

Malim Belief System in The Toba Batak Community in Air Kulim Village, Bathin Solopan District, Bengkalis Regency

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ABSTRACT

This research is entitled "Malim Belief System in the Toba Batak Community in Air Kulim Village, Bathin Solopan District, Bengkalis Regency". The aim of this research is to describe the historical background, as well as look at the forms of rituals contained in the malim belief system in Air Kulim Village. The theory used in this research is Victor Turner's ritual theory which explains rituals. The method used is qualitative research. The data collection techniques are field observation, in-depth interviews and documentation. The data analysis techniques used in this research are collecting data, reducing data, displaying data and drawing conclusions. The results of this research show that the presence of this malim belief system originated from the Batak people in the North Sumatra area, which was spread by King Sisingamangaraja. Then King Sisingamangaraja gave a mandate to Raja Mulia Naipospos to lead the malim belief and disseminate the malim belief system. Until now, the malim belief system has developed into several areas in Indonesia, one of which is Air Kulim Village. Through a husband and wife who initially came to Air Kulim Village to migrate looking for work. In the Malim belief system there are several rituals that they still carry out today, namely: ceremony mararisabtu, ceremony martutuaek, ceremony pasahat tondi, ceremony mardebata, ceremony mangan na paet, ceremony sipaha sada, ceremony sipaha lima. Some of these rituals are still carried out by adherents of the malim belief system in Air Kulim Village as a form of worship to Debata Mulajadi Nabolon.

Keywords: *Belief System, Malim and Ritual*

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INTRODUCTION

Bengkalis Regency is one of the regencies located in Riau Province. Bengkalis Regency has a variety of cultures and beliefs, be it from tribes, races, religions or ancestral beliefs or commonly called local religions or belief streams. Religion that is born in the midst of ethnic groups is called 'native religion', meaning that the distinctive spirituality of a nation originates and develops in the midst of the nation itself and is not influenced by the spirituality of other nations or imitating it (Subagya, 1979: 1). Religions and beliefs have different meanings from one another. The term religion is used to refer to religions officially recognized by the state and beliefs for all systems that fall outside that category. Belief is a

creation and the result of human reason (Koentjaraningrat in Harahap, 2000: 29). Almost every tribe in Indonesia has a local religion / stream of belief. The birth of a movement, flow, both thought and other is inseparable from the various factors behind it. One of the local beliefs in Indonesia that still survives today, although the number of adherents of these local beliefs has slowly diminished is the *malim belief*. *Malim* is one of the local beliefs that still exist in Indonesia today.

Duri City is one of the areas in Riau province where there are Batak people. Today many Batak people adhere to Protestant Christianity, Catholicism, and Islam. But there are also those who adhere to traditional beliefs, namely: *malim* (adherents are called *parmalim*), although now the number of *Parmalim* adherents are adherents or followers of the original Batak belief system, which until now still exists, especially spread in the Toba area of North Sumatra. Belief in God, namely *Mulajadi Nabolon*, has been embraced by the Toba Batak community long before the entry of Christianity, Catholicism and Islam. The emergence of the *malim* belief stream is inseparable from the social, economic, and political context that developed at that time. *Parmalim* comes from the Toba Batak language which means followers of the teachings of holiness (*hamalimon*), *Par* is interpreted as followers while *malim* is interpreted as holy. *Parmalim* that developed in Hutatinggi Village was founded by a spiritual figure, namely King Mulia Naipos-pos in 1921 who was a student of Sisingamangaraja XII during the Dutch colonial resistance at that time. *Parmalim* has made Sisingamangaraja XII as the central figure, because it is considered as the incarnation of *Mulajadi Nabolon* (God Almighty) (Silaen, 2013: 17).

