

Cultural Meaning on Traditional Equipment of The Healing Ritual Tradition of *Anak Dalam* Tribes in The Batin Sembilan Community, Muaro Jambi District: The Efforts to Preserve Local Wisdom

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This research aimed to inventory the cultural meaning of traditional ritual equipment and document the equipment used during the tradition of healing requests of *Anak Dalam Tribes* Batin Sembilan Muaro Jambi Regency as a form of effort to maintain local wisdom. Meanwhile, the research method in this research used a qualitative descriptive method with an ethnographic approach. Data collection techniques in this research used interviews and documentation, while data analysis techniques used data reduction techniques, data presentation and conclusions. The results of the research show various descriptions and documentation of the cultural meaning of the equipment used during the tradition of healing requests of *Anak Dalam* tribes in Batin Sembilan Muaro Jambi Regency as a form of effort to maintain local wisdom. The names of the tools used in this tradition include: *Balai, sesaji, Balai Pengadap, Ancak Kembang, Dupo dan orang-orangan* and these are large tools that are used in general while other tools used include: *Bertih, Cace, Balai di atas balai, cengkraman, redap, bedak kramasan, nampan sirih tambang balai, kain andam, gambar koneng dan cawan*.

Keywords: Cultural meaning, healing traditions, Anak Dalam tribe

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INTRODUCTION

The using of the terms ethnological or cultural anthropology with the use of linguistics is the emergence of the term ethnolinguistics itself. (Foley, 1997) states that ethnolinguistics is a scientific field that discusses language to find cultural understanding. The emergence of ethnolinguistic studies is closely related to the Sapir-Whorf hypothesis which states that human language shapes or influences the human perception of environmental reality. (Sugianto, 2017) said that the purpose of this hypothesis is that language will influence the action patterns of a society, what people think about their environment, or in other words, it can describe the identity and meaning of a society. Meaning is one of the things that has important value in conveying meaning according to (Suhardi, 2021).

The identity of this meaning can be studied by using various types of meaning, one of them is cultural meaning. According to (Subroto, 2011) Cultural meaning is a meaning that specifically examines cultural components with the aim of finding out the values that are considered important in the culture itself.

There are many things that can be interpreted using this cultural meaning approach, one of which is interpreting a tradition. (Sztompka, 2007) provides an explanation of tradition, namely a whole that originates from the past in the form of objects or ideas that are maintained today and remain well preserved. The way to preserve a tradition is to do it repeatedly and regularly, in the same way and which is considered to provide benefits for a group of people. But in reality, many traditions in Indonesia are starting to be rarely practiced and this has an impact on shifting traditions which are influenced by modernization.

One tradition that is rarely carried out nowadays, especially in Jambi province, is the tradition carried out by the Anak Dalam tribes. This tradition is called the tradition of

requesting healing (Basale). This Basale has several types, including *Sale Besak* and *Sale Kecil*. *Sale kecil* is a tradition of healing diseases carried out on sick people or in other words, *bekasai*. Meanwhile, *sale besak* is a tradition carried out to see what disease the patient is suffering from, or in other terms, *terkas dandanan*. According to (Kurniawan, (2017). Apart from the types, Basale also has 3 levels, namely: level 1 which is used to cure minor illnesses, level 2 is used for moderate illnesses and level 3 is used to cure serious illnesses. When carrying out this tradition, many tools are found that are used, apart from equipment, during the procession, this tradition also carries out dance movements called *berentak*.

The equipment used in this tradition certainly has cultural significance which is important to inventory and document, considering that this tradition is rarely practiced due to medical developments. The cultural meaning of this tradition will later become an effort to preserve local wisdom which can be known by readers who want to know about this tradition. We know that, Language is a communication tool that humans use to interact with one another (Suryani, 2023). Not only that, language is also closely related to human culture, which according to (Koentjaningrat., (2009).

The science that examines the relationship between language and culture is called ethnolinguistics. In this ethnolinguistic study, there are several interrelated patterns according to (Tasmuji, 2011) including: language is part of culture itself and language determines the figure of a culture itself. According to (Walangerai, 2017) Language is also a codification of reality that can be found in society. The codification in question is the meaning contained in the use of language in a society (Pratiknyo, 2009). Meaning has several types, including cultural meaning. Cultural meaning is a special meaning that explains cultural components from the perspective of the culture itself, where this meaning can be

studied and obtained from information sources (informants) who have a culture.

