

Shaman Magical Communication

(A Phenomenology Study on Body Immune Science Rituals)

M. Denu Poyo, Destiana

Master of Communication Studies Program, University of Lampung

(Jl. Prof. Dr. Ir. Sumantri Brojonegoro, No: 1, Gedong Meneng,

Kec. Rajabasa, Kota Bandar Lampung, Lampung 35141)



Abstract— This research is based on the existence of a shamanic phenomenon that has long existed and is preserved in the community. Shaman believed by a group of people to have the ability and expertise to help the community in various problems. The experience, ability and expertise of the shaman in Wiratama Village, Penawartama District, Tulang Bawang Regency, Lampung Province, who is usually called Mbah, in handling and helping through alternative ways of problem solving guest had no doubt. The purpose of this study was to understand and explore the magical communication of shamans in immune science rituals. This study uses a phenomenological approach with qualitative methods. The research subjects were traditional healers and guests who had performed immune science rituals in the Lampung area. The selection of informants was carried out in accordance with their experiences, re-revealing their experiences and deepening them. Data collection techniques using interviews, observation and document review. Data analysis was carried out by selecting relevant data, describing it and drawing conclusions. The conclusion of this study is the magical communication performed by shamans in immune science rituals.

Keywords — Magical communication, shaman, immune science, ritual

I. INTRODUCTION

Shaman commonly referred to smart people because they believe that a shaman is a person who is gifted by the creator as a bridge or mediator. According to the language, a shaman is a person who treats, helps the sick, gives incantations (mantras, witchcraft). Meanwhile, according to the term, a shaman is a person who delivers news about things that will happen in the future and claims to know secrets and the unseen. Shaman is a word that comes from the Tungus saman and North American Indian shaman, which means the wise, the young, the exploration, etc., and gradually becomes a Shaman, which is understood to be an incarnation of a Shaman (Song, L., & Zou, D., 2018). The role of the shaman is considered as one of the socio-cultural phenomena whose

magical powers are believed to be, such as before the national exam, many people come and go to shamans to ask for blessings, a smooth matchmaking, getting a job, healing from illness, and success in trading. In addition, shaman can also mean general magic specialist in traditional society, is useful for all sick people, both physically and psychologically, predicts future events, finds lost items, guarantees good fortune, and usually does not. reluctant to practice a little magic, if that is what one asks (Geertz, 1989).

The background of people's beliefs and culture as illustrated above is the phenomenon of shamanism in the archipelago which also fosters the level of public trust in a shaman. Shamans are believed and believed to have the ability and expertise to help and heal people. If the

community comes and believes that a shaman is a person who has "supernatural powers", then the community also believes that a shaman with all his knowledge has competence in his field (Godlif Sianipar, 2018).

The skill of the shaman has been tested, it has even been proven directly and continuously so that people believe not only because they are a shaman, but also because of their privileges. The Javanese, for example, strongly believe that the abilities and skills possessed by a shaman can only be obtained through strict discipline and meditation. Therefore, people who become shamans often observe fast, meditate, do penance or do other spiritual exercises (Khair, 2015). This habit eventually became a tradition in itself for people to always come to the shaman when they wanted something to be desired. Like the reality of the life of the people of the Javanese region, it is heavily influenced by the mixture of beliefs and culture of the people that surround them. This fact is reinforced by the condition of the Javanese people who in the past had very strong beliefs and religions with religious and social ritual traditions (Wade, J., 2016).

In Wiratama Village, Penawartama Subdistrict, Tulang bawang Regency, Lampung Province is a village inhabited by approximately 94% of the Javanese people (Wiratama Village archive data). The community transmigrated from Java Province to Lampung Province by bringing cultural customs and traditions that are still strong from Java. Therefore, in Wiratama Village, the practice of shaman still exists, the role of shaman is still recognized and trusted by the majority of the community. The people in Wiratama Village used to call shaman by the nickname Si Mbah (grandfather), because he is too old in the village, besides that, the call of Mbah also made him closer to like his own grandfather.

Various conditions are required, such as belief (religion), because the Mbah always straightens out the intentions of the guests who are present, because the Mbah does not want guests to come to the house having the wrong intention, namely asking the Mbah, it should be intended that asking God the creator, and the Mbah is only the intermediary before the ritual can be carried out.

This research is motivated by the reality that: first, people who come to visit shaman's house are people who embrace belief (religion), because every procession of the shaman will involve belief.