Malim is a system of belief in the Toba Batak community who believe in *Debata Mulajadi Nabolon* and this teaching has existed since the Dahalu era. For adherents of *malim* it is called *parmalim*. *Malim* has a number of rituals, namely: 1) *Marari Saturday*, which is a day of worship that is carried out every Saturday; 2) *Martutu Aek*, i.e. baptism with water to a newborn baby; 3) *Mardebata*, which is thanksgiving and forgiveness of sins to the powerful; 4) *Pasahat Tondi*, which is a ritual performed to hand over the spirit of a deceased human being to *Debata Mulajadi Nabolon*; 5) *Manganese Napaet*, i.e. fasting to atone for sins; 6) *Sipaha Sada*, the birthday of Lord *Simarimbulubosi*; 7) *Sipaha Lima*, which is a ritual of thanksgiving for the harvest. According to Koentjaraningrat (1990: 190) the definition of ritual ceremonies is: a system of activities or a series of actions arranged by customs or laws that apply in society that are related to various kinds of events that usually occur in the community concerned. *Parmalim* is a belief that always maintains the rituals they have adopted since ancient times until now For *parmalim* the development of the times cannot eliminate their identity. *Parmalim* is consistent in maintaining ancestral cultural heritage which is still being carried out until now.

METHOD

This research was conducted using qualitative type of research. The object of research in this study is the *Malim* belief system in the Toba Batak community in Air Kulim Village, Bathin Solapan District, Bengkalis Regency. This research was conducted in Air Kulim Village, Bathin Solapan District, Bengkalis Regency. The primary data in this study is data

collected directly by research from the first source or the object of research itself in Air Kulim Village, Bathin Solapan District, Bengkalis Regency. Secondary data in this study are additional sources of relevant information to complement the writing of research on the Malim Belief System in the Toba Batak Community in Air Kulim Village, Bathin Solapan District, Bengkalis Regency. Furthermore, the data collection that the author did was an observation that focused on interviews with resource persons and took documentary evidence where researchers observed and interpreted about the Malim Belief System in the Toba Batak Community in Air Kulim Village, Bathin Solapan District, Bengkalis Regency. The data analysis includes: data collection, data reduction, data presentation, and conclusions.

FINDING AND DISCUSSION

A. Historical Background of the Malim Belief System in the Toba Batak Community in Air Kulim Village

The Toba Batak community before the entry of religion, already believed in the existence of God Almighty which is often known as *Debata Mulajadi Nabolon*. This explanation can be interpreted that the Toba Batak people before knowing religion had believed that God existed, but the Toba Batak people at that time did not know religion. According to Koentjaraningrat, the religious system has five components in it. This can also be seen in the malim belief system, which has religious emotions, belief systems, rites and ceremonies systems, rites and ceremonies equipment, religious people. Before the entry of religion into the Toba Batak community, it was certain that the community was in a state of irreligion or known as (pagan), but the personal and social life of the Toba Batak community at that time had been infused by religious concepts, and the lives of the people had been mastered with supernatural concepts and not balanced with religious concepts. The life of the Toba Batak people who do not have a religion is also known as *paganism*. The pagan belief of the Batak people, *Debata Mulajadi Nabolon* is the One True God. Functionally *Debata Mulajadi Nabolon* also has other nicknames, as *God who rules* in banua ginjang (upperworld) he is called God Nabolon and God as the *ruler in banua tonga* (middleworld) and besides the name *Debata Mulajadi Nabolon* is also known as *Ompu Siloan Nabolon* or *King Pinangkabo* (Tobing, 1956: 27).

1. Residents of Malim Kingdom in Banua Ginjang (Sky)
 - a. *Debata Mulajadi Nabolon*, has a duty and role as the One God in *malim*.
 - b. *Debata Natolu: Bataraguru, Sorisohaliapan, Balabulan*, has the duty and role of *Bataraguru*, playing a role in legal matters. *Sorisohaliapan* passed down the teachings of *malim to man* and sent man to earth as a preacher of malim teachings. *Balabulan*, giver of strength to healers (*hadatuon*)
 - c. *Deakparujar*, has the duty and role of having the power to create the earth by *Debata*. Down to earth is believed to be the mother of the first man.
 - d. *Nagapadohaniaji*, has the duty and role of the giver of well-being and prosperity on earth
 - e. *Saniangnaga*, has the duties and role of guardian and water ruler

2. Inhabitant of the Kingdom of Malim in Banua Tonga (Earth)
 - a. King Uti, has the duty and role of blessing giver to children for the family.
 - b. Simarimbulubosi has the duty and role of blessing giver on the good that humans do, punishing sinners during judgment.
 - c. King Na Opat Pulu Opat (44), has the duty and role of the Peacemaker of mankind, ruler of all languages, guarding the earth from all directions.
 - d. Sisingamangaraja I-XII, has the task and role of a human figure as a King in Batak land with the disseminator of *Hamalimon knowledge*.
 - e. Nasiakbagi, has the task and role of the Trigger of the name *Malim*.

