



YAYASAN MEMAJUKAN ILMU DAN KEBUDAYAAN (YMIK)
UNIVERSITAS NASIONAL

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**SURAT PERJANJIAN PELAKSANAAN PENELITIAN KOMPETITIF
TAHUN ANGGARAN 2019/2020**

Nomor: 013 / SP3K / Ka. Biro Adm. PPM / X / 2019

Pada hari ini Rabu tanggal Dua Puluh Tiga bulan Oktober tahun Dua Ribu Sembilan Belas, kami yang bertanda tangan dibawah ini :

1. Ir. Tri Waluyo, M.Agr. : Kepala Biro Administrasi Penelitian dan Pengabdian Kepada Masyarakat Universitas Nasional, dalam hal ini bertindak selaku Pejabat Pembuat Komitmen, berdasarkan Surat Keputusan Rektor Nomor 35 Tahun 2013 tanggal 15 Maret 2013 untuk selanjutnya disebut **PIHAK PERTAMA**.
2. Dr. Sylvie Meiliana, M.Hum. : Selaku Ketua Peneliti berdasarkan Surat Keputusan Rektor Nomor 194 Tahun 2019 selanjutnya disebut **PIHAK KEDUA**.

Kedua belah pihak telah sepakat mengadakan perjanjian pelaksanaan penelitian hibah kompetitif dengan ketentuan dan syarat-syarat diatur dalam pasal-pasal berikut :

Pasal 1

- (1) **PIHAK PERTAMA** memberi tugas kepada **PIHAK KEDUA**, dan **PIHAK KEDUA** menerima tugas tersebut untuk melaksanakan/mengkoordinasikan dan sebagai penanggung jawab pelaksanaan penelitian hibah kompetitif dengan judul *“Occultism as The Impact of “Pagan” Ancestors Reflected in Karo Cultural Works”*.
- (2) Dana bantuan pelaksanaan penelitian hibah kompetitif sebagaimana dimaksud pada ayat (1), dibebankan pada anggaran penelitian Universitas Nasional, yang besarnya sesuai dengan yang tercantum dalam Surat Keputusan Rektor Nomor 194 tahun 2019 tanggal 11 Oktober 2019.

Pasal 2

- (1) **PIHAK KEDUA** menjamin bahwa penelitian kompetitif sebagaimana dimaksud pada pasal 1 ayat (1) adalah asli, tidak merupakan plagiasi dan tidak ada indikasi duplikasi dengan penelitian lain serta dapat dipertanggungjawabkan secara ilmiah.
- (2) Apabila di kemudian hari terbukti bahwa penelitian sebagaimana dimaksud pada pasal 1 ayat (1) merupakan plagiasi, dan/atau ada indikasi duplikasi dengan penelitian lain dan/atau diperoleh bukti indikasi ketidakjujuran dan i'tikat kurang baik yang tidak sesuai dengan kaidah ilmiah dan akademik, maka penelitian tersebut dinyatakan batal dan **PIHAK KEDUA** wajib mengembalikan seluruh dana penelitian yang telah diterimanya dan **PIHAK PERTAMA** untuk selanjutnya disetor kembali ke Bagian Keuangan Universitas Nasional.
- (3) **PIHAK KEDUA** menjamin penelitian sebagaimana yang dimaksud dalam pasal 1 ayat (1) belum pernah mendapatkan bantuan dari Universitas Nasional maupun dari institusi lain.

Pasal 3

- (1) **PIHAK PERTAMA** memberikan bantuan dana untuk kegiatan penelitian sebagaimana dimaksud pada Pasal 1 sebesar Rp 7.000.000 (*Tujuh Juta Rupiah*) melalui mata anggaran penelitian Kompetitif Universitas Nasional, sesuai dengan surat keputusan Rektor Nomor 194 tahun 2019 tanggal 11 Oktober 2019.
- (2) Dana pelaksanaan Penelitian Kompetitif sebagaimana dimaksud pada ayat (1) dibayarkan secara bertahap dengan ketentuan sebagai berikut :
 1. Pembayaran tahap pertama sebesar 70% dibayarkan setelah surat perjanjian penelitian ini ditandatangani oleh kedua belah pihak.
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Pasal 4

