

# RELIGIOSITY OF THE MALAY BATUBARA TROUGH ANTHROPOLOGICAL AND HISTORICAL APPROACH

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## **Abstract**

This research is talked about the Islamic Religious Discourse of Malay Batu Bara. In this case, the researchers took the historic sites in Batu Bara as a support in the Islamic religion of Malay Batu Bara. Background with many historic sites Batu Bara which is considered by some people to have high noble values and touched to religious part of the community and make researcher interested to explore this anthropology history approach which found the contribution about various aspects of human life, society and culture but also showed the procedure, technique and process. That is systematically arranged in disciplinary research to develop knowledge and obtain the object study. To implement this research the writer uses the methodology with a qualitative approach which results in descriptive data and the object under study is the Islamic religious of Malay Batu Bara. In collecting data researchers use the power of primary and secondary data. In analyzing the data researchers use data reduction, data presentation, and concluding that do data verification. Then in the validity of the data the researcher uses the degree of trustworthiness, dependability, and certainty. In the scientific , researchers use anthropology history. Researchers found many historic sites in Batu Bara which are very close. They are Kubah Datok Batu Bara, Sumur Istana Niat Lima Laras and Meriam Bogak. From the three historic sites, the researcher found a theoretical component from religion as said by C.Y.Glock and R. Stark that is the dimension of faith, dimension ritualistic, dimension experiential, dimension consequential, and dimension intellectual. Besides that researchers also found religious Malay Batu Bara community also influenced by beliefs in occult things such as witchcraft, rituals rejecting reinforcements, sea spells, and also related to beliefs in traditions or customs such as abstinence forbids, tapai party and balimau bathing.

**Keywords :** Religiosity, Malay Batu Bara, Anthropological

## **1. INTRODUCTION**

The diversity is clearly reflected in Batu-Bara Malay community. This diversity is thought to have its own charm which in the end is able to influence the diversity of the community itself. Batu-bara malay which is located in the Batubara Regency, province of Indonesia, North

Sumatra is one of the people who are considered tribal and hereditary inhabits the east coast of North Sumatra. In general use Malay Language, Malay Custom, and Religion. Added the local wisdom of the batubara community as is the case with traditional event, such as marriage, circumcision of the apostle

and other ceremonies that are usually accompanied by with a rhyme, and until now rhyming is still popular and used well by the community members because this tradition contains aspects that shows the local wisdom of the malay community (Khairuddin & Azhari, 2017). Indonesia's diversity is full of multi dimensional mixtures of cultures. The multi-dimensional mixture of cultures unconsciously creates a blurred understanding of society which is the aspect of religious teachings and which is the cultural aspect. (*The Embedment of Islamic Cultures: An Analysis of Islamic, Cultural, and Political Practices in Malaysia* Wan Norshira Binti Wan Mohd Ghazali, 2016) Example: Ceremonial ceremony that accompanies someone who has passed away; ceremony of three days, seventh day, forty days and so on. This diversity also occurs in Batu-bara Malay community.

This research is specific for Anthropological approach, which found that the Islamic value , or malay culture as the oriented to Islamic teaching, this directly or indirectly influence the behavior of religious practice, including the fostering harmony among religious people and between people of different religion, Malay society in the past and even today is a society that is accomodating friendly, warm to the immigrant who came to bring a new culture and religion. Both from domestic overseas. Immigrants from India with the Hindu religion, China with buddhism, Europe with christianity, as well as other immigrants of diverse ethnic groups in the Indonesia Islands. (Qorib, 2015)

