

Langasa: System Public Confidence Against Spirits “Nene Mahu” In Negri Seith, District Maluku Central

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Abstract: The purpose of this research to describe and analyze the system of beliefs and basic philosophical contained in ritualistic langasa in Negri Morella, the application of religious rituals, analyze forms of syncretism as well as analyzing the values contained in ritual langasa on society Negri Morella, analyze the reasons. The reason langasa ritual still preserved in the country Morella and models existence of syncretism in celebration tradition for the community langasa Negri Morella and analyze models of existence of syncretism in the tradition of Morella Langasa on public land. This research forms using qualitative methods. Data collection techniques are observation and interviews directly to all related events, public events and community activities Langasa Seith in running tradition. Tools and objects were taken as the content of the offerings and the behavior of people who do Langasa tradition. The results obtained in these studies is a system of public confidence Negri Seith is a system of beliefs layered starts with the belief in supernatural forces beyond human power that the forces of nature so that in every action should more protect nature because nature has the power destroy if damaged by man, The next rising confidence in the power of the spirits of the ancestors (“tete nene moyang”), it is believed that the “tete nene moyang” are saints who never lost even have died. “Tete nene moyang” are believed to remain living in the vicinity of human life while overseeing all human actions so that at any given moment they can give goodness in every human demand against him but also can provide disaster if people violate customary rules. Because according to the society that “tete nene moyang” customs form which is run by the public until now. “Nene Mahu” believed its existence because it has a lot of events and incident, experienced by the people associated with the power “Nene Mahu” are able to meet all the requests addressed to him. It also “Nene Mahu” believed to give good or for bad for humans if humans do good as well as errors. This makes the public still believes the “Nene Mahu” and to keep the tradition langasa if there is a particular intention or just to show respect to him.

Index Terms: system, trust, society

1. INTRODUCTION

Man has always tried to find the truth through this nature to be used as a form of devotion and appreciation of belief or religion. Devotion and appreciation is done in the form of worship-worship. Religion and belief arises because humans see symptoms that can not be explained by human reason, crises that happened but it's hard to avoid with power and wealth as well as the extraordinary powers that afflict humans. Actions form a sacred ceremony during the crisis period that is the root of human religiosity. Homans in Scharf (2004)[1] shows the relationship between ritual and anxiety, in which there is anxiety that is 'very' (primary anxiety) and are 'ordinary' (secondary anxiety). Primary anxiety bore primary ritual performed as ceremonies that aim to overcome the anxiety that do not directly affect the achievement of the goals. Secondary anxiety is done through a purification ceremony as compensation of mistakes and errors made in the primary ritual. It gives the sense that the ritual is done to address the problems being faced by people as a form submission and helplessness of man even as the process for forgiveness of the sins and mistakes that have been done.

Belief in reply, both of which will occur in the real world of tangible disasters also replies to be received in other occult nature. Indonesia is a country that has a variety of ethnic groups and religions, there are five recognized religions namely, Islam, Protestantism, Catholicism, Hinduism, Buddhism and Khong Fu TJU. State guarantees freedom for its citizens to embrace desirable as enshrined in the 1945 Constitution article 29, paragraph 2. However for people who do not want to convert to one religion, is allowed also embraces beliefs or teachings outside of religion, even though constitutionally it is still moot. Beyond belief that religion is called the "Beliefs and Spirituals" or also known by the name; Kejawen, HPK, occult, ngelmu Tuwa, and so forth. (Mariyat 2012), So it is with the people of Maluku. For example, there are many customs, traditions and the place is believed to be as well used as a sacred, run certain rituals well as traditional (local) local communities as well as in performing certain religious traditions. In addition, there is also a society that has not embraced the religion (animism). It occurs in people who still live in rural areas and do not perceive that someone who comes from people who are already educated or not educated, it means that in running religious traditions as well as local traditions of all the people involved in it regardless of their status both in terms of position in society and level of education Until now, most of the people of Maluku Moslems still believe in spirits, objects or places that are still considered sacred and the rituals are still performed, as was done by community groups that animism. It is certainly not for the sake of spreading the religion since Islam in Maluku is already well established. This research attention on langasa tradition that occurred in the District Leihitu Central Maluku district where 98% are Muslims while the remaining 2% Christian Religious embraced by indigenous people in the State and State Allan G Lilibooy (2 out of 13 countries in Leihitu), particularly in the Negri Seith. These percentages can be used as an indicator to see the strong position and influence of Islam for the people Leihitu. A position which allows the Islamic religion coloring all

