

Ritual Function of Atik Talak Bala in Tanjung Bonai Aur Village, Sumpur Kudus Sub-District

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ABSTRACT

This study discusses the Functions of the Atik Tulak Bala Ritual in the Tanjung Bonai Aur District, Sumpur Kudus District, Sijunjung Regency. The aim of this research is to find out how the Functions of the Tulak Bala Atik Ritual and how the implementation of the Tulak Bala Atik in the Tanjung Bonai Aur District. The theory used in this study namely Functionalism theory from Malinowski which explains about the function of the ritual. The method used is a qualitative research method with an ethnographic approach. The data collection techniques are field observations, interviews, and documentation. The findings from this study are that Atik Tulak Bala has a function as a way to resist evil things that are faced by society, as well as those that attack livestock or crops. Atik Tulak Bala also has a function as a way to eliminate conflicts that exist in society, because divisions that occur in society can be a disaster that will befall the nagari. Implementation of Atik Tulak Bala by walking from one end of the village to the other end of the village. The community really believes that the disaster that comes and affects the whole community, of course, must also be overcome by working together too. During the trip, participants are prohibited from participating in the halfway ritual, if they are unable to afford the participants may take the available vehicle, with the condition that they continue Atik until the last point of Atik, then Atik is closed by reading Du'a rejecting Bala and also praying for safety, so that all people are protected from disease outbreaks and their sustenance is facilitated. Finally, before the participants go home, they should rest first and eat together first.

Keywords: *Ritual, Function, Atik Tulak Bala*

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INTRODUCTION

Indonesian society is a pluralistic society, one of the consequences of this plurality is that there are various religious rituals that are carried out and preserved by each of their supporters. These religious rituals have different forms or ways of preserving them, as well as different purposes and objectives between one community group and another. This is

due to differences in living environment, customs and traditions that have been passed down from generation to generation (Ulfitri, 2022).

Religious ceremonies in ethnic cultures are usually the most visible element of culture. This is in accordance with what is revealed by Ronald Robertson, (1988-30) that religion contains teachings about the highest and absolute truths about human behavior and instructions for living safely in the world and in the hereafter (after death), namely as a human being who is devoted to his God, civilized, and humane in contrast to the ways of life of animals or supernatural creatures that are evil and sinful. However, in local or primitive religions the teachings are not in written form but in oral form as manifested in traditions or rituals.

Ritual ceremonies are often called religious ceremonies. According to Bustanuddin (2006:96) ceremonies for which no concrete reason is understood are called rites in English which means religious acts or ceremonies. Ritual ceremonies are activities carried out routinely by a group of people who are regulated by applicable community laws. This is in accordance with the opinion of Koentjaraningrat (1984: 190) that ritual ceremonies are a system of activities or series of actions organized by customs or laws that apply in the community concerned. Ritual ceremonies have rules and procedures that have been determined by the community or group that created the ritual, so that each ritual has differences, both in terms of implementation or complementary.

The Atik Tulak Bala ritual contains the concept of belief in the existence of natural forces that must be supported and maintained to find the best way to continue daily life so that it is kept away from all dangers. The Atik Tulak Bala ritual is a hereditary tradition that is still maintained from the past until now, as a way for the community in Kenagarian Tanjung Bonai Aur, Sumpur Kudus District as a form of expression of their soul in establishing a vertical relationship with the inhabitants of the goib world. This ritual is carried out at a time that is not determined by date or year, but is carried out after the agreement of the Nagari government, KAN and community leaders, ritual activities will only be carried out when there is Bala such as an outbreak of disease that affects the community as a whole. Atik Tulak Bola in Tanjung Bonai Aur Kenagarian, has several stages in its implementation.

Regarding the human factors between students and the instructors or teachers, e- In order for people to carry out activities to meet the needs of life, they are usually influenced by the beliefs and values they hold such as cultural values, laws, norms and other special rules. The Atik Tulak Bala ritual in Tanjung Bonai Aur Kenagarian has differences with the Atik Tulak Bala ritual elsewhere, in terms of its process. The Atik Tulak Bala ritual in Tanjung Bonai Aur is more flexible in carrying out the ritual. The Tulak Bala Tradition Organizer has an important value content for the life of the Tanjung Bonai Aur community, because it is considered a cultural value that can bring salvation among the many cultural elements that exist in the Tanjung Bonai Aur community.