- (1) **PIHAK KEDUA** wajib menyerahkan Laporan Kemajuan Pelaksanaan Penelitian Kompetitif (LKP2K) sebagaimana dimaksud pada pasal 1 ayat (1) selambat-lambatnya tanggal **14 Februari 2020**.
- (2) **PIHAK KEDUA** harus menyelesaikan penelitian sebagaimana dimaksud pada pasal 1 ayat (1) selambat-lambatnya tanggal **14 Agustus 2020**.
- (3) **PIHAK KEDUA** wajib menyerahkan Laporan Hasil Penelitian sebagaimana yang dimaksud pada pasal 1 ayat (1) dengan format dan persyaratan sesuai ketentuan yang berlaku selambat-lambatnya tanggal **11 September 2020**.
- (4) **PIHAK KEDUA** wajib mempresentasikan hasil penelitiannya sebagaimana yang dimaksud pada pasal 1 ayat (1) pada acara Seminar Hasil Penelitian yang diselenggarakan oleh Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LPPM) Universitas Nasional sesuai dengan jadwal yang akan ditetapkan kemudian.
- (5) **PIHAK KEDUA** wajib mengunggah (*upload*) Laporan Hasil Penelitian yang sudah diperbaiki pada *website* SIPP M UNAS selambat-lambatnya satu bulan setelah diseminarkan sebagaimana dimaksud pada pasal 4 ayat (4).
- (6) **PIHAK KEDUA** wajib mempublikasikan hasil penelitian sebagaimana yang dimaksud pada pasal 1 ayat (1) pada jurnal internasional yang berbobot atau jurnal nasional terakreditasi.
- (7) Publikasi sebagaimana yang dimaksud dalam pasal 4 ayat (5) wajib dilaporkan kepada **PIHAK PERTAMA** selambat-lambatnya satu tahun setelah penelitian diselesaikan.

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- (3) Perolehan sebagaimana dimaksud pada ayat (4) wajib dilaporkan kepada **PIHAK PERTAMA**.

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 - b) *Extended Abstract* (format Word).

Pasal 7

- (1) Apabila **PIHAK KEDUA** sebagaimana dimaksud pada pasal 1 ayat (1) tidak dapat menyelesaikan pelaksanaan penelitian ini, maka **PIHAK KEDUA** wajib menunjuk pengganti ketua pelaksana sesuai dengan bidang ilmu yang diteliti dan merupakan salah satu anggota tim;
- (2) Dalam hal **PIHAK KEDUA** tidak memenuhi pasal-pasal sebagaimana diatur dalam Surat Perjanjian Pelaksanaan Penelitian ini, maka **PIHAK KEDUA** wajib mengembalikan seluruh dana penelitian yang telah diterimanya kepada **PIHAK PERTAMA** untuk selanjutnya disetor ke Bagian Keuangan Universitas Nasional.
- (3) Apabila sanksi sebagaimana dimaksudkan dalam pasal 7 ayat (2) tidak dapat dilaksanakan, maka **PIHAK PERTAMA** tidak akan mempertimbangkan usul-usul penelitian dan pengabdian kepada masyarakat yang berikutnya yang berasal dari pelaksana yang bersangkutan.

Pasal 8

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Pasal 9

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Pasal 10

Apabila terjadi perselisihan antara **PIHAK PERTAMA** dan **PIHAK KEDUA** dalam pelaksanaan perjanjian ini kedua belah pihak menyelesaikan secara musyawarah dan mufakat.

Pasal 11

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Pasal 12

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PIHAK PERTAMA,
Kepala Biro Adm. PPM



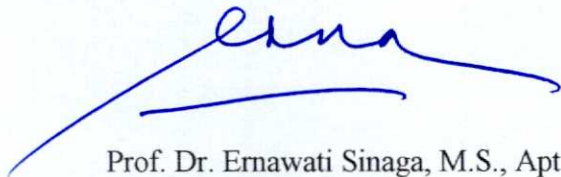
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LAPORAN PENELITIAN KOMPETITIF
UNIVERSITAS NASIONAL



OCCULTISM AS THE IMPACT OF “PAGAN” ANCESTORS
REFLECTED IN KARO CULTURAL WORKS

Tim Peneliti

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ABSTRACT

The purpose of this study was to reveal occult practice in karo batak society reflected in traditional rituals and literary works. Karo people especially who haven't become Islam or Christianity still believe erkiniteken is Dibata (God), the creator of everything in universe. This research used a descriptive qualitative method with content analysis technique done by taking the flow model followed by data reduction, data presentation, and conclusion. The analysis used sociological approach to reveal the occultism phenomena in Karo Batak culture. To reveal the occultism phenomena, the research is focussing on 1) worship of the god, 2) spiritualism, 3) the world of magic and 4) empty philosophy. The source of research data were (a) Traditional ritual "Ngaleng Tendi", (b) The karo batak legend "Kemang Sembahe Cave" and (c) A karo batak song lyrics "Pulungan Tawar". The results of the study were as follows. First, based on the analysis of traditional ritual, legend, and song lyrics, the practice of worship of the god, spiritualism, the world of magic and empty philosophy are still found in karo batak culture. Second, literary works have a role in reflecting the phenomena of occultism in karo batak culture.

