

**RITUAL SPEECH OF *LUKAH GILO* TRADITION OF BONAI SOCIETY:
VALUE AND SOCIAL FUNGTION TEXT STUDY****TUTURAN RITUAL PADA TRADISI LUKAH GILO
MASYARAKAT BONAI: KAJIAN NILAI
DAN FUNGSI SOSIAL TEKS****Misra Nofrita¹, Hermawan², Delia Putri³
STKIP Rokania¹**Jalan Raya Pasir Pengaraian Km 15 Langkitin, Rambah Samo, Kab.Rokan Hulu
misra.nofrita@gmail.comSubmitted: 2018-08-17
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This article contains information on the tradition of *Lukah Gilo* community of Bonai, Rokan Regency upstream which is reviewed in terms of the values and social functions of the text. That in this research used is descriptive method. Descriptive method is a method used to examine an object, a thought or an event in the present. The results showed that speech in the tradition of *Lukah Gilo* based on social values and functions of text the *Lukah Gilo* traditional had several functions including (1) as a means of entertainment; (2) as a tool to maintain and pass on customs, traditions and culture; (3) group identity and (4) cultural validation.

Keyword: *speech, lukah gilo, value, social text function*

Abstrak

Artikel ini berisikan tentang tuturan pada tradisi *Lukah Gilo* masyarakat Bonai, Kabupaten Rokan Hulu yang dikaji dari segi nilai dan fungsi sosial teks. Ada pun metode yang digunakan adalah metode deskriptif. Metode deskriptif adalah suatu metode yang digunakan untuk meneliti suatu objek, suatu pemikiran ataupun suatu peristiwa pada masa sekarang. Hasil penelitian menunjukkan bahwa tuturan dalam tradisi *Lukah Gilo* berdasarkan nilai dan fungsi sosial teks tradisi *Lukah Gilo* memiliki beberapa fungsi di antaranya adalah (1) sebagai sarana hiburan; (2) sebagai alat untuk mempertahankan dan mewariskan Adat istiadat, tradisi dan Kebudayaan; (3) identitas kelompok dan (4) pengesahan kebudayaan.

Kata Kunci: *tuturan, Lukah Gilo, nilai, fungsi Sosial Teks*

Introduction

Rokan Hulu is one of the regencies in Riau province. As a developing regency, Rokan Hulu is dubbed "Nagari Seribu Suluk", where there are still many places of suluk found

in Rokan Hulu. In addition, Rokan Hulu is also rich in customs, culture and oral traditions or writing. The ideas and cultural values of the Riau Malay community were raised in Indonesian literature. This can be seen in Riau Malay oral literary works such as phrases (proverb), pantun, syair, mantra, singing / nandung, kayat, and koba. The oral literature clearly illustrates the culture of the Riau Malay community (Nisdawati, 2015).

Indonesia is a country rich in cultural values and local wisdom that has been passed down for generations. One of the cultures possessed by Indonesian people is oral literature (Gasnetti, Syofiani, 2015). In Rokan Hulu there are still many indigenous tribes known as isolated tribes, such as the Bonai tribe. The Bonai tribe or better known today is the Bonai people are very traditional, where they still adhere to the customs, culture and traditions they believe in. As a traditional society, their minds are very simple, and they depend on nature for life, so there are dukuns, handlers and kemantan. Bonai's community believes that with the existence of a dukun, the relationship between humans and nature is well established. In addition, they still believe in supernatural things, which are invisible things from their lives and interconnected. In Bonai society tradition makes it a starting point by positioning the elements of art as the core of the circle of cultural elements, and positioning other cultural elements in the outer ring that are intertwined with the core circumference (Rahman, 2009: 8).

The word "tradition comes from Latin *traditio*, a noun that is formed from the verb *traderere* or the trader 'transmits, and conveys, uses'. As a noun, the word *traditio* means a habit that is conveyed from one generation to the next in a long time so that the habit becomes part of the social life of the community. There are three characteristics of tradition. First, the tradition is a habit (lore) and at the same time a process (process) of activities shared by a community. This understanding implies that the tradition has the meaning of continuity (sustainability), material, customs, and verbal expressions as shared property which is passed on to be practiced in certain groups of people. Second, the tradition is something that creates and confirms identity. Choosing traditions strengthens the values and beliefs of the formation of community groups. When there is a tradition of ownership, at the moment (Sibarani, 2015).