The Malay community in Batu Bara also holds various cultures which are considered as something that comes from Islamic religious discourse. (Khairuddin & Azhari, 2017) For

example; Tapai party activities (Studi, Melayu, Budaya, & Utara, 2018) and balimau baths when they were entering the Ramadan month, bathing reject bala, unsalted flour during certain events, praying in places that are considered sacred and releasing various desires in a place that is believed to have its own power. The concept of diversity is not only believed and applied by a group of ordinary people, but a group of middle and upper class people with various professions also participate in carrying out the ritual. Furthermore, regarding the diversity of the researchers referred to Prof. Syahrin Harahap in his book *Islam & Modernity*, (Prof. Dr Syahrin Harahap, 2015) From Modernization Theory to Upholding Modern Piety said that;" The religious style is always influenced by two factors: First, the internal factor which includes the tendency of the understanding and interpretation of the religious doctrine in question. The two are external factors, which include the influence of important people around them, including teachers, their involvement in history, ethnicity, culture and economic and political factors "(Syahrin Harahap, 2015). The explanation expressed by Prof. Syahrin Harahap is what happened in the midst of the religious community, including the Batu Bara community. Based on preliminary research, there are dimensions of diversity which they assume at the same time are practiced as part of worship or religious teachings, for example; praying in certain places such as the Dome of the Datok Batu Bara, believing in certain objects, for example; Cannon Bogak (Bahasa & Sumatera, 2015) and believes in the prevailing traditions / customs, for example; tapai party activities and also believe in supernatural things, (Kobis, 2019) for example; witchcraft, sea

spells and rituals of repelling reinforcements.

One of the uniqueness of the diversity in Batu Bara is the belief of a group of people in historical sites and this belief has a big influence on their diversity. These historical sites are the Datuk Batu Bara Dome, the Five-Laras (Irwansyah, 2017) Palace Well and the Bogak Cannon. Not only that, the things mentioned above also influenced the diversity of a group of people in Batu Bara and in the next development a group outside Batu Bara and even a group abroad (Malaysia, Singapore and Brunei Darussalam) also participated in this activity.

## 2. LITERATURE REVIEW

### a. Religiosity

Religiosity is to provide the right solution for all human beings. The essence of religion for the author is that religion is a necessity for humans. Humans will not be able to live a good life if they are not monitored by religious values. Religious values are controllers in human life. Why not, if there are individuals who really do not need religion in life because they are satisfied with modern or contemporary life, then one day modern times will be boring for him even though the praise was too high before. Human boredom means that every human being will return to nature and the essence of that nature is the existence and substance of religion itself.

Furthermore, the religiosity mentioned earlier is the way humans practice their religion. Human response in following, understanding, practicing religious teachings so that it becomes routine and leads to behavior that is interpreted as religious. this shows a strong and proven diversity in each place from the point of view of what is happening of malay Batu bara. The

essence of Islam is tawhid which very firmly says Allah is one and all his commandments are carried out in a ,very way. muthlak. The religiousness of the community in Batubara . Carrying out religious teachings in daily life, namely in activities prayer, fasting and filial service to both parents, ukhwah, please-help between and any activities based on religious values under review from historical sites in Batubara. Islam in the sense of religion has become a very interesting study of Islam Eastern and Western scholars who ultimately presented the discipline science called "Islamic Study".(Subagi,1985). The presence of such knowledge develops in the sense of becoming a complex discourse that includes various aspects such as civilization, culture, history, politics and economy. Until in studying Islam requires various methods and approaches interdisciplinary and the presence of other social sciences is very necessary to achieve that goal. Islam is known as a religion that never imposes its will. for its adherents. Therefore, when Islam is present in Batubara and show that the multi-cultural.

It is multi-cultural and very steep in various traditions. One of the efforts Islamic da'wah at that time was not directly prohibited by the community to leave the culture of rejecting reinforcements, because if forced will cause trauma of religious psychology for the people of Batu- Bara Malays. Therefore, the efforts made by Islam are to the process of islamization anthropo-socially that includes Islamic values into various Cultural rites in the midst of society. For example, before Islam presents a ceremony rejecting bala purely referring to animism, dinamisme and Hinduism without the influence of Islam. But when Islam is present every rite event It begins with the phrase

bismillāhirrahmanirrahīm or using assalāmualaikūm and strengthened by the phrase lā ilahailallāh mūhammadār rasūlullāh.