Second, there is a strong belief and belief that a shaman has special abilities and is able to communicate in the unseen, can provide guidance, predict, provide assistance and

assistance, and can heal people who are sick both medically and non-medically.

Third, guests or people who come to shaman's house have various cultural backgrounds, beliefs and customs, but shamans have the ability to adjust to them quickly, thereby increasing their trust in shaman. The shaman's expertise in adapting to guests is obtained because of the large number of guests who have come to the house with various backgrounds.

Fourth, the interesting thing in this research is the phenomenon of people coming to a shaman as an alternative to meet and ask for help amid the development of information technology and also the development of a modern civilization. It is very unique when someone in modern times still adheres to his belief in shamans (Winkelman, M., 2004). Moreover, information about what is actually called a dukun can be very easily accessed on the internet so that someone will understand before deciding to go to a dukun. However, that is the unique side that is still maintained today, in an era of increasingly modern globalization, there are still those who are loyal to the services of shamans.

This research is important from a communication science perspective. The study in this research is closely related to the abilities and skills of shamans in magical communication. The ability of shaman is not only limited to giving suggestions to every guest who comes, but also in the practice that is carried out in the immune science procession ritual and then the guests believe and fully do what shaman's says is a unique and interesting study in the discipline of Communication Science.

Departing from the description of the research background above, the phenomenon that occurs is very interesting to study. This research explores in depth about the magical communication of shaman phenomenological studies in immune science rituals.

II. METHODOLOGY

This study uses a phenomenological approach, which is a study that reflects a life experience (Given, 2008) with the aim of obtaining a complete description of the essence of experience (Mulyana, 2008), and also to know the world from the point of view of people who experience it directly or related to it. The nature of human experience, and the meanings attached to it (Kuswarno, 2009).

The research method used is a qualitative method. Qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior (Bogdan and Taylor, 1975).

The reason why researchers use the research method above is because communication is a meaning construction process that will undergo changes or a series of actions and events for some time and which lead to a certain result (Schramm and Kincaid, 1987).

The subjects in this study were shamans and guests from various regions. Sources of data or informants were selected purposively on the condition that informants who experienced firsthand the events that were the focus of the research, were able to recount the events they had experienced, and were willing to be research informants.

Data collection techniques in this study used interview techniques, observation, and document review. While the data analysis technique in this study used three activity lines, namely: data reduction, data presentation, and conclusion/verification (Miles & Huberman, 1992).

III. RESULTS AND DISCUSSION

The Results and discussion section is more focused on research data related to the magical communication of shaman phenomenological studies in immune science.

1.1 Immune Science

One of the practices carried out by Si Mbah is the ritual of immune science. The immune science ritual is an attempt to fortify oneself from unexpected dangers, protect oneself from one's bad intentions. This immune science includes immunity to sharp objects, bullets and all poisons. Immune science is only intended for guests who do ask on their own accord and on the basis of their own accord, not being forced from other parties. Immune science is one of the sciences that cannot be used carelessly, it cannot be used to compete for magic, style or to show it to others. Immune science can only function when it is needed and urgent.

Si Mbah always reminds guests who come to ask for immune science, that this knowledge is not knowledge that can be demonstrated and arrogant. The science of pure immunity to fortify oneself from one's harm and ill will, is capable of being self-protection. Guests who come to ask for immune science are usually men, their nature is to be alert and vigilant, but there are also women who ask for immune science. Male guests usually ask when they will be traveling far away, or they have high-risk jobs. For example, when someone wants to migrate outside the province, they usually ask for the "contents" *si Mbah*. The term body content is one of the terms in immune science rituals.

Almost similar to male guests, female guests are the same, asking for immune science as an effort to protect themselves

when they are going to work abroad or work with high risks. There are no special conditions for guests who want to fill the body for immune science, the most important thing is the intention of the individual. When the intention of a guest is not good, it will be fatal. In the immune science ritual there are several steps that must be done, the final part is the practice of drinking poison and stabbing using a *machete*, if the initial intention is wrong, it will be bad for the guest. That is the reason why *si Mbah* always emphasizes that the intention must be good, it must not be deviated, because all of this is the will and power of the one and only God, *si Mbah* as an ordinary person is a bridge because he has the ability to communicate magical with things that are unbelievable.

Si Mbah has his own way of communicating himself to the unseen so that immune science rituals can be carried out. It is absurd, but still acceptable. *Si Mbah* has a special room to meditate and mediate for the smooth running of the ritual. As explained above, there are no special conditions for guests, so from any background, ethnicity, race, any religion can come and ask for immune science, but still the intention is the same, asking the almighty God. The rituals carried out by *Si Mbah* will also adjust to the beliefs of each guest, and *Si Mbah* who will guide him with a background of religious education, *Si Mbah* knows about the practices of each religion.