King Mulia Naipospos was the first King sent by Sisingamangaraja XII to protect traditional Batak beliefs and culture from the influence of Christianity, Islam, and Dutch colonialism (Sidjabat, 1983: 326). He was tasked with maintaining and continuing the broadcasting of *malim*. The message delivered by King Nasiakbagi is "whoever obeys and obeys the Noble King, then the same means obedience to me". Since then King Mulia Naipospos officially became the first King of malim leader. King Sisingamangaraja at that time gave full trust to King Mulia Naipospos who was the First King, so that their beliefs and culture were not easily influenced and controlled by other religions such as Christianity, Islam, and Dutch Colonial at that time. King Sisingamangaraja certainly wants to maintain everything that has been inherited from the beginning, so that the adherents of this *malim* belief system are not easily influenced by outsiders.

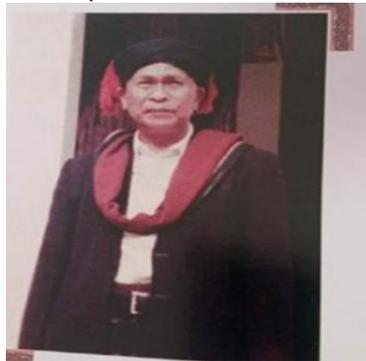


Figure 1: Raja Ungkap Naipospos

King Mulia Naipospos had an only child named Raja Ujar Naipospos. When King Mulia was still serving as the leader of the *parmalim*, *King Ujar Naipospos made many breakthroughs such as establishing the Parmalim School in 1939 and closing in 1945*, because at that time *the children of Parmalim had been accepted into government schools in their respective residences*. The purpose of establishing *Parmalim School* is so that *parmalim children are not left behind with Christian Zending and parmalim children can go to school*. King Mulia Naipospos at that time also not only thought of generations to understand the malim belief system, *but King Mulia Naipospos also thought of education for the malim generation*, so that someday they could lead this belief and not be easily influenced by other things that could damage the rules and norms that existed in the malim belief system. Because at that time the leadership as King could have been passed on to the next generation, such as King Mulia Naipospos who passed down his leadership as King to his son King Naipospos.

After the leadership of King Naipospos, it was handed down to his son named King Marnangkok Naipospos. King Marnangkok Naipospos continued as the third generation Ihutan *Parmalim*. During his reign, King Marnangkok renovated the physical building of *Bale Pasogit* and added the building at the expense of the self-help of the *malim* people. After King Marnangkok died in 2016, malim believers are now divided into three major camps, each of which claims to be the leader of malim. Each leader convinces himself as *an ihutan* or supreme leader in *malim*. The first king is King *Monang* Naipospos who is the younger brother of King Marnangkok Naipospos and the center is located in Hutatinggi, the second is King *Poltak* Naipospos who is the son of King Marnangkok and the center is located in Hutatinggi. The third is King *Jadingin*, Sitorus centered in Lumban Julu. The following is a table that explains the leadership period of the Batak Kings in the past until now.

1. *Malim's Leadership*

- a. King *Mulia* Naipos, 1956
- b. King *Ungkap* Naipospos, 1956-1981
- c. King *Marnangkok* Naipospos, 1981-2016
- d. King *Monang* Naipospos, King *Poltak* Naipospos, King *Jadingin*, Sitorus, 2016- present.

Branch leaders are *malim* leaders whose existence is spread throughout all regions in Indonesia, such as Medan, Riau, Lampung, Batam, East Jakarta, Tangerang, and other areas. Branch leaders or so-called *Ulu Punguan* each region has a duty, namely as a leader of worship or rituals in *parsantian* (houses of worship of each branch).



Figure 2: Bale Persantian

This malim belief system is mostly spread in northern Sumatra, especially in the area around Lake Toba, such as Samosir, North Tapanuli, Toba, Humbang Hasundutan, and Pakpak Bharat. Along with the times, many of them (adherents of the malim belief) began to leave the area where this malim *came from with the excuse of looking for work, so that* the malim belief already had several branches, such as the existence of the *malim* belief to Air Kulim Village, Bengkalis Regency.

