

Teaching of Malay Mantra in the Middle of Change of Besemah Community

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ABSTRACT

Malay mantra is facing the threat of being eroded by modernization, not many people continue the tradition of preserving mantras as part of everyday life in South Sumatra. Research problem: What is the form and strategy of teaching the Malay mantra in the Besemah community of South Sumatra in the stream of modernization and globalization. The purpose of this research: to find out the form and strategy of teaching Malay mantra in the Besemah community of South Sumatra in the stream of modernization and globalization. The benefits of research on the availability of data and information on the forms and strategies of teaching Malay mantra in the Besemah community of South Sumatra in the stream of modernization and globalization. The research method used is descriptive qualitative. The results of the study: Besemah Malay Mantra was packaged in the form of rejang, tadut, guritan, crier chicken, Mantra Sardundun. Mantra teaching has historically been achieved by word of mouth, but the sense of openness and efforts to raise local culture in the field of spell education is taught in schools in the city of Pagaralam in local content material. This teaching breakthrough can save the Besemah mantra from extinction.

Keywords: Teaching, Mantra, Malay

1. INTRODUCTION

Malay Mantra is the creativity of the Malays in addressing the need for treatment, security guarantees, the need for faith, the need for life needs that are adjusted to the conditions of his day [1]. The condition of Besemah Malay people who live side by side with nature (Lapian:2009), produce oral literary creativity that illustrates the knowledge of nature and local wisdom of the community in the environment.

The Besemah Malay ethnic group is a sub-ethnic Malay [2] which inhabits part of the plains, hills and mountains of South Sumatra [3]. The administrative area of South Sumatra which is inhabited by the Besemah Malay sub-ethnic includes Lahat Regency, MuaraEnim Regency, EmpatLawang Regency, Pagaralam City. The Besemah Malay sub-ethnic has the most complete oral literary wealth among other Malay sub-ethnicities in South Sumatra. Besemah human life cycle from birth to death is colored by oral literature.

Besemah as a Malay sub-culture of South Sumatra experienced the dynamics of rapid socio-cultural, economic and political developments after Indonesia's independence. Besemah culture that is widespread in South Sumatra Province faces challenges in cultural inheritance from one generation to the next, especially the younger generation in the millennial era.

Technological developments and cultural dynamics are challenges for cultural inheritance.

2. METHODS

The research method used is descriptive qualitative, assuming that this method can raise the phenomenon of research problems in the form and form of teaching the Malay mantra in the Besemah South Sumatra community in the stream of modernization and globalization. Data sources: interviews with resource persons from the Besemah community who understand and have knowledge about the teaching of the Malay mantra of the Besemah community in South Sumatra; related documents on the teaching of Malay mantras of Besemah people in South Sumatra; direct observation in the Besemah community about the teaching of the Malay mantra of the Besemah community in South Sumatra. Data collection techniques: Direct observation of the teaching of Malay mantras in the Besemah community in the city of Pagaralam as the cultural center of Besemah South Sumatra; Collecting documents at the research location in the city of Pagaralam by recording documents; Interviews with cultural leaders, cultural heirs and Besemah people. Preview Technique. The researcher in conducting this research activity used a purposive sampling technique, meaning that the data source was selected through selection based on specific considerations and

objectives, which were sampled in this study were the research locations representing groups / spaces of ethnic distribution of Malays in South Sumatra. LubukBuntak Village, TebatGunung Village, Bandar Village, Tegur Wangi Village, TebingTinggi Village, BenuaKeling Village, PerahuDipe Village representing the city of Pagaram; The choice of location and informant is carried out with consideration: data availability, easy data access and easy location access [4]. which is sampled in this study are the villagers of the research location that were targeted in advance of the study were selected based on their characteristics in accordance with the needs and stability of the researcher in the acquisition of data, the technique used was internal sampling, this technique was used not for the purposes or interests of generalization. The validity of the data is very important in the process of exposure to the results of research, discussion and drawing conclusions. With the validity of the data, the analysis and conclusion has been based on truth, because it comes from data that has been verified. There are four techniques of triangulation, including data triangulation, researcher triangulation, method triangulation, and theory triangulation [4].

The analysis conducted in this study uses an interactive model analysis consisting of three activities that occur simultaneously, namely data reduction, data presentation, and drawing conclusions [4]. Data reduction is defined as the process of selecting, focusing on simplification, abstracting, and transformation of rough data arising from written records in the field. After the data is collected by interview, observation, and document analysis techniques, data reduction is carried out.