Immune science is different from the science of implanted implants that are inserted into the body, and later when you want to remove it, it is difficult. Mbah's immune science is not forever embedded, until guests can defend themselves. In immune science, there are some restrictions that are prohibited so that his immune science does not disappear, so these restrictions must be avoided, but if you want to get rid of immune science, a guest doesn't have to bother or don't need to come to *Si Mbah* house, because they just have to violate the taboo. Has been given by the Mbah then the science of immune will automatically disappear by itself. Ritual communication does not rely solely on verbal aspects, but also at the same time utilizes nonverbal aspects. The verbal aspect is limited to the use of mantras, while the nonverbal aspects are more dominant, including those related to magical or mystical behavior, the facilities used (such as using incense, flowers, water, self-portraits) (Heru Setya, 2015). The community has a hope that is entrusted to a shaman as a healer and implementer of their traditional rituals (Jannah, N. I. A. U., & Zurinani, S., 2017).

The immune science ritual is a series of processions carried out by *Si Mbah* to guests who want to ask for immune science. There are two types of immune science rituals,

namely, immune science rituals with body contents and immune science rituals with a "handle" medium without body contents.

1.2 Rituals Of Immune Science With Body

The science of immunity with body contents means the science of immunity by ritual filling the body using several conditions that have been determined by *Si Mbah*. In this type, the guest will be blanketed using Gotri. Gotri is iron that is round like marbles but with a very small size, usually it is used for rifle bullets and is also commonly used for bicycle equipment. In addition, guests are also required to drink poison as a medium for immune testing. The procession of the Mbah in performing immune science rituals with the contents of the body is as follows:

1.2.1 Intention

As described above regarding intention, the main thing that will be done during this procession is to straighten out the guests' intentions. Maybe it can be said to be trivial, but for *Si Mbah* this is an important thing. Intention must be straight because of God, asking for it must also be from the one and only God.

1.2.2 Chanting prayers

After straightening the intention, next is the prayer reading. The reading of this prayer will be guided by *Si Mbah* and followed by guests. The prayer given by the Mbah is in accordance with the beliefs embraced by the guest himself. Every belief or religion has a different prayer.

1.2.3 Swallowed Gotri

At this stage, the guest will be asked by the Mbah to swallow Gotri who has been prayed for in the meditation and mediation room. There should be no doubt and fear, because *Gotri* who will be swallowed later after entering the body will disintegrate within five seconds of being in the stomach. This ritual is mandatory for guests who want to do immune science with the type of body content. Gotri is the media chosen by *Si Mbah* for reasons that are not stated. Before Gotri is given to the guest, *Si Mbah* has done magical communication first, the communication takes place in the meditation and mediation room.

Si Mbah will give *Gotri* to guests as many as 10 items, five items will be held by the right hand, and five points will be held by the left hand. Guests must swallow *Gotri* in their right hand first, then drink enough mineral water, then continue by swallowing *Gotri* in their left hand. After being swallowed, the guest should not panic, believe and believe that *Gotri* will disintegrate in the body and become one in the

body. Guests will not feel anything strange after swallowing Gotri, because it will not disturb the body's organs.

1.2.4 Drinking Poison

The ritual after swallowing Gotri is drinking liquid poison that has been prepared by *Si Mbah* in a glass. Drink as much as 50 ml of poison, or a quarter of a small glass. The liquid poison used by *Si Mbah* is a type of pest poison, namely Fastac. The color of the poison is thick white like milk, but the aroma that is released is very strong and makes you dizzy. Drinking poison is a ritual with the intention of testing the immune system from within, anticipating when someone has bad intentions and will give poison. Guests are not allowed to hesitate or fear. If you really don't want to see the form of poison, you can close your eyes, even *Si Mbah* suggests drinking poison to cover your nose by pinching your fingers. Disuahkan is drunk in one sip, but it doesn't really make an impression on the taste and aroma.

It is undeniable that after drinking the poison, guests will feel a little dizzy and the stomach will feel a little hot, this is a temporary effect, and only lasts about two minutes. Usually, after drinking poison, guests will be given warm coffee to neutralize the poisonous aroma of water. Guests will be given a short break for 30 minutes prior to the practice of slashing.