According to Pudentia (2008) the form of oral tradition is not only in the form of stories, myths and fairy tales, but also contains various matters concerning the life and community life of its owners such as local wisdom, value systems, belief systems and religion as well as various artistic products. Dick van der Meij's (2011) view that oral tradition includes all cultural activities that are preserved and passed down to generations in an unwritten manner. Oral traditions include local wisdom, literature and other forms of art, history, medicine, primbon, and so on. Lukah Gilo is one of the local wisdoms that must be preserved and preserved. Lukah Gilo is one of the popular traditions of the Bonai people. Lukah Gilo comes from two syllables, namely *lukah* and *gilo*. *Lukah* is a tool used to catch fish, while the word *gilo* comes from the Bonai regional language which means crazy. The tradition of whether or not *gilo* relates to magical recitations. In this ritual spells are used so that they can move by themselves, so that they are called *lukah gilo*. In tradition *lukah gilo* people play an important role called *bomo*. *Bomo* is a term commonly used to refer to shamans in Malay culture. *Bomo* spells it, so it can't move by itself. There is also a tool used by *Bomo* in this ritual, which is *mayang areca nut*, fragrance, and others.

In this study *Lukah Gilo* tradition was examined in terms of the Values and Social Functions of the Text in the *Lukah Gilo* Tradition. What must be considered from the

beliefs of the community is not a true or untrue issue, but the extent to which it functions in fulfilling the social functions of the community's life. Therefore, in conditions where people believe in traditional values as truth and what is believed to enable communal solidarity to emerge, such beliefs can function as propositions as science, inherited rules, and practiced generation, are a form of forms of memories and memories, ideas, or decisions that are believed (Ws, 2016). In addition, the text is nothing more than a collection of letters that form words and sentences arranged by a sign system agreed upon by the public, so that a text when read can reveal the meaning it contains. A literary work in the form of a text and written in a specific language will not function if there are no readers who greet, interpreter, and give meaning (Adi, 2017)

After analyzing the results of interviews with research informants, it is known that the social function of the Lukah Gilo tradition has several functions including (1) as a means of entertainment, (2) as a tool to maintain and pass on customs, traditions and culture, (3) group identity, and (4) cultural validation.

Method

This research uses descriptive method. Descriptive method is a method used to examine an object, a thought or an event in the present. Data collection will be carried out in Ulak Patian Bonai village, Rokan Hulu Regency and directly adjacent to Rokan Hilir Regency.

There is also the data analysis technique is the *first* interview with informants who understand the tradition of lukah gilo. *Second*, record the results of the interview. *Third*, choose the data analyzed. *Fourth*, to interpret the study of the values and social functions of the text on the tradition of lukah gilo. *The five* conclude the research data.

Result and Discussion

Values and Social Functions of Text in Lukah Gilo Tradition

After analyzing the results of interviews with research informants, it is known that the social function of the Lukah Gilo tradition has several functions including: (1) as a means of entertainment, (2) As a tool to maintain and pass on customs, tradition and culture, (3) group identity, and (4) cultural validation.

As a Means of Entertainment

Almost the same as other literary works the tradition of lukah gilo also has a function as a Means of Entertainment especially for Bonai people. However, now the tradition of lukah gilo has been shown to the public outside Bonai. This was proven by the frequent invitations to events held by several private parties. *Lukah Gilo*, owned by the Bonai tribe, is a long time ago and is a game that smells magical. *Lukah Gilo*, owned by the Bonai tribe, is quite well known at the national and international levels. To generate a *fish trap Gilo* good to be displayed, requiring several processes including: the process of making *fish trap Gilo* until *fish trap* it is ready to be played.

Gilo fish trap is an expression of the relationship or communication between man (Bomo) and his friends with these magical creatures to get into the *fish trap* with various cultural purposes goal. For Bonai tribal spirits into the *fish trap* is categorized as a genie.