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aspects of community life but in reality many local practice animism is done by people who are Muslims. State societies are Negri Seith in District Leihitu Langsa tradition that has meaning offerings or offerings to the spirits "Nene Mahu" done if people intend to do something in order to be successful, to treat the sick, to resist the disaster that will happen, and so forth. Giving offerings for some communities in Indonesia is considered an ancient tradition without meaning and far from scientific value, irrational and illogical. In fact there are certain religious doctrines regarded as deviant behavior, but there are some communities in Indonesia who consider granting an offering is an offering that has the noble values high. Purnomo (2011) [2] states that, offerings are a form of translation into the myth of behavior which, according to Roland Barthes, the myth of an interpretative provision arkhethip-arkhetip to parse the meaning of the world we live life with a view to the present through the past. Based on the description of the background, which is the case in this study is "How Belief Systems Society Beyond Tradition Of Souls Langasa "Nene Mahu" in Negri Seith?"

2. RESEARCH METHODS

This research forms using qualitative paradigm. Danim (2002)[3] argued that "the quantitative approach is a derivative of positivistic philosophy, while the qualitative approach is derived from the philosophy of phenomenology". The strategy used in this study is ethnography. Endraswara (2003)[4], data collection techniques are observation and interviews directly to all related events, community events and activities in running the Negri Seith Langasa tradition. Tools and objects below as the contents of the offerings and the behavior of people who do langasa tradition. while for analyze the data in this study using Domain analysis used Spradley (2007)[5] is usually performed to obtain a description or understanding of the symbols of ritual langasa where symbols can be shaped unity native language, sacred objects or objects were used as offerings and others.

3. RESULTS AND DISCUSSION

System Community Trust Negri Seith

Public confidence in the system Negri Seith stems from the awareness that each individual is part of a nature so nature must be constantly on guard. Always keep clean the village by maintaining all the trees, rivers, rocks and of environmental sustainability around to stay awake. This is because they are due Negri Seith people believe that when the defective nature then one day the universe will reward to humans in the form of floods, fires, and the country is overwritten various diseases. Nature is believed to have the power for good or evil. Similarly, when the environment where "Nene Mahu" believes society serve as a place of residence, must always be clean because the public believes that the "Nene Mahu" would get angry and give rewards to the public in any form, such as a disease suffered. Proving that human consciousness will harmonize with nature is still going on as at the sites. Search results and chat with one of the informants named father Mamsale Hatao, dated 4 September 2015) are as follows:

"Katong di sini seng bole potong pohong asar, kalau mau potong pohong basar musti minta ijin dolo par tuang2 pohong ni dolo. Karna nanti katong dapa cilaka, biasanya alam ini akang mangamu yang sering katong seng sadar kalo katong parna biking sala sala".

A similar sentiment was expressed by Taylor, that the worship of nature (nature worship) by primitive people because of the belief that there are things that are not material (in the form of spirits) in addition to human beings so that when a man dies his spirit is able to survive even though his body was already decomposing in the ground, The spirits are believed to occupy the surrounding nature without human habitation can be seen by the senses because of their delicate stature. Spirits believed to be able to do a variety of things that can not be done by humans. Based on these beliefs, the spirits became the object of veneration and worship of man with various religious ceremonies in the form of prayer, giving offerings and even sacrifice. It is this belief that by EB Taylor in Kahmadi, (2000) referred to the concept of animism.