The arrival of the malim faith to Air Kulim Village was through a husband and wife who went to migrate and work in the Duri area. After they settled there, their brothers then followed to the Duri area, When they got a place to live, then the brothers followed to Duri and hitchhiked first at Opung Boru's house, before they got a permanent place to live and

work. While in Air Kulim village they continued to carry out rituals in *the malim belief*. The malim belief system in Air Kulim Village initially had to be able to adapt to the local community and explain how this belief system was to the local community. But at this time the community is accustomed to the *malim* belief system in Air Kulim Village.

The people in Air Kulim Village initially certainly felt unfamiliar with this malim belief system, but over time and explained it to the community well until finally it was accepted by the people of Air Kulim Village. Until now, the people of Air Kulim Village with adherents of the *malim* belief system live in harmony and peacefully side by side socially. One of the beliefs in Air Kulim Village is the malim belief. Malim's *belief* growing and developing in this village certainly has its history and historical background.

B. Ritual Forms Contained in the *Malim Belief System* in Air Kulim Village

One of the components of religious life is belief in the supernatural. Belief in supernatural powers in anthropology is known as supernatural *beings*, which are the core of religious belief (Agus, 2006: 61). The malim belief system *also has a cosmology, namely how malim views the universe and other beliefs in malim in the form of habonaran, ulubalang and others*. According to Gultom (2010: 116) this cosmology is presented to see how *malim* views the universe. *Debata Mulajadi Nabolon* as the creator God in the *malim belief system* divides the world into three parts, namely (1) *banua ginjang* means upper world (2) *banua tonga* means middle world (3) *banua toru* means lower world. *Banua ginjang* is called the sky and its contents consisting of the sky, moon, stars and other planets. After some time *banua ginjang* was created, then *Debata* created *sahala ama* and *sahala ina*. *they were both placed on His right and left. Sahala ama* is on His right while *sahala ina* is on His left. Then from *sahala ama and sahala ina Debata also created his helpers called Debata Natolu* (three *debata*) namely *Bataraguru, Sorisohaliapan (Sohaliapan) and Balabulan (Mangalabulan)*.

Debata natolu is an extension of *Debata Mulajadi Nabolon* passing *harajaon malim* (malim kingdom) to humans in *banua tonga* and determining who is the chosen human as malim or as a messenger to carry the teachings of malim or as King (government position). The envoys taken from *sahala ama and sahala ina* were named King *Odap-Odap* and King *Nagapadohaniaji*. According to *malim belief*, King *Odap-Odap* has the task of being based in the Sun and King *Nagapadohaniaji* is based on the ground.

After *Debata* created *banua ginjang and its contents, then Debata created banua tonga* which is the name of the earth for *malim*. *Debata* created the earth through the hands of *Deak Parujar* who was the daughter of *Bataraguru* who was in *Banua Ginjang*. After the creation of the earth, *Deak Parujar* married the King of *Odap-Odap* on earth. A few months after marriage, *Deak Parujar* gave birth to twins, one boy and one girl. Then the son was named *Raja Ihat Manisia (Tuan Mulana)* and the daughter was named *Boru Ihat Manisia*. They are both considered the first humans on earth based on *malim beliefs*.

In addition to having a belief in God Almighty, namely *Debata Mulajadi Nabolon*, this belief also teaches belief in other natural powers, namely a type of gods. But this god is not called a supreme god or a god of the same rank as *Debata Mulajadi Nabolon*. They

are Debata's creations whose function is only as His helper and not as a determinant in the universe. Even so, in *malim* belief these gods must be respected and worshipped through ceremonies (Gultom, 2010: 117).

This malim belief has several systems as a form of offering to God and their gods. Of course, adherents of the malim faith *to undergo have several rituals that they do, such as some rituals carried out by adherents of the malim belief*, these rituals they have done for a long time. Gultom, (2010: 221) said *malim* is a belief that has several kinds of religious ceremonies (rituals) which are used as a way to "meet" with *Debata Mulijadi Nabolon*. The *malim* faith has scheduled and unscheduled ceremonies. The first group is a ceremony consisting of weekly ceremonies such as the *mararisaturday* ceremony which is carried out every Saturday and ceremonies held every year (*annual cycle*) whose reference is based on the Batak calendar, such as the religious ceremony of *manganese na peat* (eating the bitter), *sipaha sada* (the birthday of *Simarimbulobosi*) and *sipaha lima*(sacrificial ritual offerings).