After data reduction, the next step in interactive analysis is data presentation. Presentation of data most often used in qualitative research is in the form of narrative texts. Presentation of data in a qualitative form is designed to combine information that is arranged in a coherent and easily accessible form, so that researchers can see what is happening [4]. The third analysis activity is drawing conclusions and verification. The initial step in drawing conclusions and verification starts from drawing conclusions temporarily. Then the conclusions need to be verified so they are sufficiently reliable and accountable. Therefore, it is necessary to review the notes in the field or the conclusions can be reviewed as meaning arises from the data that must be tested for its truth, robustness, and compatibility. However, if the conclusion is still not stable, then the researcher can carry out the process of taking data, as a basis for drawing final conclusions.

3. RESULTS AND DISCUSSION

Formerly, South Sumatra was part of the territory of the Sultanate of Palembang Darussalam, which after falling into Dutch hands and abolishing the sultanate government system, the political system in South Sumatra was replaced with a residency system since

1824. The residency of Palembang with the territorial borders from the sea through the Mesuji river to the Matawolu continued drawn curved line to the spring of Lake Seroja. Furthermore, in a winding line through the summit of Pungkau mountain through Bukit Mandah and through Pematang Tigaman to Bukit Pasagi [5].

Palembang Residency Area includes several afdeling. Afdeling is led by a resident assistant. Afdeling area is divided into several parts that are led by a controller. The area of the controlling government is divided into several districts led by one demang. In the residential area of Palembang there are 15 districts. The district was divided into a number of district guards led by assistant demang (there were 40 assistant demang in Palembang Residency). Controllers in running the government are assisted by police paramedics, tax / belasting and health paramedics with the division of BB Administration in South Sumatra.

The increasing awareness of the Dutch Colonial government on the colony in the Palembang Residency had an impact on the education sector in this area. In 1864 the colonial government established the Van OnderwijsDepartment, Eredienst en Nijverheid (Department of Teaching, Worship and Crafts). In 1911 the name of the department was changed to the Van Onderwijs en Eredienst Department.

Political developments in Europe and in the colonies led to the birth of Ethics politics, which aimed to develop the colony for the benefit of bumiputera residents in the fields of education, irrigation and migration. Changes in the policy of the Dutch colonial government in the field of education by giving low instruction to the nation's bumiputera according to their needs. The Dutch colonial government improved the low teaching of the natives. The colonial government took two important actions: giving a style of nationalism to grade 1 school and establishing village schools. In 1907 village schools began to be established in the villages at the expense of the village and teachers were appointed by villages instead of civil servants. Length of study for 3 years, the lessons taught are reading, writing and arithmetic.

Education in South Sumatra in the colonial period until 1930 was only intended for descendants of blue blood, such as resident children, demang, assistant demang, depati and prince and native employees who have been proven loyal to the colonial government. They were suspected of being employees of the colonial government office, including natives who were police and Dutch soldiers [8]. The impact of colonial education in South Sumatra is that 12% of the population of South Sumatra is no longer illiterate from 1,378,510 (1930 census data) [8]. The low level of education for South Sumatra people in the Dutch era as a result of restrictions that are too strict for ordinary people to access available educational institutions [8].

The East Coast of South Sumatra has an attraction to visit, a calm and peaceful beach in the West of the Bangka Strait, a wide and deep river with abundant fresh water and fish. The Musi river mouth is a safe place to take shelter when storms from the South China Sea hit sailboats in the Bangka Strait. An environment close to the sea encourages coastal residents to develop a martyrlike way of life that utilizes the sea and coast for their survival [2].

The migration of Malays to South Sumatra has been going on for thousands of years before Christ, ancient traces found in the Besemah plateau. The second wave of migration called Deutro Melayu in 200-300 years of sharp weapons to clear forests and land allows people to move more freely to move from one region to another. This migration activity allows intermarriage with other races, adopting the identity and culture of other tribes. These groups of Malay migrants will one day express the culture of Malay ancestors from their native regions and transform them according to the ever-changing world of life [5].

The history of Malay in South Sumatra has a close relationship with the Sang Sapurba, a demigod from India and a large army coming to Bukit Seguntangto gather the land of his ancestors in the Malay Peninsula and Sumatra. The Sapurba has the title of King Natan Sang SitaSangkala who is Hindu. The conquest of Palembang by the Sapurba by peaceful means, which married the daughter of DemangLebarDaun with the Sapurba [9]. The Sapurba would later send down kings in the land of Malay.