Keywords : culture, karo batak, occultism.

CHAPTER I

INTRODUCTION

I.1 Background

This article reveals occult practices in karo batak community. It is reflected in their cultural works, such as traditional rituals and literary works. The practice is an impact of pagan ancestors in karo community. “The Karo Batak is one of batak tribes in the highlands of North Sumatra, Indonesia. The other tribes are Angkola, Mandailing, Pakpak, Simalungun, and Toba”. (Geoff, 2015) Karoland (*Taneh Karo*) includes the entire Karo Regency, such as Langkat, Dairi, Simalungun, and Southest Aceh Regencies, and also Deli Serdang Regency. (Singarimbun 2015; R.S. Kipp 2017). It is an area mainly consisting of moutains (Sinabung and Sibayak) and highlands (Anderson 2015, Singarimbun 2017).

According to Singarimbun (2017), Tanah Karo is divided into highland and lowland areas. Karo people named the highland settlement *Karo Gugung* and the lowland settlement *Karo Jahe*. The region of *Tanah Karo* highland is considered a cultural center and the land of the *Karo Batak* community ancestors. In this region, language is not much touched by external influences, so kinship ties and traditional life are still very strong. Most Karo highland communities live on small farms by growing rice and vegetables for daily consumption and various commercial crops for domestic and export markets. (Ginting, 2016) The lowland settlement areas in Langkat and Deli Serdang Regencies are generally more oriented to the production of cultivated crops such as rubber and oil palm. The Karo lowland region absorbs the influence of coastal Malays and become Muslims. That’s why they sometimes have to set aside their clan and this makes the kinship with their relatives in the highlands is cut off. (Ginting, 2016)

One of basic Karonese cultures is *kiniteken*, the belief in the existence of power of outside of humans which is considered capable of protecting humans and releasing them from danger and giving blessings to humans who worship them. The closest and most relevant element to the supernatural world of karo

people is “*begu*”, the soul of the deceased, especially the member of the family and ancestors. Based on the beliefs of the Karo people, “*begu*” is the soul (*tendi*) of the deceased person. They believe the spirit becomes “*begu*” (spirit), hair becomes palm fiber, flesh becomes soil, bone becomes stone, blood becomes water, breath becomes wind. That’s why karo people believe there are limitations living in the world, but there is a continuation of life after death. Karo society believe people who have died can still be contacted through the help of a shaman (*guru sibaso*). This spirit is known as “*begu*” which consists of a) ancestral spirit / family that is a good spirit because it is considered to be able to give goodness and b) “*begu ganjang*”, an evil spirit that will kill the keeper if he does not give offerings (*mere man begu*). In general, karo people still believe in “*begu*”, this can be seen with the frequent practice of rituals of the original religion (*Pemena*) such as: (1) ‘Perumah Begu’ (Calling the spirit of the ancestors to the house); (2) “*Cibal – cibalen*” (offering); (3) “*Erduhap i kuburen*” (washing face on the grave as a blessing); and (4) “*Erpangir ku lau*” (bathing on the river). (Milala, 2015)

In 19th century missionaries came to Sumatra and they brought christianity, that’s why most of karo people become christians. However, those who live away from karo highlands, they become moslems. This is because they are influenced by muslim Malay and javanese immigrants so they usually leave the traditional habits of pig farming and cooking. Although they come from different religions, the muslims and christians still retain their tradition. They follow the traditional animist that believe in ghosts, spirits or *perbegu*, traditional jungle medicine although it is contrary to their beliefs. Karo community has a good tolerance, they live harmoniously and have full understanding among the protestants, catholics, muslims and *Pemena* followers. (Steedly, 2016)

Each ethnic has its own language and literature. There is no society without literature (Teeuw 2015: 7; Tarigan 2016: 9). Oral literature and literary writing refer to some kinds of folklore, such as, myth, legend or fairy tale. Traditional or oral literature used interchangeably to refer to stories that have become the cultural heritage of the community. Myths considered sacred stories that deal with origins and explanation of natural phenomenon and human

institutions. Djamaris (2016: 3) argued that content of folklore can be related to cultural values in the literature which always exposes the problem between literary works and men who become the cultural producers of local wisdom. The form of cultural values reflecting the social behavior of men will not, of course, be far from the recording of system of social events in which the system is based on men' relationships with God, men with nature, men with their societies, men with other men, and men with themselves.