Furthermore, some forms of rituals carried out by adherents of the *malim* faith are as follows:

1. **Mararisatutu Ceremony (Weekly Worship on Saturdays)**

Mararisatutu is one of the most important ceremonies (ibadat) in the malim faith. This worship must be held once a week, namely on Saturday. The designation of Saturday as a day of worship comes from history where it is exactly on the seventh day (Saturday). This ceremony is carried out in the house of worship of the people of *the malim faith*.



Figure 3: Parmalim Performing Marari Saturday

Saturday is the seventh day of the week, with the Malim faithful usually worshipping. When the day of worship came (Saturday) all activities were stopped, they only focused on worship. This worship is also a form of gratitude, worship and glorification of *Debata Mulajadi Nabolon*. Of course, *Mararisabtu* has processes in its implementation. *Mararisabtu* has several implementation processes, *Mararisatutu* is usually held at 10:30 am. Except for branches that are in urban areas for certain reasons, they usually take time at 14:00 WIB until the afternoon. Long before the ceremony begins, the management of the ritual field in each branch must first prepare some equipment used in the ceremony, such as "purification water" (*draining*), incense burning equipment (incense) and other equipment

The use of holy water (*aek pengurason*) is as a form of purification against all sins and also as worship of God Almighty. Usually those who go to fetch water to the spring are children who have not yet *reached puberty* or in Batak language call *na so habubuan*. Prayers are recited that contain supplication and surrender especially to *Debata Mulajadi Nabolon*. At every mention and calling of their names, the ritual leader as the master of ceremonies must first enter the powder *Daupa* (incense made of frankincense) to the incense kiln (*Pardaupan*) up to smoke *Daupa* It was steaming.

During the recitation of the prayers, all participants are in a state of pressing their palms together and lifting them parallel to their chests. At the same time they listened to the sound of prayers until they ended up being recited. At the time of the recitation of the last prayer (verse), all participants participated in reciting several pieces of verse (sentence) together connecting the verse recited by the previous ritual leader as the closing of the entire religious ceremony.



Figure 4: Group Photo After Mararisabtu Worship

The closing of the event ended with cleansing (spiritual flush), a kind of religious lecture, which became a speaker usually appointed from the participants of the ceremony aimed at allowing all participants to speak and become re-generation to become the next ritual leader, the ceremony was closed by splashing holy water symbolically to the participants and led by the ritual leader while participants remembered and asked for mercy participants also asked for sustenance in their hearts to *Debata Mulajadi Nabolon* And this is the conclusion of the series of events *Mararisabtu*.

2. *Martutuaek* (Child Birth) Ceremony

The *Martutuaek* ceremony is one of the rules or worship in *malim* belief. But please note that before the official *malim* belief system existed, namely in the time of Sisingamangaraja I and even since *the Batak King*, *martutuaek* had become part of the customs of the Batak people. *Martutaek* is a special ceremony to bathe a newborn child as well as the patching of his name. It is customary for Batak people to make a banquet by inviting relatives and neighbors, if they get a gift from *Debata*, namely birth.



Picture 5: Ulu Punguan Parmalim presides over the birth ceremony

Martutus It is a form of gratitude for the birth of a child or a descendant. In addition, there is also conveying to family and neighbors that a husband and wife have been given offspring and also as a welcome to a new family, this is also a form of gratitude to *Debata* who has given offspring, and asked for prayers that this child would one day be a filial son to both parents, to the family, and to everyone.

There were changes that existed in the *martutuaek* ceremony after the *malim* belief system was official, previously only as a form of ordinary customs that existed in the *malim* belief, but now it has changed its status to worship that must be carried out, he also said that the position of *martutuaek* became welcoming the presence of *tondi*. *Malim*'s belief in welcoming the birth of a child should depart in terms of *tondi* and not merely physical. *Tondi* means that the child must be nurtured and educated in order to become a child who returns safely to his owner, to achieve this the family must be responsible for his spiritual education by instilling *hamalimon* (religious) teachings to the child.