Seeing the phenomenon above, there are still many confusion patterns. religious society but over time the introduction of Islam. Starting with some of these sentences can be embedded by the community and provide motivation to the community to find out and even explore these Islamic sentences and when they have reached the top of the sentence lā ilahailallāh mūhammadār rasūlullāh, so this is the key to success Islamization. The fact is that this method has been proven to work today. we see the religiousness of the Bara Malay community in particular and discussed about Antropology and history approach.

#### b. Anthropological Approach

It provides the proposed approach or solution, and describes the steps of the research, and the method used to support the analysis.(Hyman, 1953) The techniques used are appropriate for the collection and analysis of the data.(Stieglitz, Mirbabaie, Ross, & Neuberger, 2018) The research method should be set systematically. It explains the Anthropological approach. Anthropology seek to discuss various aspects of human life, society and culture. Religious discussions are anthropologically presented to enrich the perspective of all behaviors in everyday life. (Moh. Toriqul Chaer, 2016).

In understanding the religiousness of the community helped anthropological sciences. It is necessary to elaborate in detail from the different sides of life. This means that the existence of anthropology is highly considered. Using the theories it offers. Through approach Anthropology of religious

discussions can be done in more detail and can see everything that is not clearly visible in the midst of life community. (Moh. Toriqul Chaer, 2016).

Social life is closely related to religion. There are many views that religious studies are one of the very interesting research to run their activities. Religious research in the anthropological approach does not address religion in a doctrinal perspective. or revelation, but to conduct research on man concerning Actions juxtaposed with religious doctrines (Moh. Toriqul Chaer, 2016). In here, there are some points of socio-cultural reality:

1. William A. Havilland: Anthropology is the study of mankind, seeking to devise useful generalizations about man and his behavior and to gain a complete understanding of human diversity.
2. David Hunter: Anthropology is a science born of infinite curiosity about mankind.
3. Koentjaraningrat: Anthropology is a science that studies humanity in general by studying the various colors, physical forms of society and the culture produced.

One of the most important key concepts (Rapport, 2014) in modern anthropology is holism, it meant that the view that social practices should be researched in context and essentially seen as practices related to others in the society under study. Anthropologists should look at religion and practices of agriculture, family, politics, magic, and medicine together. That is, religion cannot be seen as an autonomous system that is not affected by other social practices. In recent years, as the deconstruction of postmodernism that was being favored spread through the social sciences, the holistic approach came under attack. If there were golden

times, the framework of structural functionalism further enhanced the systematic character it studied, but now there has been an opportunity for structural functionalists. There are four Fundamental characteristics of the anthropological approaches:

1. Descriptive, not normative.
2. Local practices, which are concrete and real practices in the field.
3. Anthropology is always looking for connectedness and interconnectedness between the various domains of life more fully (connections across social domains).
4. Comparative.

Interpretive anthropology is the possibility of interpreting events according to the perspective of society itself. Research like this must be done by staying in the research place for a long time, in order to get interpretation from the community about the religion he practiced. So, in essence every research conducted by anthropologists, has its own characteristics and divide the culture. Based on the form of culture consists of three, namely:

#### 1. Form of The Cultural System

In a culture known as a character, the term of the figure in each region has a different variant, generally known as a figurehead. custom or customary stakeholders. In a custom there is usually no form of concepts, ideas, thoughts on how the form and system of culture it happens and is carried out but the role of indigenous figures / customary stakeholders is what It is always the main reference when performing various ceremonies. It's Show with certainty that the habit factors of the ancients became The key to cultural continuity. In the development of this form and cultural system is increasingly systematically to avoid cultural needs for the next

generation. Another thing that is feared is the destruction of tradition called among the community .alone. The best preventive solution carried out by indigenous stakeholders is inherit as soon as possible to the next generation in the form of teaching special or used as teaching and learning materials. Furthermore, in social life, forms and systems. Culture has experienced touch and relationships between cultural elements. There is. Therefore, at this stage there are many interpretations and angles. A different view by cultural leaders in assessing the system Culture itself.