METHOD

The type of research that researchers use is qualitative research with an ethnographic approach. As stated by Malinowski ethnography aims to understand the point of view of natives, their relationship with life to get a more detailed explanation of social phenomena. Ethnographic research therefore involves learning activities about the world of people who have learned to see, hear, speak, think, and act in different ways. So ethnography is learning from people (Spradley 2006:4).The object of this research is the Atik Tulak Bala Ritual in Tanjung Bonai Aur Kenagarian, Sumpur Kudus District, Sijunjung Regency, West Sumatra Province.

FINDING AND DISCUSSION

The history of Atik Tulak Bala in Tanjung Bonai Aur began with the entry of Islam in the nagari. The early history of the entry of Islam into Minangkabau we will be faced with various opinions that are difficult to find traces of certainty. Some historians think that Islam entered the area in the 12th century, some argue in the 14th century, and and some even conclude by adhering to the Chinese almanac that a group of Arab people had been found in West Sumatra in 674 AD. This means that Islam has entered this area since 674 AD or the first century of Hijra (Taufik Abdullah, 1987: 111).

Opinions and some views from sources who have been interviewed by the author say that since Islam entered and developed in the Darek area (Minangkabau Mainland), since then there has been an Atik Tulak Bala ritual in Tanjung Bonai Aur. Historically, in the past before the entry of Islam, there were many diseases in the local community, such as skin diseases, and after the entry of Islam the people then slowly began to study Islam and began to abandon their old habits. When the understanding of Islam the community has begun to increase, then a kind of ritual was made, namely Atik Tulak Bala, where this is a form of thorough cleansing in the nagari, then this ritual is continuously carried out by the community, until now, to ask God for protection to be kept away from all bad things that will happen to the community.



Figure 1. The Atik group set off to the designated gathering point

A procession is a series of activities that are held regularly, orderly, and sequentially in accordance with predetermined rules. Processions are usually carried out in an official or religious event, and usually involve many people who participate in the series of activities. Procession can also be interpreted as a form of embodiment of customs or traditions that have existed for many years. Processions are usually considered as part of a ritual or event that aims to show solemn respect for something or someone who is exalted (Kumalasari, 2009: 30).



Figure 2. The gathering point of Atik Tulak Bala participants

The Atik Tulak Bala ritual has several steps in its implementation. As stated by Dt. Ongku Kuniang, all men who have reached puberty are sensible to gather at a point that has been determined by the executive committee that has been approved by community leaders and leaders, because the gathering point is quite far from several jorongs, then to get to the gathering point, people who have four-wheeled vehicles voluntarily bring their vehicles to bring groups to the gathering point (Dt. Ongku Kuniang, interview August 18, 2022 at Tanjung Bonai Aur).



Figure 3. Recitation of Do'a Atik Tulak Bala

The procession continued with the reading of prayers led by several great scholars in Tanjung Bonai Aur. The description of Ongku Lobai and also Ongku Kuniang explained that there are several prayers arranged, beginning with the reading of Al-Fatiha for teachers who have passed away to Rahmatullah, in order to get guidance from Allah, and this ritual runs smoothly, after reading Al-Fatiha to the teachers, then reading the Atik Tulak Bala prayer. The recitation of the prayer marked that Atik Tulak Bala began, by reading Afdal Dzikri three times and continued by reading the sentence Laillahailallah with a distinctive rhythm brought by the community, then Atik participants began to walk, starting from the border between Nagari Tamparung and Tanjung Bonai Aur Selatan and will end at the border of Tanjung Bonai Aur nagari with Kumanis nagari.



Figure 4. Atik Tulak Bala group on foot

The majority of Tanjung Bonai Aur people work as farmers, although there are some people who work such as civil servants, chicken farmers, and other jobs, but they also have gardens and rice fields as additional or side livelihoods to fill their daily activities. The Tanjung Bonai Aur kenagarian community is predominantly Muslim, habitually learning more religion in mosque.

