

Tradition for Children in Secanggang Teluk Parit Kaca Langkat Village

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ABSTRACT

Indonesia has the independence and culture of marriage and regulations that apply to the community or country regardless of cultural and environmental influences, where the community is and social relations. It is influenced by the knowledge, experience, trust and trust of the local population. It is influenced by the knowledge, experience, beliefs and religious opinions of the people involved. In the family there is a function of social culture, it can encourage the whole family to maintain the nation's culture and enrich it. Islam strongly supports everything that society values as good and is compatible with religious values. Field research (field resech), which is a form of research whose data sources are obtained from research conducted in a particular community environment and collect data directly to the research subjects. Conducting observations and interviews with certain parties. The results of the study, namely Ruwatan referred to in the study, are ruwatan conducted in Teluk Village, Secanggang, Langkat Regency, where in the village, every single child (ontang-earring) who will get married, then performed ruwatan first. and always remember death, so not only think about worldly things. It is also hoped that later after marriage will become a family that is loved by God a harmonious and Islamic family.

Keyword: Marriage, Culture, Society

INTRODUCTION

Indonesia has been independent but the marriage culture and rules that apply to a society or to a nation are inseparable from cultural and environmental influences, according to Kusuma (2007), where the community is in a group of social associations. It is influenced by the knowledge, experience, beliefs and religion held by the local community. It is influenced by the knowledge, experience, beliefs, and religion of the people concerned. In a family there is such a thing as a socio-cultural function, this function can deliver the whole family to maintain the nation's culture and enrich it. According to Asrori (1996) Islam firmly supports everything that is valued by society as something good and in line with religious values. Positive culture of a nation or society, encompassed by what is termed by the Koran commands that there is a group even for each individual to carry out the task of spreading ma'ruf. Culture is a legacy of ancestors where historical traces of artifacts and myths should not be removed because it is a form of respect for our ancestors. As cultural heirs, humans should maintain the culture that is in the midst of society. According to Gulo (2012) Nation's resilience and cultural preservation can only be achieved through family resilience that is realized by the efforts of all its members to uphold ma'ruf, maintain the values of the community's ancestors, as well as the ability to select the best from what comes from other communities. In the country of Indonesia there is a community that practices the teachings of Islam combined with Javanese customs which we are familiar with Islam javanese. Novianto (2008) javanese Islam has a lot to play in regulating the procedures in social life in Java, starting from the procedures for dressing, eating, ritual, farming, raising livestock and also about marriage. Javanese Islam also has its own rules of timing, marriage procedures, and also rules of abstinence and obligations before marriage. In general, the program before marriage begins with the pre-wedding recitation, then continued the night with the

midodareni night. However, in Teluk, Secanggang Langkat Regency, there are rituals before the wedding, but only for certain children such as ontang-anting (only child / only one, male or female), which it is believed that if he does not carry out the ruwatan procession, the child will be in danger or be disastrous. So for parents in the Gulf Village community who have an only child (ontang-anting), before marriage takes place the tradition before marriage is the ruwatan tradition, so parents feel unburdened by negative thoughts and feel safe when their child has been retained. Regarding the background that has been described above, the authors are increasingly interested in researching about customs in the Gulf Village related to the traditions before marriage.

METHODS

In terms of the object of study, according to Arikunto (1998) this research is included in field research (field resech), which is a form of research whose data sources are obtained from research conducted in certain communities, institutions or social organizations (social) government. This research will be carried out by the author in Teluk, Secanggang District, Langkat Regency. This study uses population research that is to examine from some time. In this case the authors examined 10 (ten) children ontang-earrings from 2010 to 2019 to be studied. The research subjects referred to in this study were a number of residents of the Teluk Village community namely an ontang-anting (single child) who was married who was represented by a senior puppeteer in the Teluk Village of Secanggang District. The author examines 10 (ten) ontang-earring (single children) who are married. While the object of research is the ruwatan tradition that develops in the midst of the Gulf village community of Secanggang subdistrict, Langkat Regency. What is meant by primary data sources according to Gunawan (2013), are data sources obtained directly from research subjects. In this research is field research, the primary source of data from this study are 10 (ten) ontang-ear children from 2010 to 2019 in the Teluk community who carry out the Ruwatan tradition in a premarital event in this case represented by senior senior puppeteers. in the Gulf Village name Ki Nasran.