Sriwijaya city settlement as the forerunner of the city of Palembang and the center of the ancient to modern economy does not consist of river floating houses, but built along the banks along the Musiriver in the north. Residential buildings are constructed occupying dry plots of land called shoals / cliffs / river embankments. River cliffs are formed from peneplain which at this place meet with newer formations. The world of Sumatra in the XVII and XVIII century differences in language and habits in the Upper World related to lineage clearly became the basis of social organization. The names given to this descendant group vary. The inhabitants who inhabit are able to develop the local economy whose distribution network has exceeded the space of the group.

Communication and traffic networks, the exchange of information and materials with high frequency are able to encourage local people to create culture in their settlements. The communication network was built through rivers that crept at the foot of hills, valleys and mountains across the lowlands towards the coast. Water transportation at that time was more effective and efficient than land transportation [10]. Hamlet or village is a group of houses inhabited by humans based on certain kinship and social ties. Development of hamlets and villages are always on the edge of a river / river

bank / shoal or in a lebak or swamp. Water is a basic means and needs in the life of the Malay community. Settlements are built on high ground with several important considerations such as safety and comfort, especially from enemy attacks, wild animals, reptiles and annoying insects. To reach the core of the house residents must go through a fairly steep staircase. The village is usually surrounded by fruit trees, coconut, areca nut, land cleared for rice cultivation [3].

Colonial education which did not favor the indigenous people of Indonesia, had an impact on the development of Islamic educational institutions and other local education. Opportunities for developing and even disrupting local formal and informal educational institutions by Dutch colonial policy had an impact on the survival of oral literature and other local cultures.

1) Besemah Malay Mantra

Mantra as part of Besemah's oral tradition, which is full of religious and magical values, survives amidst the current changes from time to time. One example of the Besemah Malay mantra is the Sardundun mantra. The Sardundun Mantra is a mantra that is uttered during a marriage procession in Besemah Malay culture. Sardundun means Cawi / mustard flock. In the saga, SyairKawinSardundun described the contribution of Islam in the Metaphor of Besemah's traditional expression. Sardir Married Sardudun or is short for mustard birdBardundun, Burungsa wibardundun abbreviated as Sardundun. This Sardundun poem is a reading of taklid in the ceremony of Besemah traditional marriage. Poetry regarding the importance of marriage in order to discourage marriage between men and women. The Islamic values in this poem are in the first and second lines of the second stanza: Cerasekaleikum Langit, SeramekaleikumBumi is an imperfect pronunciation of Asalamualeikum. When Islam had begun to be widely and widely understood by the citizens of Besemah, then slowly the reading of this customary taklid was replaced with a more Islamic form of reading the Islamic marriage contract.

Pieces of Besemah traditional wedding reading or sardundun cloth as follows:

Marry Sardundun
Cerasekaleikum sky
ceramekaleikum earth
as light as the dim aramaic sky
Is the current Tuhan my name?
SeghatBumi Aram Dim
The flow of my name's angel?

Masteridin the flower nunur
Inderecaye mushrooms
Bunge lukewarm flowers as soft as
Bunge semungelembang flower
Cayeluk flowers with moonlight
Cayemateariluk flowers
Flower development of measuring meters

Flowers on the right kidaw right
 Mbute pule back
 Atung Youngest is BeteriKenantanBuwih
 njadikah universe Besemah

2) Forms and Teaching Strategies of Besemah Malay Mantra

Agents or parents / jemetue in the case of spell teaching in Besemah Malay culture have a big role in social life in certain fields in the village community. Through their expertise they are able to provide help and protection in the village community. In the case of the jemetue in Besemah, due to their influence and expertise, help was requested in various aspects of village culture. Their role is very big giving suggestions, talismans and advice to villagers and their leaders. In general, their roles are asked secretly, usually done at night, because coming to the dukun / jemetue is often the subject of discussion by villagers. Jemetue's ability to influence the community is very large, so the village head places him in a seat not far from him at village meetings

In the case of teaching spells in the form of rejung, the role of actors in influencing the period is more by utilizing intelligent media, such as appearing at school events that incorporate local arts into local content curricula such as in high schools in Pagaralam city. Perejung transmitted his fighting ability to the younger generation of Besemah. Speakers of oral rejung or tadut spells are usually called artists. Artists show their influence on a broad scale than on jemetue which is only on the village scope. The influence of art is able to pass through space and time, which does not see the element of ethnicity alone.