Therefore, every ceremony carried out by a community has its own function for its community. Related to this, the study also analyzed the function of tulak bala atik tradition for the Tanjung Bonai Aur Kenagarian community (Koentjaraningrat, 1978: 167). Malinowski also explained the essence of his theory that all cultural activity is actually intended to satisfy a series of instinctive needs of human beings related to their entire lives. With that understanding, said Malinowski, a researcher can analyze and explain many problems in the life of society and human culture (Koentjaraningrat, 1987: 171).



Figure 5. Eat with Atik participants

The government as a facilitator in this activity works to pick up rice and drink to people's homes to be distributed to Atik participants. The author as an observer considers that this ritual involves all parties in Tanjung Bonai Aur village, ranging from the government, KAN, Niniak Mamak, Bundo Kanduang, and the community in general.

Rumahuru (2018-22), rituals have become an inseparable part and existence of every individual and group in society, so that in everyday life rituals and seasonal ceremonies dominate human life. It is known that from birth to death there are so many rituals in his life cycle, not to mention rituals that are individual or communal.

Rituals are carried out based on the traditions of a particular community. Activities in rituals are usually arranged and determined, and cannot be carried out haphazardly. Ritual is a procedure in a ceremony or a sacred act performed by a group of religious people,, which is characterized by the presence of various elements and components, namely the time, places where the ceremony is carried out, tools in the ceremony, and people who carry out the ceremony, such as the Atik Tulak Bala ritual carried out by the Tanjung Bonai Aur kenagarian community.

So that the community needs the implementation of the traditional process of tulak bala as a medium of treatment and praying to God together. Some of these functions look as follows: The religious function of this tulak bala atik tradition further increases the faith of the community :

1. Social functioning. In the process of carrying out the tulak bala atik ritual, it also builds social solidarity of the community
2. The economic function is to expel all obstacles experienced by farmers such as leafhopper pests, wild boars and rats that attack their agricultural areas.
3. As a medium of treatment. The function of this atik tulak bala which is interpreted by the community is to provide pleasure, coolness of heart and overcome disasters that are happening and prevent disasters that will occur can be overcome

The author as an observer in this ritual agrees with what was stated by the source and also according to Victor Turner about rites can overcome divisions that exist in society, can increase harmony in carrying out daily activities. The author also sees that Atik Tulak Bala also provides spaces for the community to share stories and also greet people, with this ritual salisiah samek. What happens between individuals, individuals, and what happens between groups can be overcome so that there are no more divisions that exist in society. Everything that exists in society is certainly inseparable from the actions of the community itself.

The procession of the Tulak Bala Atik Ritual has no annual agenda, nor a time set in the calendar. According to Ongku Lobai in the interview said that there is indeed no fixed agenda in the calendar, but Atik will be carried out when the nagari gets a disaster, such as crop failure and others related to outbreaks or diseases that afflict the community simultaneously (Ongku Lobai, interview September 18, 2022 at Tanjung Bonai Aur).

CONCLUSION

The Atik Tulak Bala ritual is a way for the Tanjung Bonai Aur community to deal with Bala (disease outbreak) as a whole that afflicts people's lives. Atik Tulak Bala serves to reject all diseases that come or are being experienced by the community or plagues that are afflicting community plants. Atik is a way for people to ask Allah to be given protection and kept away from all calamities and disasters that exist in the village.

The implementation of the Tulak Bala Atik Ritual in Tanjung Bonai Aur Kenagarian does not have a time determined by almanac, but when the plague or reinforcement that afflicts the whole community is only carried out. Procession or its execution in a gradual way, starting with doing Atik Tagak first when after Friday prayers and reading the Atik Tulak Bala prayer, if there is no change, then Atik Tulak Bala will be done on foot, usually starting from the Nagari border to the other Nagari border and this simultaneously. Before Atik with the way of walking began there were several things that were read like reading Istighfar, reading the last three surahs in the Qur'an. also prayed Atik Tulak Bala, then the group walked while reading the sentence toyyibah (Lailalahilallah).

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