#### 2. Form of Social System

The form of the social system produces several related understandings and concepts. social and cultural system, the goal is to be more solid social system. It's running. In the form of this social system is to strengthen and share problems in society. The division of the problem is to distinguish the problem. Culture and social issues. It turns out that both divisions show a signal. It is great that between the two is an inseparable system. Sociologists show that this social system is more important. human relationship with the surrounding community. Relationships between each other. Humans are easier to study because they have structured relationships and In the end, the relationship becomes an organization and in the organization. That's how easily the social system is found. Thus the relationship in the organization or group when and wherever it remains become a social system that is systematic and has diversity. And of course it has a function. The point is the social relationships that it has been formed and developed in certain communities or communities. it is used as the basis of the social system

### 3. Cultural objects

From the study of material culture, objects produced by a Culture becomes physical evidence. These objects are found from the work. previous people and have the role of indigenous figures / customary stakeholders there. The development of the moment is not a few cultural objects that cannot be saved due to the level of public awareness that may not be knowing that it will be a great memory or a lesson Very valuable in the future. In the care of these material objects almost in the entire tribe Culture in Indonesia even in this world has the same case. Although there are still some material objects that can Saved. When material objects cannot be saved, they will influence on the introduction of the culture itself, even the nature of the community and also found it difficult to understand his cultural impressions. Previous. However, when material objects can be detected. It was found in good condition, and it became an honor and separate awards for indigenous leaders / indigenous stakeholders and for the community of Indonesia. When examined more deeply there is a lot of meaning of symbols that are very educating people in these materials.

Material material objects when made in the early days have meanings. In itself, not even a few material objects contain the meaning of motivation. life for the community. The description of the form and content of the culture provides. Signal that culture is present is to organize, organize and give a very valuable lesson for people's lives. There's in it. various norms and values that from the past were maintained both by his followers and Indigenous leaders/ stakeholders have a large role in the care of culture aforementioned. The system also eventually gave birth to culture in things. Concrete physical.

### c. Historical Approach

In addition to the anthropological approach, the researchers also use a historical approach as a way of solving it because the historical approach is a procedure, technique and process. That is systematically arranged in disciplinary research to develop knowledge and obtain the object study (Hidayatullah & Kusumawati, 2021). In principle, the hirtorical approach wants to answer 6 (six) questions. The six questions are known as formulas 5 W and 1 H. This is done to get a detailed picture of the existence and change of an object summarized with events and forms in human life over time. Joseph Rudyard Kipling describes the 5 W and 1 H as; In addition to revealing the formula 5 W + 1 H, the workings of the historical approach use four methods in its completion, historiography, interpretation, source criticism and heuristics.

#### 1. Heuristik

Heuristic means the search and collection of various sources. The sources gathered to this stage are all sources that related to and with as many results as possible.

It is this source that will be a tool to narrate a history in the form of writing and the presence of informants at this stage is indispensable. Heuristics are the gathering of historical sources. In this stage the researcher gathers all sources related to the research topic. (Gama Prabowo

<https://www.kompas.com/skola/read/2020/10/26/132658269/metode-penelitian-sejarah>).

#### 2. Historiografi

Historiography is the delivery of imaginative reconstruction rather than the past is in line with its traces, then arranged in a work

Write until it becomes history.

