

Motisi Ubek Ritual in Traditional Medicine in Nagari Sumpur Kudus Selatan, Sumpur Kudus District, Sijunjung Regency

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ABSTRACT

Research entitled Motisi Ubek Ritual in Traditional Medicine in Nagari Sumpur Kudus Selatan, Sumpur Kudus District, Sijunjung Regency. This research aims to find out the history and describe the procession of ritual implementation as well as the symbolic meaning contained in the motisi ubek ritual in treatment. The theory used is the ritual theory of Victor Turner and the symbolic interpretative theory of Clifford Geertz. The method used is a qualitative method, with data collection techniques of observation, interviews and documentation. The results of this research show that the motisi ubek ritual is an expression of gratitude to Allah SWT, as a thank you to the shaman, to avoid conflict, and to provide new hope for the patient. The motisi ubek ritual has three stages, namely preparation, implementation and closing. The meaning of the motisi ubek ritual in general is to cleanse oneself of the remnants of disease if they are still left in the body and this is reflected in all the completeness of the ritual requirements.

Keywords: *Ritual, Motisi Ubek, Traditional Medicine*

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INTRODUCTION

Nagari Sumpur Kudus Selatan has various cultures and a long history. The people still adhere to their ancestral culture. Sumpur Kudus is still steeped in the teachings of its ancestors, one of which is ritual. These rituals have their own characteristics and differ from region to region. This is proven by the motisi ubek ritual in traditional medicine. Motivation ubek means closing the drug (turning off the drug) which is part of the final treatment. The motisi ubek ritual is performed if the disease heals periodically or after several treatments. If the ritual is not carried out, there are two possibilities that will occur. First, for the patient the disease will return and could be worse than before. Second, the disease will return to the shaman and his family as well.

The motisi ubek ritual is traditional to the village, meaning that this procession only applies to Nagari Sumpur Kudus. This uniqueness is the reason Nagari Sumpur Kudus Selatan was chosen as the research location. The difference in the ritual lies in the procession and the completeness of the requirements used. The ritual will be successful if

it fulfills several requirements for tools and materials, namely a knife, sakabuang cloth, boghe sagantang, pitih sapiak, sapatogak cloth, long cloth, chicken and food as offerings. The completeness of each ritual is different depending on what disease is being promoted. In this Ubek motisi ritual, we will see the procession and symbolic meaning of this ritual as an alternative treatment.

METHOD

The Sugiyono (2014: 3) said that research methods are a scientific way to obtain data with specific purposes and uses. The research method used in this research is a qualitative method. Qualitative is research with the aim of understanding the phenomenon of what the research subject experiences as a whole and written in the form of words and scientific language (Moleong, 2007: 6).

The data sources for this research consist of primary and secondary data. Primary data is data obtained directly from the field in the form of information obtained directly from informants regarding the motisi ubek ritual, to be used as material for analysis in the research. Secondary data in this research is data obtained from existing sources in the form of books, journals, theses, theses and the results of previous research that are relevant to the motisi ubek ritual.

Data collection was carried out using direct observation, interviews, literature study and documentation methods. The data analysis technique carried out in this research uses steps including reducing data, analyzing data, and drawing conclusions.

FINDING AND DISCUSSION

1. History of the Ubek Motisi Ritual in Traditional Medicine

Based on information obtained from Abdul Karib, 58 years old (interview on 26 October 2023), he said that the motisi ubek ritual was a legacy from his ancestors to their children and grandchildren so that they always remember the power of God Almighty. The motisi ubek ritual has existed since the 20th century, but there is no definite year when the ritual began. The inheritance of the motisi ubek ritual is passed down from parents to their children and grandchildren and their descendants, as well as from silat schools.