In the case of jemetue, they routinely monitor cases they handle through communication media and intermediaries they trust such as family members of their patients. In the case of the village level usually jemetue will monitor through accomplices the village head who was previously an intermediary in the actions of the village head with jemetue. In the case of pesenjang and pursuers the role of school teachers and officials of the city culture office and PKK management is very important in improving actions in the community. Monitoring measures will stop in the case of treatment if there are no complaints from the patient's family sick. In the case of pursuers and peddlers the monitoring actions take a long time, such as the pursuers who practice the rejung art of women from the Parmaalam City of darma, the process of training as well as monitoring is carried out for months until the female darma women are able to fight well in public Pagaralam City.

Jemetue motive refers to the desires that drive it, however, motivation is not directly limited by the continuity of actions such as reflexive monitoring or rationalization. Jemetue motivation, refers to the

potential for action, not to the way the action is carried out continuously by the agent. Jemetue motives have a direct relationship to action only in relatively unusual circumstances, a situation that is cut off from the routine that gives the whole plan or program. Apart from that, the daily behavior of Jeme Tue is not based on their intrinsic and extrinsic motivation in taking action in handling their areas of expertise. Jemetue has the idea of practical awareness, to improve his image as someone who carries out his expertise in his field.

The regular pattern of activities known as social structures is arranged by agents: jemetue by producing a number of conditions that make it possible to organize activities. The social process of forming the actors becomes the key expert of a number of hopes and practices through the practice of medicine / shamanism combined with a shared awareness that the mantra is only the media but ask only to Allah SWT. Mantra / incantation is a medical medium to instill suggestions in patients, the actor Jeme Tue gives hope to patients with practiced medicine [1].

Jemetue after going through the learning process to the patient or student will internalize the values and rules. Actions are carried out in accordance with established rules, rules are produced repeatedly. Next, Jeme Tue will implement the rules instituted by the community and group members so that they become an agreed common rule [1].

Jemetue is part of a cultural scheme, where there are people who need the services of jemetue, culture and village government who provide space Jemetue involved a role in the structure of village culture through medical science. Structural reproduction can occur if opportunities are created.

Jemetue already understood the importance of spells in daily life, by indirectly socializing by utilizing the people he helped helped at least become a marketing funnel to the middle of the village public. Recognition or testimony of successful citizenship becomes a tool of public legitimacy that the trust they believe is powerful and patent. People who already have norms place the world of medicine as an integrated part in the life of rural communities. However, violations committed by Jeme Tue will be faced with norms that have been mutually agreed upon by villagers such as ostracism, to the closure and expulsion of Jeme Tue from the village.

Jemetue as part of a village community with different social strata from ordinary people, has the power agreed upon by the village community. The limits of power are mutually agreed between jemetue with the leader and the village community. The impact of jemetue is getting special facilities provided by villagers, such as getting the invitation as an important guest at villagers' events, getting protection from villagers if they get a threat.

The knowledge used by jemetue in the production and reproduction of interactions is the same as the provision of knowledge that enables them to create stories, express reasons. Jemetue routinely involves the temporal and spatial parts of the encounters in the process of creating meaning. Communication as a common element of interaction, is a concept that includes compared to the content of communication.

Jeme Tue as a community member routinely maintains communication with the community members. Jeme Tue's communication with the villagers is done very naturally, without setting, so that the community accepts Jeme Tue as it is as part of ordinary community members, but has certain rights at the village level. In the case of people as other villagers who did not get the privilege of communicating. However, the actors still maintain good relations with other community members.

4. CONCLUSION

The Besemah Malay Mantra is packaged in the form of rejang, tadut, guritan, cried chicken, Mantra Sardundun. Mantras are historically taught by word of mouth, but a spirit of openness and efforts to raise local culture in the field of spell education are taught in schools in the city of Pagaralam in local content material. This teaching breakthrough can save the Besemah mantra from extinction. The use of mantras in development in South Sumatra is a necessity and a necessity given the need for local wisdom based on local culture as a solid foundation in the development of prural Malay communities in South Sumatra. The development of an education that consciously incorporates local Sumatran Malay culture and wisdom is a powerful vehicle for building the collective awareness of the people of South Sumatra as a plural society in the midst of a diverse and culturally rich Indonesian society.

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