As a tool to maintain and pass on the customs, traditions and culture

Lukah Gilo is a tradition that must be maintained and inherited, because its existence and use today are only certain people who can play it. From the results of interviews with community informants now no longer interested in studying the tradition, it is proven that only a few people are good at playing this *lukah gilo* and this person can be called *Bomo*. *Bomo* is no longer young so he needs the next generation. For that reason, *Bomo* did not hesitate to give the spell he read to anyone who would seriously study it. It was evident from the way *Bomo* read the *Lukah Gilo* mantra not in his heart but was pronounced aloud, like the following quote:

*A'uzubillahhimitonirrojim
Bismillahirrohmanirrahim*

*Allahumma Sali 'ala sayyidina Muhammad
Wa'ala ali sayyidina Muhammad
Allahumma Sali 'ala sayyidina Muhammad
Wa'ala ali sayyidina Muhammad
Asyhadualillahillah
Waasyhaduannamuhammadarrosulullah
Siyow wasak siyow wasi
Sipak ningsi ila lukah
Nan sonik mun namo lidi
Nan bosa mun namo lukah*

*Nan lenggang tuku di bukik
Mali-mali tuku di lurah
Malenggang lukah sadikik
Manyuborang pane Allah
Potang pase otan tungga
Malayang tahadaronyo
Isi bona nyihin tungga
Potang pandai naku palo*

Identity Group

Lukah Gilo Tradition in Bonai society is a tradition that is attached to the community, where people know the tradition of *lukah gilo* in Rokan Hulu is *Lukah Gilo* Bonai people it is evident from the speech that many of Bonai's native languages are used, such as the following quote:

*Siyow wasak siyow wasi
Sipak ningsi ila lukah
Nan sonik mun namo lidi
Nan bosa mun namo lukah*

*Nan lenggang tuku di bukik
Mali-mali tuku di lurah
Malenggang lukah sadikik
Manyuborang pane Allah*

*Potang pase otan tungga
Malayang tahadaronyo
Isi bona nyihin tungga
Potang pandai naku palo*

The speech excerpts are original using Bonai language, if interpreted into Indonesian are as follows:

*Siyow wasak siyow wasi
Sepak dulu lukah
Yang kecil bernama lidi
Yang besar bernama lukah*

*Yang bergoyang pukul di atas
Selanjutnya pukul di bawah
Bergoyang lukah sedikit
Menyeberang ke jalan Allah*

*Kemaren berutang satu
Melayang semuanya
Isi betul yang sebuah
Kemaren pandai tundukkan kepala*

Cultural validation

Tradition *lukah gilo* as cultural endorsement can be seen from the equipment used in the show *lukah gilo*, like clothes that make dai daun tarok which symbolizes Bonai society's characteristic. The shirt was used by Bomo in the *Lukah Gilo* performance. In addition, using traditional equipment.

Discussion

From the results of the study it appears that the tradition of *gilo* has spells or sayings which are believed to have magical powers. Spells that contain of magic are believed from the spirits of ancestors. Spells can also be said as a means of communication that can be used to connect with supernatural beings. Spell words are strong enough to move a series of creatures that exist in this world, such as animals, plants, spirits, even humans can be moved through spells. According to David (2001: 21), spells are all types of pronunciation in the form of poetry or rhythmic languages that contain elements of magic and practiced by certain people, especially bomo, with the aim of kindness or vice versa.

The explanation above also applies through the spells by Bonai tribe community. The Bonai tribe community appreciates spells as utterance from God and are passed down to ancestral spirits to be used by the tribal people of Bonai. There are various types of spells that are owned by the people of the tribe of Bonai, such as sweetening spells, invulnerable spells, and one of them is *lukah gilo* spell. All spells possessed by the tribe of Bonai have magical powers, whose magical powers can move all objects and creatures of God.

Lukah gilo spell is that spoken to move and make *lukah* able to dance or become crazy. Utterance in the spell have a magical effect, so that the spell can only be spoken by a speaker called *Bomo*. In *lukah gilo* spell, *Bomo* gains his verbal ability to move *lukah* when he utters a magical spell that refer to the pronunciation of God's name.

In the society of Bonai, learning and know about the incantation of *Lukah gilo*, it always takes place very private and confidential. The learning process of spells and insects is compiled and interpreted very tightly to absorb knowledge about spells and magic. Rituals carried out during the learning process, turn incantations into texts that have the power and influence to move *lukah* so that they can be trusted by those who witness.