The motisi ubek ritual is a form of gratitude to the shaman for helping carry out treatment until the patient recovers. The public's view also states that if ubek does not move, it means he is not grateful for the blessings of Allah SWT. If it is not stimulated, sometimes the disease turns to the person who is treating it or to the person who asks for medicine. Treatment can be more difficult than before and can lead to death. The motisi ubek ritual also means gathering to pray with the family and giving thanks for the healing that has been hoped for. Motisi ubek means ending what has been started, that is, having undergone treatment means it must be ended by carrying out a ritual.

Based on the history above, the people's belief arose in the motisi ubek ritual which has magical powers. Turner (1966: 3) rituals are regulated by applicable rules, traditions and rules, rituals are a form of symbolic change of several human experiences in order to survive.

2. Implementation of the Ubek Motisi Ritual in Traditional Medicine

Rituals have a close relationship with society, which are carried out to motivate people to obey certain social orders. Rituals have a role in society, including: building solidarity relationships, eliminating conflict, providing new motivation and strength to live in everyday community life (Victor Turner, 1969: 93-94). Building a relationship of solidarity between the shaman and the patient so that it does not end after treatment. The implementation of the motisi ubek ritual is carried out to avoid conflict between the shaman and the patient because if the Ubek is not moved, the disease will return. Bringing new hope to patients without having to be overshadowed by the fear that the disease will come again. During the time of the motisi ubek ritual, the community must comply with all applicable requirements that have been determined by previous people, as conveyed by Aman as a traditional healer for treating broken bones on October 27 2023. The community or person who will carry out the ritual must not use harsh or dirty words. Carry out rituals according to Islamic law. This ritual can be done alone or with relatives. Based on the initial purpose of the ritual, it is an expression of gratitude for the healing that has been obtained. The difference in the motisi ubek ritual in Nagari Sumpur Kudus Selatan lies in the use of chickens.

There are many types of motisi ubek depending on the illness suffered, there are five diseases that are motivated, in Jorong Calau there are ubek bighiang and ubek salemo, ubek baanak and trance in Jorong Kampung Baru, ubek broken bones in Jorong Uncang Labuah. These five types of disease have the same pattern in the process of carrying out the motisi ubek ritual. There are several differences in tools and materials in the trance ubek motisi and the salemo ubek which use chickens, while the other disease motisi ubek do not. The ubek baanak motisi uses a long cloth, but the trance motisi does not use a long cloth and is replaced with a white cloth.

The stages in the motisi ubek ritual in Nagari Sumpur Kudus Selatan are as follows:

2.1 Preparation Stage

This stage is carried out by the patient's family, including looking for completeness of the ritual requirements. Preparations can be made a day or several days beforehand after coordinating with the shaman. Some patients' responses at this stage are normal because they come from well-off families, but there are also the opposite.

2.2 Implementation Stage

The ritual can be performed day or night following the shaman's time. The day of the Ubek movement is also not specified, it can be done at any time. There are two versions of the motisi ubek ritual in Nagari Sumpur Kudus Selatan, namely as follows:

- 1) The first form for all types of disease except ubek trance.
 - a. First, it starts with eating together.
 - b. Next, hand over the specified requirements while shaking hands.
 - c. Next, it closed with a joint prayer.

- 2) The second form is for ubek trance
 - a. The internal organs of the cooked chicken are placed under a spell first. Then continue with eating together.
 - b. After eating together, the ritual requirements continue.
 - c. Next, the cock is played by reciting the prophet's blessings three times, the patient sits opposite the shaman.
 - d. Next, the chicken was kicked and released into the wild.
 - e. Handing over the knife that used to be used as a sign by the shaman to the patient's family.
 - f. Pray together.

2.3 Closing Stage

Closing can be in the form of a joint prayer which is closed by reading Surah Al-Fatihah. In this stage the shaman will convey a few words and hopes for the patient in the future. As well as thanks from both parties.

3. Completeness of the Requirements in the Motisi Ubek Ritual

Turner (1966) The implementation of rituals also has requirements such as determining the time, offerings and other matters related to the ritual. The required tools and materials contained in the motisi ubek ritual are as follows:

1) Food

The food brought varies apart from what is required by the shaman, the rest depends on the patient's economic capabilities. Note does not violate the requirements.