This *martutuaek* is based on a word from *Nasiak* for which reads that when the newborn child is even 30 days old, it is obligatory for his parents to carry out a ceremony "welcoming birth" for the child which in *malim* terms is called *martutuaek*. The main purpose is as an expression of gratitude to *Debata Mulajadi Nabolon* as well as a patching up the child's name. Please note that long before the ceremony is carried out, the party who has the *hajat* (*suhut*) must first consult with the local ritual leader (*ulupunguan*) to determine the time that is considered good and appropriate for the implementation of the ceremony.

3. Pasahat Tondi (Death) Ceremony

Welcoming the *kalahiran* ceremony is a ritual that has now been carried out, then in the *malim* belief also performs the ceremony of *pasahat tondi* (death). *Pasahat tondi* comes from two words, namely "*pasahat*" which means to convey, while *tondi* is spirit. Thus *pasahat tondi* means conveying or handing over the spirit. In *malim* belief, the term *pasahat tondi* is a religious ceremony that means conveying or handing over the spirit of a deceased human being to *Debata Mulajadi Nabolon* as well as begging him so that the person concerned can be forgiven for his sins and placed *Debata* by His side and ask for forgiveness of the sins of the family left behind.

The *tondi pasahat* ceremony is a series of ceremonies for handing over the spirit to *Debata Mulajadi Nabolon*. This ceremony, according to some informants, must be held

a month after death. Before the time for the implementation arrives, the host must prepare several things needed in the ceremony, such as offerings such as a goat "white goat" and various other offerings including purification water and *incense* kilns. The informant also insisted that all offerings in the form of food should not be eaten before the ceremony.



Picture 6: Pasahat Tondi Ceremony

In general, in the implementation of *pasahat tondi* there are several prayers that are recited. Ask all "*na badia*" (holy ones) to be willing to attend the ceremony. The prayer reading is as follows:

- a. Formally handing over the deceased spirit to *Debata Mulajadi Nabalon*.
- b. Asking *Debata* that the spirit handed over can be forgiven for all his sins, both intentional and unintentional while living on earth.
- c. Asking *Debata* that the spirit that was handed over could be placed in heaven.
- d. Asking *Debata* that all the family members he left behind would be forgiven for their sins as well.

The ceremonial ceremonies (prayers), then continued with the giving of words of condolence (a cold offer) by the participants to the misfortune members. This word of condolence is a continuation of the words of advice that have been given in the past and after the remains were buried. In this case anyone is allowed to give a word of advice to the misfortune expert.

4. Mardebata Ceremony (Debata / God Worship)

Mardebata is one of the rituals in the *malim* religion. Literally the word *mardebata* means "worship *Debata*/ God". While according to religious terms, the meaning of *mardebata* is; "The rite of worship to *Debata* with a clean intermediate (*pelean*) and delivered through the sounds of a complete drum (*gondang sabangunan* or drum *kecapi* (*gondang hasapi*) as stated in the religion of *malim*.

When viewed from the ability of the host, then *Mardebata* can be divided into three types. First is *Mardebata* in the yard and inside the house and ring *gondang sabangunan*. Second *Mardebata* Inside the house ringing *gondang sabangunan*. Third *Mardebata* inside the house as well as ringing *hasapi*.



Figure 7: Worship Ceremony To *Debate*/God

Ceremony *Mardebata* This is an additional worship, if only performed by one family the ceremony is not very obligatory, only as an obstruction in worship *Debate* with good intentions, but it may turn out to be mandatory if the family invites a branch *Lowercase* Nearby. *Mardebata* Keep performing through rituals and wearing dishes in the form of worship to *Debate*.