What is meant by secondary sources are sources of data obtained from other parties, in other words sources that cite from other sources, are not directly obtained from original sources of research. Secondary data sources here are data obtained from literature that can support this research, such as books containing customs, books of hadith, books of fiqh and so forth. Observation method is a method carried out by observing and recording systematically on the phenomena under study. According to Hadi (2002), this method is used to observe the practice of ruwatan tradition for ontang-ear children in Teluk. A method of collecting data by asking questions to informants who are the subjects of research to obtain information. The informants in this research are the ontang-ear children in the Teluk community who carry out the ruwatan tradition before holding a marriage ceremony. Documentation is a method of collecting data based on any type in the form of written files, pictures, orally. In this case, the writer prioritizes documentation from written sources that are related to the title of this research. According to Hadi (2002), is to carry out further analysis of data that has been classified with theorems, theories, and concepts of the appropriate approach to obtain valid conclusions. After the required data is collected, the next step is to analyze the data. Is a process to simplify a data so that it is easier to interpret. So from the stage the author can deduce the truths that can be used as answers to the problems raised in the study. Data analysis method according to Hamadi (2004), the writer uses descriptive qualitative data analysis method which is an analysis technique where the writer describes the data obtained directly in the field. Then analyze it based on data sources obtained from the literature contained in the library also the results of interviews. Furthermore, it is arranged systematically and then analyzed qualitatively into a description, so that conclusions can be drawn and clarity can be reached regarding the problem being investigated.

RESLUST AND DISCUSSION

Ruwatan is a ceremony carried out to eliminate the damaging impact, to keep away from all the bad possibilities that could occur, in certain ways with diverse objectives. Ruwatan referred to in the research is ruwatan which is carried out in Teluk, Secanggang, Langkat Regency, where in the village every single child (ontang-anting) who is going to get married is done ruwatan first. With the Ruwatan program it is hoped that the child who will marry always remembers his Lord wherever and in any condition, and always remembers death, so that he does not only think about worldly things. It is also hoped that later after marriage will become a family that is loved by God a harmonious and Islamic family.

The Ruwatan tradition in marriage that develops in the village of the Gulf in practice and sees the description of the meaning of objects and practices does not involve elements that are contrary to Islamic law, because this tradition is based on lillahita'ala only to seek the pleasure of Allah SWT, preserving traditions that have been existed since the ancestors in the Gulf Village, especially people who have Javanese ethnicity, and always remember that there is no God but Allah, God is One, and in practice there is no element of shirk or associating partners with God, therefore culture and religion accompany each other so that in the future there is no will cause friction or disputes among the people, especially in the Teluk Secanggang.

According to (Adeney 2000: 159) Ruwatan tradition is a cultural phenomenon, because tradition is the cultural practice of a community. Cultural practices show the meaning of cultural values, where cultural values are the goal of humans to fulfill their basic needs. Then then the ruwatan tradition according to (Soetarto, 1980: 77). It is an action that has been repeatedly carried out and passed down from one generation to the next, one of which is the ruwatan tradition as one of the traditional Javanese heritages which is still preserved. Ruwatan is a cleansing problem in overcoming or avoiding some inner difficulties by holding wayang performances by taking certain stories in wayang.

Ruwatan an only child is a tradition of removing the sengkala that is in an only child, and the process is usually done first beginning with a shadow puppet performance (Ismunandar, 1988: 15). Sudamala play is one of the puppets that has been appointed by the puppeteer to start the puppet storyline and this process is accompanied by the chanting of traditional musical instruments. Ruwatan means releasing all forms of disasters due to human actions or human existence that is out of place, destroying, freeing from evil spirits, and causing helplessness (Zoetmulder, 1995: 967). Khazanah Javanese culture mentions that the existence of people who are not in place with the wrong kedaden or wrong events, and people who bear the fate of the kedaden called sukerta.

