ubek padi which is useful as a natural pesticide so that rice is protected from pests and diseases of rice plants. The community believes that visiting the grave of Jiraik will get blessings and protection from Allah SWT through the intermediary of ancestral spirits. From the ingredients used for the ubek padi herb, there is a culture and meaning that is the reason for using it for ubek padi as follows:

1. Rumpuik Cikaghau (Enhydra Fluctuans Lour)

This plant means fast growing, and also a type of grass whose roots are not easily pulled out. In addition, grass also symbolises strength, which means strength is grass has strong roots that are not easily pulled out (Ibasrol et al 2021,p.189). Therefore, the use of this plant as one of the ingredients of the rice ubek herb is expected that the rice sown with ubek will bear fruit quickly and the stems are sturdy.

2. Jirangau (Acorus Colamus)

Jeringau contains compounds that can be utilised as ingredients for making medicine. Both modern and traditional medicines (Fithroni, 2021,p.11). The meaning of this plant in the ubek padi herb is an antidote, meaning that as a fortress that protects plants from all kinds of disease disorders, the oil contained in jirangau is able to repel pests. The jirangau plant is used as one of the ubek padi as a natural pesticide because it has a strong aroma that can reduce pests on rice plants.

3. Sugi-sugi Leaf (Dracaena Angustifolia)

The use of sugi-sugi leaves means greening or refreshing plants. Because sugi-sugi leaves have chlorophyll that can make rice leaves not turn yellow quickly so that the plants look fresher and healthier. In addition, sugi-sugi leaves are also used for sunscreen, because sugi-sugi leaves contain antioxidants that can protect from the sun (Ag Nurvadiyah, 2022,p. 2).

4. Kunyik Bolai (Zingiber Cassumunar)

Kunyik bolai means antidote in kunyik bolai there is an antiviral that can protect plants from various diseases. In addition, the use of Kunyik bolai is expected to make the rice that is given ubek quickly ripen or turn yellow. According to A. Adillah (2021,p.44) Medicinal plants are obtained by the community from the garden or from the yard of the house they have planted. These plants have benefits other than for medical purposes and are also used as a complement to cooking spices.

5. Sitawa (Costus Speciosus) Sidingin (Kalanchoe Pinnata)

Sitawa is a symbol of antidote, which is intended to ward off toxins that enter or stick to the body. sidingin functions to change or reduce the level of body heat. Sitawa-sidingin is a true component of traditional medicine in Minangkabau. Sitawa sidingin means

medicine so that sick rice can be antidote and as a cooler or cooler so that the rice plant does not dehydrate which can inhibit plant growth, empty seeds and rolling leaves.

6. Asam Limau Kapeh (*Citrus Aurantifolia*)

Asam Limau Kapeh is used for ubek padi herb as a vegetable pesticide on rice plants and to remove dirt and so that rice plants do not rot. After sowing ubek padi, it will produce an odour that can repel pests such as fierce walang. And Asam Limau Kapeh is believed to be able to produce fragrant rice if cooked the rice will be fluffy.

7. Rice Leaves (*Oryza Sativa*)

The use of rice leaves as one of the ingredients is interpreted so that the plant can be integrated with the ubek that is mixed and can protect the plant from disease.

8. Kumayan (*Sytrax Benzoin Dryand*)

In the sowing of ubek padi incense is burned and smoked three times around the herb that has been formulated indicating that the medicine has been tied or installed. Likewise, in the ubek padi concoction, the meaning of frankincense is used for medicine so that the rice remains safe and protected from all kinds of disturbances. Frankincense is usually believed by the community as a symbol of fragrance which means removing odours and a tool that connects people in conveying prayers to Allah SWT and the ghoib, (Sarbatiril, 2021,p.636).

9. Kain Tigo Cento (*Tridatu*)

The use of tigo cento cloth in ubek padi is not mixed with potions but tied and stuck to the ground, as a symbol that the rice field or field has been ploughed. It is also believed that if there are people with evil intentions, they will think twice about doing damage. In addition, this tigo cento cloth is usually also hung on the pillars of houses, temples and so on in order to protect the inhabitants in order to obtain blessings and protection.

According to the Symbolic Interpretative theory developed by Geertz (1973,p.52) culture refers to a set of meanings conveyed in the form of symbols. These symbolic forms are called culture. According to Geertz, culture is not only symbols in the form of language, sound, music, images, but symbols are also objects from nature, where these objects become guidelines for humans in social interaction. Interpreting culture means interpreting the system of symbolic forms (Ibnu Mas'ud Masudi, 2021). The symbols used in the mamintak ubek padi ritual are found in the materials used in the ritual and then interpreted. Based on this, the symbols that have been conveyed in the form of the above objects such as (Rumpuik cikaghau, jirangau, sugi-sugi leaves, kunyik bolai, sitawa sidingin, asam limau kapeh, rice leaves, kumayan, kain tigo cento) are a cultural meaning associated with the symbolic concept, which is the emphasis of the Symbolic Interpretative proposed by Geertz.

The plants used above as ubek padi are symbols in the field of medicine is a way of seeking blessings from what is available in nature. Nature provides everything needed by humans and nature provides all facilities by the creator. Therefore, the plant is a form of faith and piety to the ruler of nature. Basically, plants that are used as alternative medicines have a myriad of benefits, besides that traditional medicine also has a low risk because it does not use chemicals to be used as pesticides. The above plants have long been used by the people of Nagari Aia Gadang as medicine in curing various diseases.

CONCLUSION

The ritual of mamintak ubek padi ka jiraik grave is still carried out today and there are still many people who believe in magical things to get protection from ancestral spirits. Although there are many instant ways to get pesticides to protect rice plants, but the people of Nagari Aia Gadang still choose mamintak ubek padi ka jiraik grave. The ingredients for the rice ubek potion come from plants that are believed to have ingredients that can repel pests that arise as a result of flooding.

In the process of the ritual of mamintak ubek padi ka jiraik grave, there are several things that need to be considered before performing the ritual at the jiraik grave, namely, dressing properly, purifying, preparing tools and materials for the ritual. The provisions for the implementation of the ritual time are determined by the community who wants to mamintak ubek padi, namely when the rice has begun to bear fruit, the ritual place is carried out at the jiraik graveyard, bringing the equipment and materials used in the ritual, washing first then visiting the jiraik graveyard by saying greetings, praying for the spirits of the ancestors, then conveying the intention of wanting to mamintak ubek padi. Then the stage of compounding and sowing ubek padi is carried out in rice fields or fields.

The meaning of mamintak ubek padi ka jiraik grave for the community is to avoid flooding and to protect rice plants from pest attacks that can cause crop failure. In addition, it is also to get blessings from God through the intermediary of ancestral spirits.

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