2) Long cloth

The long cloth is only used for the ubek baanak motisi. This cloth is a symbol that the treatment was successful. Long cloth is synonymous with babies or children.

3) Sapatogak cloth

Sapatogak cloth is the term for cloth from head to toe. Sapatogak cloth is only used for motisi ubek salemo and ubek broken bones. The type of cloth brought depends on the gender of the patient.

4) Chicken

Chickens here have two functions, namely first, chickens as a medium/container or substitute and will be released into the wild. Both chickens act as antidotes and laxatives for all toxins remaining in the patient's body.

5) Boghe Sagantang

Boghe sagantang is used in the five types of diseases that will be stimulated. Boghe sagantang (one bushel of rice) is equal to three liters of rice.

6) Pitih Sapiak

Pitih sapiak (one rupiah note) is money whose value is not determined, which usually depends on the circumstances and era. This is because currency prices continue to change, hence the term pitih sapiak. Pitih sapiak is used for the five types of diseases that have been described.

7) Sakabuang Cloth

Sakabuang cloth is a white cloth or shroud two meters long. The sakabuang cloth is used during the movements of ubek bighiang and ubek trance.

8) Bosi Sabilah

Bosi sabilah (iron blade) is a term for a knife or keris. Bosi sabilah is used for diseases that are initially marked by the family, usually found in these five diseases.

Based on the completeness of the tools and materials above, it can be concluded that these tools have symbolic functions and uses. If the requirements are complete, the ritual can proceed with the aim of providing prosperity.

4. Symbolic Meaning of Completeness of the Requirements for the Motisi Ubek Ritual for the Community of Nagari Sumpur Kudus Selatan

Motisi ubek's general is to cleanse the body of the remnants of disease left behind. Not only that, this ritual is also carried out so that the disease will not return. From the completeness of the materials used for the requirements for the motisi ubek, there are cultural and symbolic meanings which are the reasons for using the requirements for the motisi ubek. In symbolic interpretive theory, culture has meaning that exists in every tradition. Arofah (2017: 3) says there are three symbolic interpretatives, namely culture as behavior, culture as a value system, and culture as a symbol system that must be understood. The symbolic meaning contained in the motisi ubek ritual is as follows:

1) Chicken

The chicken used is free-range chicken and can be any type. Chickens are divided into two types, namely live chickens and dead chickens (chicken internal organs). First, the live chicken functions as a medium for the remains of the disease that remain in the patient's body. It is hoped that these chickens will also become a new host for the disease. Both chickens died (internal organs), the use of the chicken's internal organs is also considered as an antidote if there are still traces of venom (poison) in the patient's body.

2) Sakabuang Cloth

Sakabuang cloth is interpreted as a shroud by the community. This cloth is two square meters wide. White cloth is used as a sign that the knowledge used is not black magic and that it is a responsibility in the afterlife. The cloth could be a witness in the future that the patient's illness has been removed.

3) Bosi Sabilah

The knife is a weapon and tool that will be used as a handle for the shaman. The knife is interpreted as a sharp object that will help the shaman and can kill the disease.

4) Boghe Sagantang

Rice is interpreted as a symbol of goodness and hope, namely with the help of a shaman the patient can recover. It is hoped that by eating the rice the shaman will become more focused on healing.

5) Pitih Sapiak

The aim of giving this money is to buy food for the shaman. Nowadays, this food can be interpreted as cigarettes, coffee or fried foods, unlike in the past what was

often consumed by shamans was whitening. Purchasing cigarettes or coffee is a term that replaces pitih sapiak. This money is not given directly in the form of coffee or cigarettes because if there is another need the shaman can use this money. The reason is that the shaman's time is already being used to treat patients, thus delaying the shaman from working. Pitih sapiak is essentially a form of thank you money from the patient to the shaman.

6) Long Cloth

Long cloth is a cloth that has high value as well as respect. This can be seen from the presence of long cloth in every traditional ceremony.