1.2 Theoretical Framework

The analysis used sociological approach to reveal the phenomena of occultism reflected in Karo cultural works by focussing on traditional rituals, legend, and song lyrics. Swingewood (2016:11) stated: "Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social processes; it seeks to answer the question how society is possible, how it works, why it persists". Social structure can be constituted through the social, political, religious and economic institutions examination. The sociology of literature is a study focussing on the relation between a literary work and the social structure in which it is created. It reveals literary work to determine social situations. Sociological study of literature proves very useful to understand the socio-economic situations, political issues, the world view and creativity of the writers, the system of the social and political organizations, the relations between certain thoughts and cultural configurations in which they occur and determinants of a literary work. The sociology of literature consists of the nature and scope of sociology and its relationship with literature, the historical development of the sociology literature, the nature of the sociology of literature, its theoretical approaches and methods and the areas and determinants of literature. (Meiliana, 2016:26-27) In the approach, it is known that strategies relate to the understanding of social action by considering the life of society as a complex, interconnected, dependent and meaningful networks, the construction of the social reality possessed by every member of a group, community or society. (Lubis, 2018).

1.3 Problem of the Research

The problem of this research is to reveal occult practices reflected in karo cultural works. The research is focussing on traditional rituals, legend, and song lyrics.

1.4 Urgency (Research Excellence)

The urgency of this research is 1) to give accumulation in the science of literature, especially in the application of literary theories namely the approach of sociology and genetic structuralism. 2) to preserve local wisdom in Indonesia, namely the culture and literature in karo community.

1.5 Research purposes

The research aims at 1) introducing and promoting Indonesian literature and culture to the international world, 2) building literary research models with an approach sociology, and 3) improving the quality of literary research, especially related to local wisdom.

1.6 Targeted output

This research targets outcomes 1) research articles to be published in accredited National journals / international journals

CHAPTER II

LITERATURE REVIEW

1. State of the art

Previous research serves to analyze and enrich research discussions, as well as differentiate them from the research being carried out. This study included three previous research journals dealing with the culture of karo community. The journals are as follows.

(1) Gintings, Immanuel Prasetya, Tengku SilvanaSinar, and Amrin Saragih in 2018 in their article “*Anding-andingen* in The Perspective of Systemic Functional Linguistics” focusses on the meaning of three metafunction, they have a function as 1) message, 2) exchange, and 3) representation. The study is focussing in the analysis of *anding-andingen*, an oral tradition in the culture of karo people. Based on the research, there are only two metafunctions applied in *anding-andingan*, as message and representation while exchange could not be applied since *anding-andingen* is an adjunct without a potential to be a subject so it cannot be upgraded to be an interpersonal of capital responsibility. The form of *anding-andingen* resembles a clause but it is not able to be categorized as a clause because its function is to describe a person’s nature or condition. In the usage of *anding-andingan*, firstly the textual function will be Rheme as the clause is provided by a nominal subject followed by *anding-andingen* as a prepositional phrase or adverbial group. Secondly, it will be Marked Theme if the clause begins with *anding-andingen*.

(2) Fauziah Astuti Sembiring (2015) in her thesis, “*Perkawinan Semarga dalam Klan Sembiring pada Masyarakat Karo di Kelurahan Tiga Binanga, Kecamatan Tiga Binanga, Kabupaten Karo*” revealed as follows. 1) in batak community, marriage with patrilineal consanguinity is eksogami marital system with connubial asymmetric. It means they have to look for the couple from external clan and may not be reciprocal. 2) The form of marriage is “*Jujur*” or dowry. It has a magical religious cause to a woman, she exits her clan and move