The sukerta group is a group of people who throughout their life are suspected to experience interference or disaster or misery. This group has certain criteria which they are categorized as a group of people with conditions or situations that are considered sinful or dirty, so they need to be rebuked or released through a ritual. That is because most people consider that this tradition is a sacred activity. Belief in the ruwat tradition of an only child that affects the safety of the only child and his family. The tradition is expected that in the future the only child will avoid bad things, and his life will be full of blessings and happiness. Then before the ruwatan traditional ceremonial procession is performed, it is usually first preceded by a performance of wayang purwa. Where the shadow puppet show tells, teaches, and explains about the natural sciences, divinity, philosophy and human identity. Performances of shadow puppets begin in the morning or when the position of the sun is directly above the head or when the body does not appear to be exposed to the sun's shadow, and must end when the sun begins to set. Ruwatan according to Javanese people is a tradition that is usually carried out by villagers so that their lives are always accompanied by safety. Usually Ruwatan is performed on an only child, both a child who has no siblings, both male and female. This tradition also contains elements of Islamic values because before and when the ruwatan ceremony procession

was carried out, the Holy Scriptures were read first so that the ceremony procession went smoothly and was always under the protection of God Almighty. Besides that it is a form of a tradition of self-awareness of the existence of a God who rules the universe, this awareness in Javanese philosophy is known as "eling purwaning dumadi" aware of the One. At the time of ruwatan ceremony only as a ritual guide, besides his role at the ceremony as well as a spiritual guide at the time of reading the scriptures about the origin of human life "sangkan paraning dumadi". Whereas the mantram (prayer prayer) that is read in the ruwatan ritual ceremony is the result of the conclusion of cultural, Hindu, Buddhist, Javanese and Islamic dialogue. Ruwatan tradition is considered sacred, because not just anyone can be present at the Ruwatan ceremony one of them is a pregnant woman, because this is her taboo. The socio-cultural values of the community reflect the values that live in the community (Liliwerri, 2003: 15).

One of the efforts to preserve customs, Javanese people carry out traditional ceremonial procedures as a form of planning, actions, and deeds of the set values. Javanese society which is an integral part of Javanese life, both in social, cultural, tradition, and ritual life, because it is a reflection of life attitudes and a buffer of identity. In reality this form of ceremony is never separated from the scope of Javanese life, even in the developing national culture, ruwat ceremony with its various symbols by reflecting cultural norms and values is an important element in determining the color of Indonesian life. This ritual is a hereditary habit of a group of people based on prevailing cultural values. This tradition shows how members of society behave well in worldly lives. In this tradition, it is regulated how to act in its environment and how humans apply to other nature, developing into a system that has values, norms, and at the same time also uses sanctions and threats against violations and deviations.

CONCLUSION

Javanese customs that are still living sustainably, are believed, and are developed by the supporting community. Thus the dominant aspect of wayang as a means of ruwatan ceremonies, the role of the dalang is very important to hold the act of ruwatan, including containing the attitudes and views and thinking patterns of the community. These customs contain values, rules, norms, and habits that bind the community of adherents as well as the ideals that are expected to achieve the desired goals and objectives. Ruwatan ceremony as one of the Javanese customs is a tradition that is still believed to be a means of releasing, dispelling or freeing someone from the threat of danger caused by an event. The Javanese are very proud of their ability to be able to accept new cultural elements without having to leave the cultural elements that already existed before. Even the Javanese are able to combine two different cultural elements and bring forth new and acceptable cultural elements in social life. Such as the emergence of Islamic religion. The people of Teluk Village believe that life will be good and safe if there is harmony between human life and nature around where people live and socialize.

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