5. *Manganese Na Paet* Ceremony (Eating the Bitter)

The obligation to carry out this worship is a form of recognition that every human being is not spared from all sinful deeds from the beginning of the year to the end of the year. Belief *Lowercase* This is a form of annual abolition of sins, so *manganese* is a vessel for conveying the forgiveness of sins to *Debata Mulajadi Nabolon*. D. Manurung also said that there are two important things that are carried out in worship *manganese*. First, it is really eating bitter food. Second, refrain from eating and not drinking (fasting) for 24 hours. Both forms of worship are actually a form of proof of sincerity to repent of sins and at the same time promise not to commit sinful deeds (repentance). The *manganese na paet* ceremony is actually not the bitter food that is the measure of the meaning of *manganese na paet* worship but rather because of the teachings contained in it. If viewed from the point of view of the practice of "eating bitter food", maybe for adherents of the *malim faith* it is not so much a problem, because it has become a habit for them (malim believers). However, because *manganese na paet* is a teaching, *manganese na paet* becomes more meaningful. This ceremony is carried out and centered in the *malim house of worship*, but there are also those who perform in the house of worship in the branch.



Figure 8: Upacara Mangan Na Paet

The *manganese na paet* ceremony is usually centered in the house of worship, but there are also adherents of the malim belief system who carry it out in the house of worship in the branch. This ceremony aims to wash away sins, but in this ceremony is very

mandatory to be attended by followers of the malim faith, except for someone who is affected by illness or other disasters.

6. Sipaha Sada Ceremony (Simarimbulubosi's birthday)

Sipaha sada is one of the rules (ibadat) in malim religion. This ceremony is specifically to commemorate *the ari hatutubu* (day of birth) of Lord Simarumbulubosi which falls on *ari suma* (second day) and *ari anggara* (*third day*) of the month of sipaha sada (month one). Actually, sipaha sada in the *Batak calendar is the name of a month which means month one, because simarimbulubosi was born in month one, then the day of his birth is commemorated in month one* (sipaha sada). The *sipaha sada* ceremony is related to the *manganese na paet* ceremony. The *sipaha sada ceremony is almost the same time as the manganese na paet ceremony, because the two are only one day apart, namely the day of ari artia* (*the first day*) of the month of sipaha sada. It is also explained by Opung Boru Naipospos that the *magan na paet* ceremony is held on the 29th and 30th days of the 12th month. The day of *artia* (first) in the malim religion *is called the day of holang* (separation), which is a day of separation between the implementation of *the manganese na paet* ceremony and the *sipaha sada ceremony*. On *holang day is actually a day of rest, but especially for members who are far from Hutatinggi, this holang day is used as a day to leave for bale pasogit partonggoan in hutatinggi where this ceremony is held.*

Ceremony *Sipaha now* this aims in addition to remembering and being grateful for the birth of Simarimbubosi. Ceremony *Sipaha now* This is a ceremony that must be performed by the people *Lowercase*. Ceremony *Sipaha now* contains deep religious value for adherents of the belief system *Lowercase*. This ceremony is also a celebration of the people *Lowercase* because of the birth of the Lord Simarimbubosi. Carrying *out the sipaha sada ceremony as a form of gratitude for the birthday of Simarimbubosi and as a form of petition for all the mistakes they have done, by carrying out sipaha sada they also hope to be closer to God.* The *sipaha sada* ceremony requires participants to wear white shirts and ulos for men while kebaya and ulos clothes for women.



Figure 9: Execution of ceremonies *Sipaha Now/ New Year Parmalim*

7. Sipaha Lima ceremony (big presentation)

Ceremony *sipaha lima* is one of the worship or rules that must be practiced by residents *parmalim* annually. This ceremony is held for three consecutive days, namely on the 12th (*boraspatinitangkup*), 13 (*singkora purasa*) and the 14th (*amisrapurasa*) month five (*sipaha lima*). *Sipaha lima* has its own history, as it is known, before the belief system *Lowercase* officially existed, the Batak community during the time of King Sisingamangaraja had a ceremonial offering called *asean one*. Ceremony *asean one* This is often also called a

party *Pushers* because the ceremony is centered in every *bius*. Literally meaning *asean* be *FightWhile one* means years. Thus *asean one* means the serving served in each year exactly on the moon *sipaha lima* (month five) at this ceremony adherents of the faith *lowercase* also slaughtered buffalo to offer to *Debata Mulajadi Nabolon*.