We know that the culture that colors human life cannot appear suddenly according to (Hariadi, 2022). There are many things that can be studied from the perspective of cultural meaning, one of which is tradition. According to (Tobing, 2023) reconstruction of a person's identity usually involves various kinds of practices, including upholding tribal traditions and rituals. On this occasion, what will be examined using cultural meaning is a ritual tradition of requesting healing from the *suku anak dalam* tribes in Batin Sembilan (Basale). This tradition is becoming less common, considering the influence of the development of good health science. However, there are still people who carry out this procession, and this tradition has several levels of healing, including (level 1 for mild illnesses, 2 for moderate illnesses and 3 for serious illnesses). The cultural meaning that will be studied in this tradition is the cultural meaning of what equipment is used during the healing request procession.

An examination of this meaning has never been done before. Preliminary research related to the healing ritual tradition (basale) of the Anak Dalam tribes has been carried out only regarding its history and how the process works. It is very important to carry out research regarding the study of the cultural meaning of traditional equipment for requests for healing of illnesses in *Anak dalam* tribes, so that it can be documented and inventoried of the cultural meaning of traditional equipment for requests for healing which is a tradition of the *Anak dalam* tribes in the Batin Sembilan area, especially in Muaro Jambi Regency. The objectives of this research include: 1) inventorying the cultural meaning of traditional ritual healing prayers (basale) of the *Anak dalam* tribes in Batin Sembilan. 2) documenting the equipment used during the tradition of healing requests for *Anak dalam* tribes in Batin Sembilan Jambi Province.

RESEARCH METHODOLOGY

This research is research that examines the cultural meaning of traditional equipment for the Healing Request Ritual of the Anak Dalam tribes in Batin Sembilan, Muaro Jambi Regency in an effort to maintain local wisdom. The method used in this research is a qualitative descriptive method with an ethnographic approach where observation and interview techniques are used to determine research answers.

At the observation stage, what is needed is documentation of the equipment used in the healing request tradition (Basale) of t Anak Dalam tribes in Batin Sembilan, Muaro Jambi Regency. Meanwhile, the interview stage was used to describe and examine the cultural meaning of the tradition of praying for healing Anak Dalam tribes illnesses in Batin Sembilan, Muaro Jambi Regency. The two stages carried out are used to complete the expected findings which have been formulated in the research problem. Meanwhile, for data presentation, this research will later describe all the cultural meanings of the traditional tools for healing requests for Anak Dalam tribes in Batin Sembilan, Muaro Jambi Regency.

The data in this research are the equipment in the traditional healing procession for the tribe of children in Batin Sembilan, while the data source in this research is the cultural meaning of the equipment found in the procession for healing the Anak Dalam tribes in Batin Sembilan, Muaro Jambi Regency. From the data and data sources obtained, it is hoped that the problem formulation that has been determined can be answered, and the results of this research will aim to document and inventory the cultural meaning of the tradition of requesting healing for tribal children in Batin Sembilan. The data collection techniques used in this research are as follows: 1. The researcher documents the equipment used in the tradition of praying for healing from the tribe of children


in Batin Sembilan. 2. Researchers conducted interviews with informants who knew the cultural meaning of the equipment used when the tradition of requesting healing for Anak Dalam tribes in Batin Sembilan was carried out. 3. After all the data has been documented and interpreted culturally, the next stage will be described scientifically based on the theory of cultural meaning in Ethnolinguistic studies. 4. After all the data related to the traditional tools for healing requests for Anak Dalam tribes in Batin Sembilan have been collected, the data will begin to be analyzed using an approach ethnographic. (Emzir, 2011) states that an ethnographic approach is used to find out and organize data systematically, where the results of interviews and observations are very useful for answering research problems.

As for the procedures in research that uses an ethnographic approach, the researcher uses three procedures, namely: 1. Data reduction, namely: the researcher sorts data related to the research question. 2. Data presentation: the researcher presents data

using data description patterns related to documentation and inventory of cultural meanings in the traditional tools for healing requests for Anak Dalam tribes in Batin Sembilan. 3. Drawing conclusions, in this procedure researchers use two triangulations, including data triangulation and data collection technique triangulation. This technique is used so that the data can be authentic and valid. (Miles, 1992) states that other steps for analyzing data are using 1. Rewriting the interview recordings, 2. Categorizing the data based on the recording results. 3. Describe the data based on cultural meaning. 4. Conclusion of the documentation and inventory of the cultural meaning of the traditional tools for healing requests Anak Dalam tribes in Batin Sembilan. The triangulation carried out in this research was verified based on the theory of cultural meaning in ethnolinguistic studies and the relevant studies used. The results of this research can later be used as documentation in efforts to maintain the local wisdom of the Jambi community.