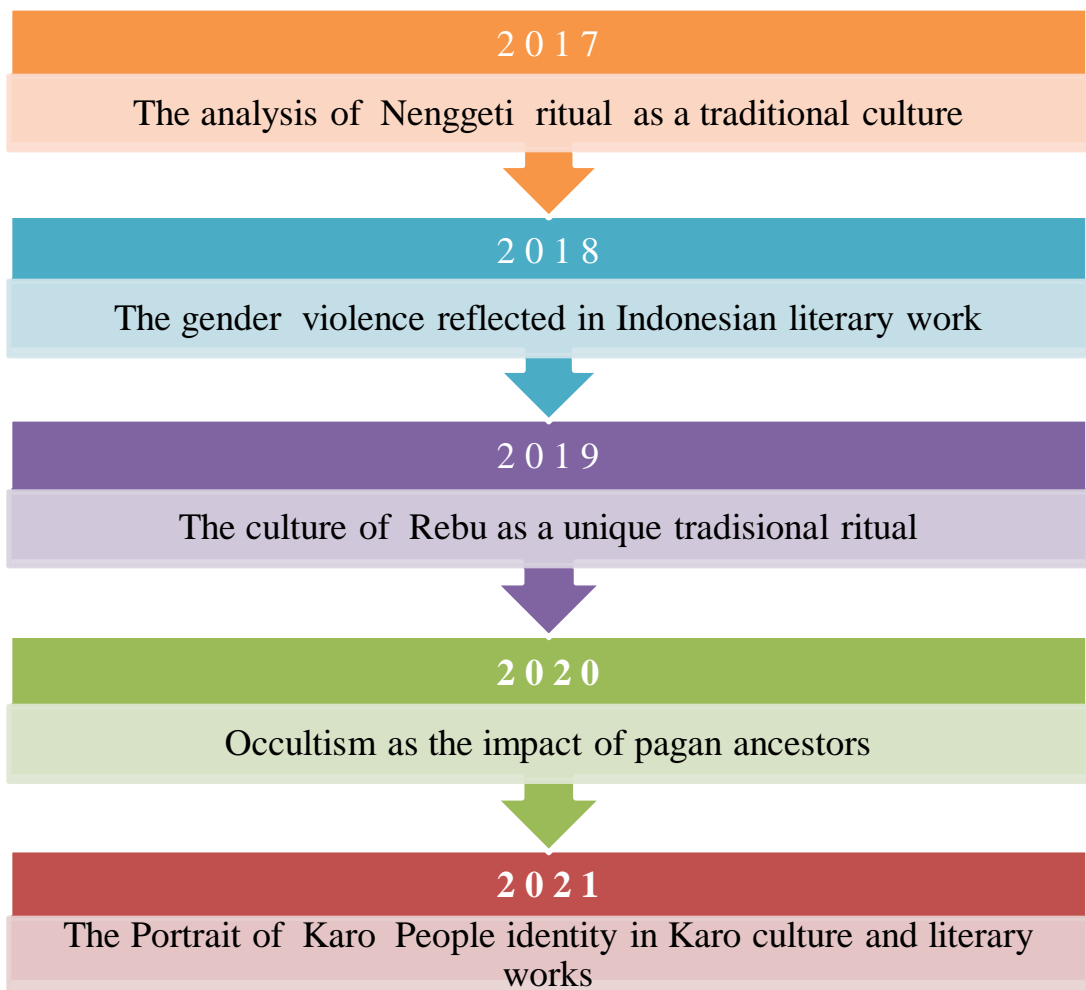
into her husband's clan. This method used in this research is juridical empiric with analytical descriptive to give totally and systematic illustration about marriage in the same clan in Sembiring clan. Collecting data is based on the interview with karo society in Tiga Benanga Sub-district. In reality, not all the marriage of eksogamy happened at karo society especially to sembiring clan and Perangin-nangin. Although the marriage form is "*Jujur*" but the marriage system is limited eleutherogami, someone from sembiring clan and perangin-nangin enabled to marry someone from the same clan as long as they come from different clan. The result showed 1) marriage in the same clan in Sembiring clan happened because of the influence from the factors of religion, economy and culture. Marriage in the same clan is legal after having the following steps, "*Maba Belo Selambar*" phase (proposal), "*Nganting Manuk*" phase (a meeting to discuss about everything in wedding), "*Kerja Nereh Empo*" phase (the party), and "*Mukul*" (as the legal condition of marriage according to Karo's Tradition Law). The law consequences of marriage in the same clan is equal as common marriage, when it is done and appropriated to religious, custom and valid regulation.

(3) In 2016, Venika Aprilia Sembiring, Sri Wahyu Ananingsih, and Triyono in their research stated that in batak karo community, the indigenous inheritance is based on the system of patrilineal kinship. It means when a woman is married, she will go into her husband's clan, therefore the women are not entitled to inherit. Facing such the condition, batak karo women cannot accept the unfairness. They begin to demand their rights, they demand their rights through the courts in case they fail to get their rights. It was motivated by the Supreme Court ruling in 1961. This research is to see the impact of the Supreme Court. The reseach used juridical empirical approach by examining secondary data, then followed by conducting the primary data by means of interviews. The followings are the results of the research, they are 1) The development of indigenous peoples inheritance is the issuing decision of MA 179/Sip/ 1961. It states the boys and girls in the equal position relating to the division of the inheritance. 2) The Supreme Court decision is influenced by the factors of development of supporting, economy, education, religion and immigration. This development is

socially acceptable in terms of women's right to get inheritance, but in the case of the widow heir can not accept.