According to Rasyid, to become a *bomo* who plays an important role in the *lukah gilo* games is not easy. A *Bomo lukah gilo* must have knowledge about the spells and ins and outs of *lukah gilo*, and agree to undergo various processes and stages to become a *bomo*. The stages that must be passed to become a *bomo* are as follows:

1. Must learn and follow the 21-day tarekat martial arts and silat rise.
2. Age must be 20 years and above.
3. Willing to epractice every Tuesday night and Friday night.

If all these stages have been carried out, then a person can be given knowledge about the incantation and *lukah gilo*. Every person who has mastered and had spells *fish trapGilo*, can apply and practice it yourself and this person can be said to be a *Bomo fish trap Gilo*. For the tribe of Bonai people do not require someone to become a *bomo lilo gilo*, because to master and learn magical incantations does *gilo* need the potential of individuals who are strong, tough, and mentally prepared to become a *bomo lilo gilo*.

Spells for *Bomo fish trapGilo*, often used to control the *fish trap* and the feelings of others who see the Lukan performances. The concept of the tribe of Bonai, the incantation of the *gilo* will be effective if it is based on the discourse of knowledge regarding the relationship between language and body. The repeated pronunciation of incantations by *Bomo*, will make you and your holder become what he wants.

Just like equipment, ritual incantation does the *gilo* also play an important role in the show to move the luku. All spells read by *bomo* have symbols, signs and meanings. For this reason, there will be a study of the value and function of social texts in the tradition of the LG Bonai community. According to Soekanto (1983: 161), values are an abstraction rather than one's personal experiences with each other. Furthermore, Uzey (2009: 7) also argues that social value refers to the consideration of an object's action, a way to make a decision whether something of value has truth, beauty, and divine values. So social values can be concluded as a collection of attitudes and feelings that are manifested through behaviors that affect the behavior of someone who has that value.

According to Atmazaki (2017: 138) the social functions of oral literature include: (1) to express the turmoil of the soul and its reflection on life by ancient people or our ancestors, (2) to strengthen solidarity and refresh mind and feeling, (3) used to praise the king, leaders and people who are considered holy, sacred, and worship by the collective. In addition, Bascom classified it into 4, namely: (1) as a projection system, (2) as a means of validating culture, (3) as a pedagogical tool, and (4) as a means of enforcing community norms and community control (Pudentia, 2008: 73).

Based on this theory, the values contained in the LG tradition can be grouped into (1) as a means of entertainment, (2) as a means to maintain and inherit custom, tradition and culture, (3) group identity, and (4) cultural ratification. All of this is the value and social function of the text that is in the tradition of *lukah gilo*, where this tradition is now better known to the public as a means of entertainment, it can be seen from the presence of *lukah gilo* at large events such as seven dozen and festivals.

Conclusion

Based on the results of these studies, the conclusions in this research based on the values and social function texts of LG tradition that have several functions including (1) As a means of entertainment; (2) As a tool to maintain and inherit Customs, traditions and Culture; (3) Group identity and (4) Ratification of culture. The values and functions refer to the theory used by Atmazaki (2017) and the Pudentia Theory (2008) which classifies values and social functions of the text. The existence of *lukah gilo* is now better known as a show, where every time there are festivities, seven-dozen events or other big events have featured *lukah gilo* shows, so that people who know *lukah gilo* are no longer magical but more towards art. In addition, LG is also used as a tool to maintain culture. In this sophisticated era, it is difficult to find cultures that are still natural, with the presence of LG it is expected not to be lost or extinct. *lukah gilo* frequent performances make it widely known to the game and the most important thing is that people know that *lukah gilo* is a Bonai tribal culture.

In addition, it can also be used as an *icon* in maintaining culture, especially for the Bonai people who are still far from technological sophistication. Bonai community is a very traditional society even though there are already those who go to school. Thus, one of their famous cultures is *lukah gilo*, which has begun to be known nationally and internationally. However it can be concluded that the existence of LG from the past until now has had progress, where *lukah gilo*, which is now known to the public, is no longer magical but as a show that can be seen by everyone. Compared to the existence of *lukah gilo*, it was used as a traditional medicine method and is considered as something frightening because it has strong magic. Along with the development of the era, did Gilo no longer be a tool for treatment but as a performing art. So with this research, it is expected that the *lukah gilo* tradition can be preserved and known by the wider community.

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