RESULT AND DISCUSSION

1. The main parts of the equipment used in the healing prayer ritual process of the *Anak Dalam* tribe are as follows:

No	Equipment Names	Uses and functions
1	<i>Balai</i> 	The hall is shaped like a house made from tamarind sticks (<i>kelumbi</i>) with a roof made from heated banana leaves which are then filled with offerings inside the hall.

2 *Sesaji* (The offerings)

The offerings are dishes made from sticky rice, coconut, brown sugar, vegetable oil, *sahang* and onions. The hall is attached using bamboo nails and hung using a bali rope. Halls have various types according to the patient's illness, such as, accommodation hall, caretaker hall, *babagon* hall, hall within a hall, hall above a hall, dew drifting hall, wind drifting hall, *tapaku alam* hall/earth nail hall, *balai karang malai*, *balai betango malai*, and *balai laut*.

3 *Balai pengadap*

It is a hall that is commonly used because it is a hall that contains the meaning of inner and outer and is considered the home of birds.

4 *Ancak kembang*

Ancak kembang is special equipment aimed at stealth. *Ancak kembang* is made from bamboo and contains 33 types of flowers and *lentubung* leaves for the demons.

5 *Dupo*(incense)

Equipment used to burn incense

6 *Orang-orangan*

Which functions for stealth which is called a coneng image. The shaman and people attending the besale will gather on a shelter mat.

2. Process in Implementing Healing Traditions (Besale)

a. The process carried out is, First, the *penampan sirih*, which is an activity carried out by the patient's family to invite or ask for approval whether or not a shaman can help with besale treatment. Then the activity of cleaning oneself from light stains is called *bekasai* which is continued with *betepung*, namely applying *kramasan* powder that has been given a spell on the foreheads of people who take part in besale.

b. Second, at the stage of carrying out the tradition, gathering activities are carried out on shelter mats called *bekampung* or sitting together. Next, the sick patient will be cremated because the body is dirty, which is called *kramasan*. The shaman, *inang* or mother, and people who attend the besale will surround the hall which is called *berentak*.

c. After the besale is carried out, the shaman and the others will return to the shelter mat where the keys on the shaman will be removed and the host will be awakened, this activity is called *nyurung*. So that the patient's illness does not return, the patient will be locked in the hope that the patient will return to his usual health

2. Cultural Meaning of Besale Traditional Equipments

Balai

Based on the results of the interview, the cultural meaning of Balai is that one of the besale equipment is made from tamarind

stems (*kelumbi*), where *kelumbi* stems grow in swamps and have thorny stems, and have fruit shaped like *zalaka* which tastes sour. This *kelumbi* stem leaf will be used to make the *balai*. The hall is shaped like a house decorated with coconut leaves with a roof made of heated banana leaves and inside which are filled with offerings. The contents of the offerings in the hall include sticky rice, coconut, brown sugar, vegetable oil, *sahang* and shallots which are made into dishes. The hall is used to treat people who are possessed or disturbed by spirits.

Bertih

Based on the interview results, the cultural meaning of Bertih is rice cooked without water or oil (roasted) until the rice husk breaks and expands. Bertih is served in the besale tradition because rice is the main source of human food, which shows that humans need to eat. Invisible creatures are also valued in the same way as humans need food, so bertih is served to honor the creatures invited in the besale tradition.

Cace

Based on the interview results, the cultural meaning of cace is considered an important offering. Cace is made using *sahang*. Cace is considered important because if the cace is not good, then the shaman who leads the besale cannot go home. Friends or relatives prevent the shaman from returning home. When your friend is given food, the shaman can go home because it has been attached to the hood and then the shaman regains consciousness.

Balai di atas balai

Based on the results of the interview, the cultural meaning of balai di atas balai is a hall made of kelumbi stems, a roof made of heated banana leaves, and decorated with coconut leaves. balai di atas balai contain the meaning that there are still tall ones who are tall. This hall reminds people that they should not feel high because there are still those above us and people should not be arrogant. Balai di atas balai is used for treatment when someone is jealous of each other and can then be relieved.

Ancak Kembang

Based on the results of interviews, the cultural meaning of ancak kembang is specifically aimed at demons, ghosts, or gentlemen. It is believed that this disease, which is not a common disease, but a disease of demons or ghosts, will lead to this ancak kembang. Ancak kembang is made from bamboo. Ancak kembang is in the form of a circular fence containing 33 kinds of flowers. For example, kantil flowers, kenanga flowers, tangkul flowers, in essence the flowers used cannot be flowers that have a strong odor, but must be flowers that have a fragrant and beautiful aroma. This is because every flower has benefits so we have to be more careful. Apart from flowers, lentubung leaves are also placed on the ancak kembang which are used for demons.