2. Road map

This research road map illustrates the clear direction of the literary research model in revealing the practices of occultism reflected in karo culture and literary works against the results of previous research and against the possibility of future research development and ending with the objectives to be achieved. The track record of the research that has taken place and the results as well as the road map of the research in broad outline. The following road map of this research



CHAPTER III

RESEARCH METHOD

This research used a descriptive qualitative method with content analysis technique done by taking the flow model followed by data reduction, data presentation, and conclusion. Bogdan and Taylor (via Moleong, 2013: 3) suggested that qualitative procedures would result a research that reveals qualitative data with an approach which is aimed at holistic background and at individuals or at perceiving as a whole. Kirl and Miller (1986: 9) argued that qualitative research is a particular tradition in social science that is fundamentally dependent on observation to humans within their own region and that relates to the fields of social sciences and of humanities which cover all activities based on scientific disciplines when collecting data, and classifying, analyzing and interpreting facts and the relationship among the natural facts, society, behavior, and the human spirit in order to discover the principles of knowledge and new methods.

The analysis used sociological approach to reveal the occultism reflected in karo batak culture by focussing on traditional ritual, legend, and song lyrics. Alan Swingewood states: "Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social processes; it seeks to answer the question how society is possible, how it works, why it persists"(1972:11). He further points out that the social structure is constituted through the rigorous examination of the social, political, religious and economic institutions in the society.

The sociology of literature is a specialized area of study which focuses its attention upon the relation between a literary work and the social structure in which it is created. It reveals that the existence of a literary creation has the determined social situations. As there is a reciprocal relationship between a literary phenomenon and social structure, sociological study of literature proves very useful to understand the socio-economic situations, political issues, the world view and creativity of the writers, the system of the social and political

organizations, the relations between certain thoughts and cultural configurations in which they occur and determinants of a literary work. (Meiliana, 2016: 26) The sociology of literature consists of the nature and scope of sociology and its relationship with literature, the historical development of the sociology literature, the nature of the sociology of literature, its theoretical approaches and methods and the areas and determinants of literature". (Meiliana, 2016:27) In this approach, it is known that strategies relate to the understanding of social action by considering the life of society as a complex, interconnected, dependent and meaningful networks, the construction of the social reality possessed by every member of a group, community or society. (Lubis, 2018).

The source of research data were (1) Traditional ritual "Ngaleng Tendi", (2) The karo batak legend "Kemang Sembahe Cave" (3) A karo batak song lyrics "Pulungan Tawar". the research is focussing on 1) worship of the god, 2) spiritualism, 3) the world of magic, and 4) empty philosophy. The results of the study were as follows. Firstly, based on the analysis of traditional ritual, legend, and song lyrics, the practice of worship of the god, spiritualism, the world of magic, and empty philosophy are still found in karo batak society. Secondly, literary works have a role in reflecting the phenomena of occultism in batak karo culture and society.

David Benoit and Eric Barger (2008) in their writing *Entertaining Spirits Unaware: The End-Time Occult Invasion* stated that occult derived from the Latin word *Occultus*, the occult by definition means "things hidden, things in darkness, the practices of divination and sorcery".

Further, related to dark and mysterious, the occult is a kind of supernatural power or magic. The word *occult* has its roots in the Latin *occultus*, meaning "hidden, secret." That's why it can also be used as both a noun referring to black magic and an adjective meaning "difficult to see." (<https://www.vocabulary.com/dictionary/occult>)

Surya Kusuma (2010) in his book "Occult: Between Culture vs. Christian Faith" reveals four kinds of occult practices:

(1) Worship on gods

To understanding and recognition of God, humans "transform" God and make God's appearance in various forms, namely humans, birds, quadrupeds, and creeping animals.

The things believed as gods are 1) the universe, such as the sun, moon, animals, wood, stone, gold, silver, angels; 2) worship of humans (worship is done because the person worshiped is considered to have extraordinary potential); 3) worship of animals; 4) worship ritual; 5) sacred objects which believed to have power that can bring power such as amulets, and worship objects.

(2) Spiritualism

Spiritualism is the belief that living people can communicate with the spirits of the dead person. There are several kinds of spiritism, namely: 1) the army of heaven, such as angels, demons, jinn ;2) the spirits of the dead as the medium to call the soul; 3) connecting devices, such as animal heart, arrow, sword, and victims; 4) incantation and praise; 5) victim.