Therefore, historiography is a way of writing or reporting historical research by stringing facts into historical stories based on data that have been analyzed. (Gama Prabowo

<https://www.kompas.com/skola/read/2020/10/26/132658269/metode-penelitian-sejarah>

### 3. Interpretation

Interpretation is the stage of interpretation of data and historical facts that have been obtained. Interpretation of historical facts must be done objectively. (Gama Prabowo <https://www.kompas.com/skola/read/2020/10/26/132658269/metode-penelitian-sejarah>). Interpretation is also termed by synthesis, which is an activity for Give an interpretation of the facts that have happened and Express the meanings contained in a study and Linking facts and meanings

### 4. Source criticism

Source criticism is what needs to be done to criticize the sources and various information that has been collected, this is to prove the authenticity and credibility of the data obtained. Source criticism is the stage of testing the truth (validity) of historical sources. Criticism is divided into two, namely:

- a. External criticism is an activity to test the authenticity (authenticity) of the source. External critics tend to test the authenticity of historical sources of their physical form.
- b. Internal criticism is a stage in historical research that aims to test the credibility and reliability of historical sources. In this stage, researchers

critically critique the content and substance of the content from historical sources. (Gama Prabowo

<https://www.kompas.com/skola/read/2020/10/26/132658269/metode-penelitian-sejarah>

## 3. RESEARCH METHOD

This research method is a qualitative (Iii & Penelitian, 1995) which is studied descriptively (Aldhi Kusumastuti and Ahmad Mustamil Kairon, 2019) The focus is on the diversity of the Batu Bara community. Although this study uses a historical anthropological approach, as a unit of science, the researcher takes a social approach as a basis but also seeks to find out the social background to be studied. Qualitative will also be analyzed using qualitative analysis. Analysis. Qualitative research departs from a phenomenological approach which also uses an inductive logic approach. This approach will lead to explaining the apparent facts in the field. Furthermore, the interview method is one of the steps that will be carried out optimally in revealing an event that has occurred. This research approach using the interview method the researchers used to reveal the diversity of the Batu Bara Malay community.

Technique of collecting data in the following bellow it: 1) In this stage, the main source of data is speech and action, then to complete the data, documentation such as photos and so on. The words and actions found in the field are then found to produce religious answers. 2) Written sources in data collection sources include books, magazines, articles, archives, journals, dissertations, theses and various written sources. All of that was obtained by various media such as internet media

with online methods or with written sources available in libraries or in government agency documentation which of course the data related to the object of research. 3) Then the classification of informants who become the assessment points in this study will be seen from different religious, cultural and ethnic backgrounds as well as gender to find a balance of data and dissemination of facts. Apart from that, the distribution of informants to be interviewed

Furthermore, the sources of data collection are divided into primary data and secondary data. The meaning of primary data is the main data obtained directly from the research location. Primary data collection obtained from the results of interviews and observations made directly. Then the second is secondary data or supporting data for reference enrichment obtained from various other references that are relevant to the topic being researched. Among others, the sources are those from books, journals and articles written by other people about religion,

## 4. RESULT AND DISCUSSION

### 4.1 Result

The results of this study indicate that the influence of various cultures may still occur in the Batu Bara Malay community due to the geographical factor of the settlement of this community, which is located on the coast. Therefore, people of this community said that their lives depend on nature, in which most of them work as fishermen. (Faishal, n.d.) This factor makes the Batu Bara Malay community have to establish good relations with nature. From this factor, various rituals in the midst of the Batu Bara Malay community also emerge. In practice, there are various cultural

mixtures in the implementation of the ritual of dispelling misfortune. The mixture comes from animism, dynamism, Hinduism, and Islam.