Cengkraman

Based on the results of interviews, the cultural meaning of Cengkraman is made from bamboo which is smaller in size than ancak kembang. The grip is placed by hanging using a rope. Cengkraman contains bertih (rice fried until it peels and expands), cace (a dish made from sticky rice, sahang, and flour), wajik, lehang, bolu, sticky rice porridge, and also ingkung. The offerings will be eaten together after the sale is finished.

Redap

Based on the results of the interview, the cultural meaning of the redap is a drum musical instrument used in the implementation of the besale tradition. In the past, redap was made from tiger skin or deer skin, but because forests are getting thinner, now redap is made from goat skin, which is easier to get. The goat skin used cannot be haphazard but must be beetle goat skin. The ancestors used to use tiger skin to make damp because at that time it was a pest and there were no regulations prohibiting it. Apart from goat skin, redap is made from merbau wood, durian leaves, klutum, and also rattan which is useful for tuning so that the sound is loud and loud.

As long as the besale tradition is carried out, the redap must always be beaten without stopping. Therefore, a redap drummer must have special abilities to be able to carry out his duties while the besale is being carried out. According to the Anak Dalam Batin Sembilan Tribes, it is easy to abstain from being held by women because women do not know whether their position is dirty or not. Then, knowledge was specifically reserved for men. Apart from that, when the besale is taking place, they believe that when the redap is held by a woman, the redap will crack or even split into two, which can disrupt the implementation of the besale ritual because the term fence has been used as a form of maintaining security according to custom.

Bedak Kramasan

Based on the results of interviews, the cultural meaning of Kramasan Powder / Flour is a white mark on the forehead used by people who take part in the besale ritual. Kramasan powder is made from soaked rice which is then ground. This mark on the forehead or kramasan powder must be used by people who help with the besale ritual because they have been given a spell or incantation by the shaman so that it doesn't get stuck. Kramasan powder or flour is used

before the besale is carried out. Kramasan powder is used when making bespoke equipment such as balustrades. This is because when making the hall it must be clean. If it is dirty, you will get sick.

Nampan Sirih

Based on the results of the interview, the cultural meaning of Nampan Sirih is a place containing betel, areca nut, lime, money, lading besarung, similar rings, and cigarettes. This Nampan Sirih is carried by the patient's family or their representative when visiting the house of the shaman who usually leads the Besale tradition to ask for approval as to whether or not the shaman is willing to help or lead the Besale tradition. Nampan Sirih used to be made of wicker, but now they don't have to be woven as long as they are trays.

Tambang Balai

Based on the results of the interview, the cultural meaning of Tambang balai is a long rope used to hang the balai. The rope ties or ropes used in tying the halls must not be careless. In the past, the material from the Balai mine was trap . Now you can use ordinary rope but it must be cremated. After the mining hall is used, it must also be cremated or consecrated.

Kain Andam / Rantai Sekilan

Based on the results of the interview, the cultural meaning of the Andam cloth or Sekilan chain is a besale equipment used by shamans as a belt. Andam cloth serves as protection for the soul of a besale shaman.

Cawan/ cup

Based on the results of the interview, the cultural meaning of Cawan is an old heirloom originating from previous Datuks/descendants. The cup is used as a place for bertih, gendum, and is also used as a container for kramasan ingredients.

Koneng Image

Based on the interview results, the cultural meaning of Koneng images is besale equipment that has a shape that resembles a person. The ingredients for the koneng image are pulai wood and turmeric to produce a yellow color. Koneng images are used by holding or hanging with a rope. This koneng image functions for stealth. Koneng images can also be used to identify people who often faint. Without special abilities, the pictures can make you crazy.

CONCLUSION

From the data analysis carried out, research results were obtained in the form of cultural meaning and documentation of the equipment used by the anak dalam tribe in the tradition of praying for healing of the inner children's tribe in Sembilan Muaro Jambi Regency as a form of effort to maintain local wisdom. The names of the equipment include: Balai, sesaji, Balai Pengadap, Ancak Kembang, Dupo dan orang-orangan, Bertih, Cace, Balai di atas balai, cengkraman, redap, bedak kramasan, nampan sirih, tambang balai, kain andam, gambar koneng dan cawan, the equipment used in the healing tradition is interpreted culturally based on interviews conducted by researchers with people who carry out this healing tradition. Of course, this tradition will soon become extinct considering that the use of medical treatment takes priority over traditional medicine.

It is hoped that the documentation carried out can be a form of inventory and documentation of this tradition, considering that it is very likely that this tradition will no longer be used by Anak Dalam tribes of Batin Sembilan due to the influence of medical treatment rather than traditional medicine.

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