(3) The world of magic

The practice of magic can be divided into two: 1) divination (horoscope-astrology and divination); and 2) magic, a. simpathetic magic to achieve good ; b) protective magic such as: invulnerability, repellent, healing, amulet; c) destructive magic which aims to bring results and good things to the person concerned.

(4) Empty philosophy

Empty philosophy consists of syncretism, superstition and fairy tales or myths.

CHAPTER IV

RESULTS AND DISCUSSION

Using sociological approach, this research aimed to reveal the phenomena of occultism happened in karo batak culture. The analysis of occultism is focussing on 1) karo batak ritual “Ngaleng Tendi”, 2) karo batak legend "Kemang Sembahe Cave" and 3) karo batak song lyrics “ Pulungan Tawar”. The occultism is revealed through the occult practices, namely (1) worship on gods, (2) spiritualism, (3) the world of magic, and (4) empty philosophy

1) Karo batak ritual “Ngaleng Tendi”.

This ritual portrays the occultism as they worship of humans. Worship is done to Guru Nambari because he is considered to have extraordinary potential. Guru Nambari is believed as an extraordinary person who can cure a person who suffered from mental illness. As a healer shaman, he can have a dialogue to restore the tendi (soul) taken by an evil spirit.

It happened to a karo young man who went to take rattan into the forest. After returning from the forest, at night he was like someone who lost his mind, speaking carelessly, sometimes looking depressed, frightened and acting weird. The family believed that the tendi (the soul) of the young man had been taken by an evil spirit. This is the belief of the old community that until now is still believed by some people of Karo. The family then looked for '*orang pinter*' (a healer shaman) who can communicate with the spirit to heal the young man due to spirits. Seeing the young man's condition, guru nambari knew that the young man's tendi (soul) was not in his body anymore. To prove it, he told the family to collect eleven kinds of leaves from the forest, called bulung-bulung si melias gelar. (leaves which are named si melias) The leaves were put in a basket and wrapped in a white cloth and placed on the head of the young man. "All types of the leaves should be complete," said guru.nambari. If the tendi (soul) of the young man is really taken by the evil spirit, then the basket will vibrate strongly when

placed on his head. And right, the basket shook violently above the head of the young man.

When all are convinced, the healing ritual will be carried out. There are two choices, Ngaleng Tendi or Raleng Tendi. There is no significant ritual difference in it. Raleng Tendi is a ritual that invites many people, all relatives to the village community. While Ngaleng Tendi is the same ritual, however, it is only witnessed and carried out by a few people consisting of sick families and relatives. It can even be done only between the shaman and the patient.

When they have found the good day, the ritual was held on that day. The first ritual is *erpangil* or purifying the body using seven kinds of oranges. This ritual takes place during the day by washing the young man's head using the water of orange done by guru nambari. When the ritual finished, the patient was taken home and the peak ritual was done in the evening. In this ritual, the spirit of the young man will be returned to his body. This ritual was carried out by guru nambari who acted as a medium between spirits who had taken the soul of the young man and the family of youth who wanted healing.

First guru nambari sang and danced to summon the tendi captured by evil spirits. Ritual began by the dance accompanied by traditional karo musical instruments made of bamboo - Balobat, keteng-keteng, mangkok (bowl). Even those who play musical instruments must be someone who understands the ritual. When dancing, the guru nambari wears sarin teneng, a karo special black cloth. There are not many accessories worn by the guru nambari.

Some ritual equipments such as incense and rice which is put in a basket are also prepared. After everything gets ready, the ritual begins. "Mari-mari. Mari kam Kurumah tendi" ("Come on, let's go to the house of spirit/soul), "that's the stanza of the song used to summon the captured spirit. Songs and dances will continue until the spirit/soul is truly called. Sometimes it can be up to two hours. It depends on the intelligence of the shaman to call him. If the spirit/soul has been called, initially the spirit/soul will enter the guru nambari's body. That's the moment when the spirits which entered into the body of guru nambari spoke with the young man's family. In this moment it will be revealed why the evil spirit

captived the young man's spirit/soul. Through the body of guru nambari, the evil spirit said that the young man had bothered him by cutting rattan carelessly.