7) Sapatogak Cloth

This sapatogak cloth is a symbol of respect for the shaman for those who perform the ritual. The sapatogak cloth is not a physical symbol that the ubek has been motivated, that the food and rice can be eaten, and the money can be used up. Sapatogak cloth can be worn for quite a long period of time.

8) Food

Bringing this food is a form of the people's culture of eating bajamba, namely eating together in a certain place for a certain purpose. Food in some rituals carries things that are prohibited from eating while undergoing treatment, such as jengkol. The taboo food is brought as an expression of gratitude and happiness because you can eat that food again. Carrying out the motisi ubek ritual means that you are free from the disease, so it is marked by being allowed to eat foods that you were previously not allowed to eat. This food is also a symbol that the patient has truly recovered from the disease.

Based on the description of the symbolic meaning in the completeness of the requirements for the motisi ubek ritual above, it can be concluded that each item in the ritual has a deep meaning. According to the symbolic interpretative theory put forward by Geertz (1973: 52) culture refers to a series of meanings expressed in the form of symbols. Culture is these symbolic forms. Geertz said that culture is not only a form of symbols in the form of sounds, music, images and language, but symbols are also objects from nature where in social interactions these objects become guidelines. Interpreting symbolic forms is the same as interpreting culture. The symbols used in the motisi ubek ritual are found in the required materials and then interpreted. Based on this, the symbols that have been conveyed, namely in the form of the objects above such as (knife, long cloth, sapatogak cloth, sakabuang cloth, boghe sagantang, pitih sapiak, chicken and food) are a cultural meaning that is connected to the concept symbolic, namely the emphasis of the Symbolic Interpretative proposed by Geertz.

Based on the research results, the use of these materials in the motisi ubek ritual has strong reasons. The materials used above as requirements for the Ubek movement are symbols in the field of medicine. Basically, the materials used are simple things that have extraordinary meaning. Therefore, these objects are a form of our appreciation and faith in Allah SWT. for all the blessings. Apart from being easy to find, this material is used, it also has a multitude of benefits. The complete materials above have long been used by the

people of South Sumpur Kudus as requirements for promoting ubek. So that people continue to maintain the use of these materials.

CONCLUSION

The motisi ubek ritual is a ritual carried out so that the disease does not return. Firstly, there are two types of the motisi ubek ritual procession in Nagari Sumpur Kudus Selatan. First, the ubek motisi ritual of ubek salemo, ubek bighiang, ubek fracture, and ubek baanak. The ritual begins with eating together. Next, submit the requirements to the shaman. After that, the ritual closes by ending with a joint prayer.

Second, the ritual of motisi ubek when ubek is possessed. The ritual is opened by eating together, but before eating food in the form of chicken internal organs, the patient is given a spell or a prayer is read first. After eating, the requirements are handed over to the shaman. Next, the patient will sit facing the shaman and rotate the chicken three times over the patient's body, then the chicken that has been rotated over the patient's body is brought to the door and kicked and then released. Handing over the knife to the patient's family as a sign, and then praying together.

Second, the symbolic meaning of the completeness of the requirements for the motisi ubek ritual can be concluded that each item in the ritual has a deep meaning. For example, a shroud used during a ritual represents a testimony of life in this world and the afterlife or as a sign of reminder of Allah SWT. The knife symbolizes that the treatment has been completed and ended well. This also indicates that the trust given by the patient was used well by the shaman and is now being returned well. The chicken being released is the clearest meaning that what comes from nature will return to nature, not harming each other but mutually benefiting the patient being freed from the disease and the substance returning to its proper place. The food or taboo foods that are brought are an expression of gratitude and happiness because they can eat the food again. Pitih sapiak means a thank you from the patient to the shaman. The sapatogak cloth is a physical symbol that the ubek has been motisi. Long cloth is a cloth that has high value as well as respect. Boghe sagantang as an expression of respect for the shaman was willing to help with the treatment, so the shaman was given rice to eat.

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