1.2.5 Practice Of Cutting Using A Machete

The final stage of the immune science ritual with the type of body contents is the practice of being hacked with a machete. In this ritual, the Mbah will take a machete, and sharpen it in front of the guest to further convince guests that the machete is sharpened and sharper. After that the Mbah will invite guests to stand up, male guests will be asked to take off their clothes, so that the body is not covered by a single cloth, and the Mbah will ask the guest to remove the belt and everything in the guest pocket. For female guests, they still wear their clothes as a whole, but still have to take out whatever is in their pocket or pants.

After the guest is ready, *Si Mbah* will try to cut the guest's hair using a machete, take a few strands of hair, then *Si Mbah* will cut the hair cleaver until the hair is cut off, to find out the sharpness of the machete itself. The first part of the body to be slashed is the stomach, *Si Mbah* will give instructions to hold his breath for a moment, and cut the stomach using a machete several times, then check first by *Si Mbah*, the guest is injured or not, bleeds or not, if not it will be continued in other body parts. After the stomach, the next part is the hands, the right and left hands, the neck, the back and finally the tongue. The guest is asked to stick out his tongue and will be sliced using a machete by *Si Mbah*.

After the procession is finished, guests are asked to sit back, and *Si Mbah* is reciting a special prayer. The prayer is the closing prayer of the immune science ritual.

1.3 Abstinence For Existing Guests Do Immune Science Body Type Body Contents

Abstinence is all things both deeds and food that are not allowed to be done by guests after returning from the house of *Si Mbah*. There are several restrictions for guests who perform immune science rituals, including the following: 1) not allowed to eat right at the door that is, sitting or standing in the middle of the door while eating is strictly prohibited, whether on the basis of forgetfulness, intentional or unintentional. 2) Not allowed to eat black sugarcane (black sugar cane, or black sugarcane). It is absolutely forbidden to eat black sugarcane in very small quantities. 3) Do not eat any kind of ontong (banana heart) and it is not allowed to eat anything.

If a guest violates these three taboos, the consequence is that the immune knowledge that has been given will disappear. There is no tolerance at all, so consciously or unconsciously the guest is doing one of the taboos, then automatically, immune science cannot function as explained by *Si Mbah*.

IV. CONCLUSION

Based on the data that has been presented and analyzed, this study produces the following research conclusions: In Wiratama Village, the shaman is a trusted and respected figure. Ordinary people call the shaman as *Si Mbah* (grandfather). This designation has been hereditary and has become a community habit. For the community, the word dukun is not quite right, especially when it is intended for people who are highly respected and respected. The term shaman seems to be in a slightly negative direction, synonymous with offerings, rituals using flowers and incense. It is undeniable that there is a shaman who is white which means good or a black shaman which means evil. For the rest of this paper, we will call the shaman *Si Mbah*.

Si Mbah is a white shaman, which is a shaman in terms of kindness, to provide assistance and assistance in medicine and in matters of safety. *Si Mbah* is able to communicate magical, both with unseen things and magical communication in persuasive language to guests. With the ability to communicate magical about the unseen, *Si Mbah* is able to become a bridge to help cure various diseases, both medical and non-medical diseases and can carry out immune science rituals. Immune science is one of the abilities possessed by *Si Mbah* in magical communication, it is impossible that there

is no unseen interference, so *Si Mbah* needs a room to meditate and mediate with the unseen. The immune science ritual is a series of processions carried out by *Si Mbah* to guests who want to ask for immune science. However, it is also necessary to know about taboos, namely all actions that should not be done by a guest, the restrictions include: 1) not eating while sitting in the middle of the door without exception, consciously or unconsciously, 2) not eating sugar cane black, black sugarcane and black sugar cane, 3) not to eat processed from banana flower (ontong). If a guest violates wrongly or completely, there is no tolerance at all, automatically the science of immune will just disappear from within the guest, and it does not function, cannot be used in an emergency.

This series of rituals is proof that the magical communication that *Si Mbah* made with the unseen and is a very in-depth study, is unique because of the combination of culture and religion. This research is expected to be a different point of view from the scope of communication science, without magical communication, shamans will never be able to perform medicine or carry out immune science rituals.

V. SUGGESTION

As for the suggestion that can be recommended on the results; First, this research can be developed again because it is still very wide **ONCE** if dug is a more immersive as the development of communication science associated with the world shamanism in the perspective of another. Second, in the fact there is still a group of people showed that still use the services of the shaman. Therefore it is necessary the concept of shaman who talking about ability of the shaman unique to be assessed.

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