Trust Against "Tete Nene Moyang"

Seith nation communities have beliefs about the power of "tete nene moyang" which has a very central role. The trust is run through ceremonies performed to honor the ancestors as a form of devotion as well as a place to rely on everything. Terminology "tete nene moyang" in Maluku society kinship is known among other things, means "tete" male parents of the father and mother (in Indonesian called grandfather) while "nene" are elderly women from the father and mother (grandmother). "tete nene moyang" is meant by the public is the grandfather ancestors of the first generation with enormous authority so that a belief that could not be eliminated. "tete nene moyang" is true for those who have died so that is still alive is not valid, because they are not already on the supernatural. Confidence in the "tete nene moyang" a form of respect and public recognition of the ancestors to bless more. "tete nene moyang" of the Moluccas has two important roles: to protect and punish his grandchildren. This protects the role of a very personal nature that can not be used by others who are not relatives or negri calculated from the mother or father. "tete nene moyang" represents the spirit of the ancestors or so-called Nitu. (Huliselan in Watloy, 2013)[6]. One of "tete nene moyang" who still believed until now in society Negri Seith is Nene Mahu. Here is the narrative of a resident Seith about "Nene Mahu" and his magical powers:

"beta ni karja di kabong, yang beta tau tentang nene mahu itu, saorang gadis sangat cantik dan sangat digilai oleh Belanda. Tapi ilang waktu antua pung orang tuanya sambunyi nene dalam parigi di balakang kampong dan waktu cari dong hanya dapa lia antua duduk di atas batu tapi abis itu antua ilang sampe sakarang. Batu tanpa nene dudu tu samua orang yakin kalo itu antua pung kapal yang setiap satu minggu antua datang. Orang seng bole biking sabarang di atas batu itu atau sekitar tanpa itu. Parna dolo ada orang yang abis pameri sekitar situ la dia lempar parang bagitu saja di situ la dudu isap roko dia bale lai parang tadi su seng ada. Antua tadi angka hati par nene mahu par bawa pulang parang seng lama bagini parang yang tadi ilang akang ada lai. Ada banya kejadian – kejadian aneh di sekitar tanpa itu yang katong tau kalo itu nene ada jaga katong jadi kalo ada mau niat biking apa katong jaga bawa nene pung langasa la minta akang pasti berhasil". (narrative of Mr. Muhammad Saleh Nukuhali, dated 5 September 2015)

Evidence mercy "Nene Mahu" to their offspring according to Mr Nukuhali seen at Nukuhali father traveled to villages that still includes the territory of West Seram named "Jiku Marasa" that must be taken by way of crossing the ocean .. the way that they almost drowned because the waves were so big and strong winds. At that time they also intend to "Nene Mahu" saying : " Nene tolong katong anak cucu ini jua, kalu bisa kasih barenti akang ombak ni jua supaya katong selamat. Nanti kamis depan katong biking Nene pung Dulang". Sesaat kemudian ombak dan angin berhenti serta laut menjadi tado. Kalo katong su niat la dapa apa yang su diniatkan tapi seng biking langasa, pasti katong dapa saki atau barang hilang".

4. CONCLUSION

Public confidence in the domestic system Negri Seith a layered belief system that starts with the belief in supernatural forces beyond human power that the forces of nature so that in every action should more protect nature because nature has a crush strength if damaged by humans. The next rising confidence in the power of the spirits of the ("tete nene moyang"), it is believed that the "tete nene moyang" are saints who never lost even have died "tete nene moyang" are believed to remain living in the vicinity of human life while overseeing all human actions so that at any given moment they can give goodness in every human demand against him but also can provide disaster if people violate customary rules. Because according to the society that "tete nene moyang" the customs form which is run by the public until now. Nene Mahu believed its existence because it has a lot of events and incident, experienced by the people associated with the power Nene Mahu are able to meet all the requests addressed to him. It also Nene Mahu believed to give good or for bad for humans if humans do good as well as errors. This makes the public still believes the Nene Mahu and to keep the tradition langasa if there is a particular intention or just to show respect to him.

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