The family will ask the evil spirits to return the young man' soul. They negotiate, there are some advices given by the spirit, for example not to urine carelessly or pollute the places where the spirits live . After the two parties have finished discussing, the tendi (soul) of the young man who sat confusedly from the beginning of the ritual soon back to him. Although in a state of trance, guru nambari still can control himself until the evil spirits come out of his body. Tendi (soul) of the young man has returned, all the rituals of returning the spirit/soul have already been carried out. The young man returned to be healthy. The key to this healing is belief. When a person or family believes in the ritual being done, he can heal. The occult practice can clearly be seen through the leaves, oranges, guru nambari as a medium between evil spirit and the family of the patient.

2) The karo batak legend "Kemang Sembahe Cave"

In this legend occultism is revealed through the occult practices, as such worship on gods, spiritualism, the world of magic, and empty philosophy. The legend is about a farmer called Bolang (grand father) who wanted to open fields in the village of Uruk Rambutan (now sembahe), Karo land to be planted. On the way, Bolang was shocked when he saw a small creature with an inverted heel passing around the place to be made into a field. That's the way Bolang meets Umang (demon , evil spirits, ghosts that often called Umang). It is a little creature with reverse heels and the legs facing backwards. This Umang is willing to help the bolang to open, clean and plant the land. Both Umang and Bolang made an agreement not to tell others about this. Bolang is also prohibited from bringing women and small children here. Bolang agreed to this agreement, he then asked for Umang's help to work on the land which is still a shrubbery. This field is not able to be cleaned in one day, but not for umang. Bolang returned home and said that the fields had been cleaned and worked on. The wife who was surprised began to suspect Bolang. The next day, the wife quietly followed Bolang to the fields. How shocked his wife was when she saw a field filled with small creatures

working on the land. Umang learned of the existence of Bolang's wife and considered the agreement with the Bolang canceled.

The land that has been cultivated is back to normal. Bolang who knows this is angry with his wife, and the next day he returns to the forest to meet the Umang. But Bolang only found one large stone with a hole of 50 x 50 in the middle. This stone is believed to be a place where Umang live and is named Goa Kemang. Many people including the Dutch colony tried to move this stone but no one was able to lift it. Primitive people around the village then worshiped this stone, delivering offerings also begging for a request in this Stone, since then this village was nicknamed the Sembah village which in Karo language means worship.

This legend showed the occult practice in Karo Batak society as they still believed in supernatural such as the Umang that can help people. And society also believed that Umang can help them and make them worship the Umang.

3) Karo Batak song lyrics "Pulungan Tawar"

This song lyric is about a man who is broken hearted and caused him suffered from an illness. The occult practices can be revealed in line 1 to line 3 that show how the man tried to recover from his illness. (1) "La ermedu-medu aku ndarami pulungen tawar" (I never get tired in looking for medicine). (2) "Kerina bulung i kerangen nggo me kusiar" (I have searched all the leaves in the forest). (3) "Si enda i gilingi gelahna jadi tambar" (this is all pounded to become medicine). The phenomenon of occultism is revealed when the man believed in the leaves that can recover him from the illness.

Beside the leaves, line 5 to line 7 mentioned (5) "rimo pangir 7 erbage nggo i gelati" (seven kinds of oranges have been sliced). (6) "bulung lau 7 sampuren nggo i buati" (seven kinds of water have been taken). (7) "kersik 7 inganen e pe nggo i jemputi" (sand from seven places has been taken). From line 5-7 it is seen the phenomenon of occultism as he believes the number "seven" as a sacred number, worship ritual, and sacred objects which believed to have power that can bring power. The things believed as gods are orange, water, and sand.

Line 8-10 mentioned all has been done through the beliefs : (8) “si e kerina nande iting enggo i tabasi” (all this has been magical spelled). (9) “perpulangan 7 erbage la kel lupa ertoto” (seven church congregations do not forget to pray). (10) “asa kai guru si baso la ketadingen er cibal belo” (several shamen also respectfully offered betel leaves). Line 8 to 10 portrayed the phenomenon of occultism whenever the “shaman” , “respectfully offered”, and “betel leaves” play important role.

Based on the above data, it is proved that occultism still can be found in karo batak culture although most of them are Christians and Moslems but they still followed the tradition which tends to be an occult. This is the impact of "pagan" ancestors in karo batak culture

CHAPTER V

CONCLUSION

Based on the analysis on karo batak ritual “Ngaleng Tendi”, the karo batak legend "Kemang Sembaha Cave", and karo batak song lyrics “Pulungan Tawar”, it comes to the conclusion that they reflect the life and culture of karo batak society that still believe in the occult practices. They still worship on gods, do several kinds of spiritism, the practice of magic, and empty philosophy such as syncretism, superstition and fairy tales or myths.

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