The results of the analysis in this study indicate that it can be seen from the presence of Tolak bala in Batu – bara Malay, they were:, using agarwood, using yellow rice, using offering animal, using tepung tawar, using kain kuncoro and finally they are using limau. For example in the figure 1 as follow:

### Result for the tradition about throw away bad luck or Tolak bala

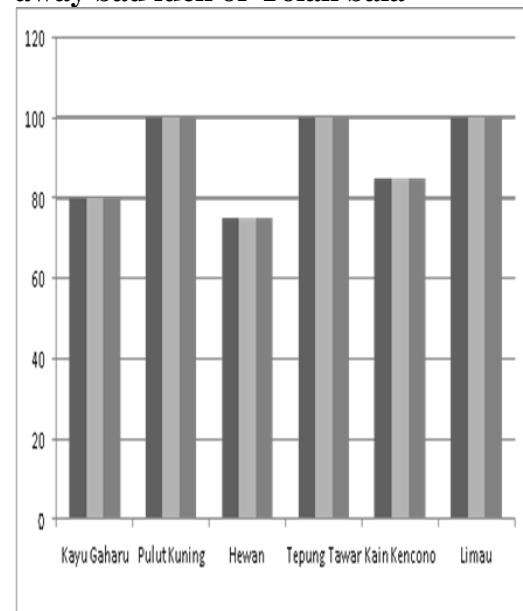


Figure 1 tradition about throw away bad luck or Tolak bala in Batu bara malay.

The figure got information that the tradition about throw away bad luck or Tolak bala in batu bara malay. There are: using agarwood, using yellow rice, using offering animal, using tepung tawar, using kain kuncoro and finally they are using limau. After analyzed the tradition about throw away bad luck or Tolak bala and got the highest score showed about 100% there were: using yellow rice, using tepung tawar and using limau, while got the higher score kain kuncoro showed about 82%



then using agarwood showed about 80%: finally using offering animal showed about 70%.

In fact that the recitation of the holy verses of Quran during the implementation of the ritual of dispelling misfortune. Hinduism is a religion that is believed to be the oldest in Indonesia. Therefore, this religion gives a lot of influence to the religion that came after it. Several Hindu religious beliefs are still inherent in the midst of the Indonesian Muslim community, including among the Batu Bara Malay community, such as worshipping ancestral spirits, the tradition of scattering flowers in certain places, worshipping certain spirits, and believing in shamans (Indonesian: *dukun*) as the most popular one (Ismail Yakub, 1972).

This practice is absolutely not in line with Islamic religious orders and is in direct violation of the Quran and Sunnah. In Islamic teachings, humans should not worship, praise, and ask for help other than Allah SWT (QS. Jin (72): 6; QS. Yunus (10): 106 – 107; QS. Al-Ankabut (29): 5 – 6; QS. Shad (38): 55). Islam is well-known as a religion that never forces its adherents. Therefore, when Islam firstly come to Indonesia, including in Batu Bara, Islam slowly can be part of a multi-cultural society that possesses many traditions.

(Ahmad Zamroni, 2011)

#### 4.1. Discussion

The discussion on Islamic religious discourse of the Batu Bara Malay community (Roza, 2014) in this study is focused on the development of Islamic da'wah which indirectly prohibits people from leaving the culture of dispelling misfortune because if they are forced to abandon the culture, it will cause religious psychological trauma for

the Batu Bara Malay community. Therefore, the effort carried out by Islamic scholars is to conduct the process of Anthro-social Islamization, namely incorporating Islamic values into various cultural rites that exist in the midst of society. For example, before Islam, rituals of dispelling misfortune have come first, which is pure referring to animism, dynamism, and Hinduism without any Islamic influence. However, when Islam comes, those rituals begin by saying '*bismillāh irrahmanirrahim*' or '*assalāmualaikūn*' and strengthened by the sentence '*lā ilahailallāh mūhammadār rasūlullāh*'. Considering these phenomena aforementioned, it indicates the presence of many confusions about the community's religious patterns. However, over time, the introduction of Islam which begins with those several sentences can be embedded by the community. Furthermore, it motivates the local community to find out and even explore these Islamic sentences until they reach the sentence '*lā ilahailallāh mūhammadār rasūlullāh*'. It is the key to the success of Islamization. This method has been proven successful when we consider the current cultural diversity of the Batu Bara Malay community

#### 5. CONCLUSION

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