Figure 1: Upacara Sipaha Lima/ Yearly Celebration Parmalim

Ceremony *sipaha lima* held for three consecutive days starting on the 12th (*boraspatinitangkup*) until the 14th (*samisrapurasa*) month five. The first day is called the day *parsahadatan* (opening), the second day is called the day of the great offering (*pameleon bolon*), while the third/last day is the day *Panantion* or cover. Unlike the ceremony *Sipaha now*, almost all ceremonial activities *sipaha lima* This is centered on the page *Bale Pasogit Partonggoan* (except for presentations *pelean mombang*) and likewise about the ceremonial procession led directly by *ihutan parmalmim*.

Ceremony *parsahadatan* (opening), ceremony *pameleon bolon* (great performance of the sage), and ceremonies *Panantion* (closure) in trust *Lowercase* is a complete self-worship to *Debata Mulajadi Nabolon*. Adherents of the *malim* faith always perform worship in the form of rituals and there are also several offerings offered to *Debata Mulajadi Nabolon*. This ritual is their way to always live in prosperity, so that *Debata Mulajadi Nabolon* always gives His goodness. This is the religious form carried out by adherents of the *malim* faith, as conveyed by Emile Durkheim who said religion as the connection of all people to something that is considered sacred, which serves as a symbol of community strength and interdependence of people in the community concerned (Pujileksono, 2015: 90).



Figure 11: Procession Sipaha Lima/ Yearly Celebration Parmalim

Rituals have a sacred meaning, while the sacred is not just sacred and wingit, but more than that. Sacred is a process of understanding life with the creator as contained in the rituals of *malim belief*, which is essentially able to change human attitudes and behavior

for the better, because it undergoes a process of purification to be free from the bondage of darkness and proof of seriousness towards God (*Debata Mulajadi Nabolon*).

A very important meaning in the implementation of rituals in the *malim* belief system, which is a form of gratitude of the followers of the *malim* faith towards *Debata Mulajadi Nabolon*. Indirectly, this ritual is mandatory to be carried out, except for those who are unable, such as being seriously ill and hit by other disasters. It is very important for *malim* adherents to attend these rituals. This can be seen from the aspect of cosmology, the *malim* view of everything that exists in this universe. Based on several ceremonies carried out by adherents of the *malim* belief system, it is found that almost all of these ceremonies are always carried out together, this shows how a ritual can strengthen relationships between fellow adherents of the *malim* belief system. The ritual itself is a habitual act from folklore that is repeatedly performed.

Victor Turner (1966:3) is closely related to society, which is done to encourage people to do and obey a certain social order. Rituals provide motivation and value at the deepest level. Victor Turner says that rituals have four perspectives. First the structure, what the ritual looks and sounds like, how it uses space, who does it and how it is performed. Rituals in the *malim* belief system have the same structure as Victor Turner said in his ritual theory. Second Function, what is achieved by rituals for groups, cultures, and individuals. Rituals *in the malim belief system also have functions that aim to meet the inner needs of individuals and groups in the malim belief system as well as to communicate with Debata Mulajadi Nabolon*. Process, the underlying dynamic driving ritual, how a ritual enacts, brings about change. Rituals carried out by adherents of the *malim* belief *also have a process, where rituals in the malim belief system can bring good changes to the community adherents of the malim belief system*. Fourth experience, what it feels like to be "in" a ritual. Adherents of the *malim* belief system also feel calm, comfort and a cool feeling of heart when performing ritual worship in their belief system.

CONCLUSION

The results of the study entitled "Malim Belief System in the Toba Batak Community in Air Kulim Village, Bathin Solapan District, Bengkalis Regency " *can be concluded that there is a historical background of the Malim Belief System in the Toba Batak Community in Air Kulim Village, Bathin Solapan District, Bengkalis Regency* . Furthermore, the ritual forms of the *Malim* Belief System in the Toba Batak Community in Air Kulim Village, Bathin Solapan District, Bengkalis Regency, namely: *Mararisabtu Ceremony (Weekly Worship on Saturday)*, *Martutuaek Ceremony (Child Birth)*, *Pasahat Tondi (Death) Ceremony*, *Mardebata Ceremony (Debata / God Worship)*, *Mangan Na Paet Ceremony (Eating the Bitter)*, *Sipaha Sada Ceremony (Simarimbulubosi's Birth Day)*, *Sipaha Lima Ceremony (Great Offering Offering)*.

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