Kurdish Studies
Feb 2024
Volume: 12, No: 2, pp.1205-1217
ISSN: 2051-4883 (Print) | ISSN 2051-4891 (Online)
www.KurdishStudies.net

Received: December 2023 Accepted: January 2024
DOI: https://doi.org/10.58262/ks.v12i2.089

Magic as a Formulation of Checks and Desision in Prolonged People's Conflict

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Abstract

Magical mastery among tribal Leaders functions as a method of supervision and decision to combat long-standing tribal conflicts and also supports the construction of local Basuaghang cultural rituals. This group has an everyday magic, even being users and owners. Since tribal chiefs were people who should be respected, it was natural that they would have magical powers. The main question in this research is how the role of Magic as a method of control and decision in ongoing tribal conflicts functions and how the local cultural rituals of the Basuaghang Adat support its construction. Cultural anthropology studies were carried out on the Ocu people group in Kampar. As research uses a qualitative approach, it is essential to explain the strength of the data obtained by informants by describing real societal situations. The research results show that magic functions as a check on prolonged racial conflicts. This is the basis for making decisions. The ability and possession of Magic by traditional tribal leaders is not only required by indigenous people but also a necessity. The belief that a tribal leader can master Magic is considered the highest decision by the people who support it. This indirectly serves as a basis for establishing local Basuaghang cultural rituals.

Keywords: *Magic, Check and Decision, Conflict, Local Cultural Construction*

Introduction

All discussions about the culture created by humans and how they live their lives seem endless, especially in matters related to non-material things, such as the values of taboos, taboos, and various skills. And the skills a person or group has to enrich themselves using other supernatural powers, called "magic" by most people. Magic is all human actions to achieve a goal through the forces in nature and the entire complex of assumptions behind them (Benavides, 2017; Koentjaraningrat, 1987; Henslin, 1967). Magicians use spells, amulets, and ceremonies to control or influence the natural surroundings in unusual ways, both animate and inanimate (Kieckhefer, 2021; Amal et al., 2019; Nasir et al., 2021). Magic cannot solve human problems. As a result, humans began to believe that spirits more powerful than themselves inhabited nature.

Every group of people in this multi-ethnic country has created artwork. Creating cultural works for each community group is considered continuous and sometimes hampered by certain situations and conditions, which causes setbacks. Two factors usually influence beliefs about

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the occurrence of such tides. The first is internal factors, which means everything that influences the thinking of a community group from within, such as tribal leadership patterns or how a group views developments within its group. The second is external factors, which means everything that influences the life and general processes of the group. There is no doubt that the process of cultural formation of groups living in aquatic environments, such as seas and rivers, will be identified and observed (Syafrizal et al., 2022; Purba et al., 2019; Ade Galih et al., 2018). In the same way, community groups who live inland areas such as hills or mountains will certainly produce cultural works that depict the atmosphere of land areas or mountains. On the other hand, community groups living in plains filled with jungle will produce cultural works depicting the atmosphere of the plains and jungle or their ecology.

Another factor that cannot be changed automatically is an understanding of how the natural environment around human life is related to the journey of life with a group and how the various phenomena that occur are processed (Purba et al., 2018; Plumwood, 2005; Milfont & Schultz, 2016). In this research, many sociocultural aspects have changed due to advances in science and technology. This progress requires a group to review their cultural rituals so that they continue to exist and do not cause conflict within their support group. This statement also forms the basis of this research related to magic as a method of testing and making decisions in prolonged racial conflicts. This is seen as strengthening the local cultural construction of the Basuaghang Custom, which needs to improve in the implementation process and is considered a more comprehensive source of prolonged group conflict.

The fact that this group lived in a plain ecology since it was initially surrounded by jungle shows that the main livelihood of the population was shifting farming, rubber plantations, fruit crops, and rain-fed rice fields. Over the years, this has produced various cultural forms, including the local Basuaghang Indigenous culture (Guslinda et al., 2023). One piece of evidence that this group, in forming their culture, is influenced by the environment in which they live is how they use land or land as a medium for carrying out the marriage customs of their children and grandchildren, known as the Basuaghang custom. This local culture is also considered to have high cultural value, reflected in the appreciation of women's families for men, who are then called sons-in-law. Through problem analysis, the research aims to investigate how magic functions as a means of control and decision in racial conflicts, which have lasted long in the local culture of Basuaghang.

Research Method

Data collection in research uses descriptive qualitative methods. The qualitative method uses an analysis process based on field results (Creswell & Tashakkori, 2007). The data collection uses interview techniques and documentation related to the magic formulation of checks and decisions in long-standing racial conflicts. Data analysis is strengthened from various references sourced from journals and other secondary data. The research will focus on looking at the role of magic media, which is used as a check and decision formula in resolving long-standing tribal conflicts that occur in the local Basuaghang traditional culture. The research informants consisted of several traditional figures who were considered relevant or appropriate to the background of the research problem.

Result and Discussion

Many backgrounds are behind discussions about strengthening the construction of local Basuaghang cultural rituals. However, how these local cultural behaviors persist and are passed

down from generation to generation still needs to be determined. The results of this research will sequentially describe how the local cultural rituals of the Basuaghang tradition are built, as well as how these rituals are built in various steps, according to several informants. Apart from that, it will be discussed how magic functions as a check and balance formulation in prolonged racial conflicts and contributes to the construction of local cultural rituals of the Basuaghang custom "anthropological study of the culture of the Ocu people in Kampar."

The construction of the Basuaghang Traditional ritual, also known as handover, is usually carried out several days or weeks after the wedding. The party who has the authority to determine the time for this ritual is the tribal customary authority. For members of the group, including members of the male tribal group, the women's agreement on tribal traditions is usually the last straw. According to the customs of this group of Ocu people, the day on which the Basuaghang traditional ritual will be carried out will be accepted without anyone opposing it. This custom applies not only to the Basuaghang Custom but also to determine the day of the marriage contract, traditional parties, hartaran betrothal (batunangan), and other days determined by the tribal traditional head. The Basuaghang Traditional Ritual strengthens or legitimizes the implementation of this ritual by presenting tribal people from both sides, neighbors, or even other tribal people. For example, the Domo tribe was given the title Dotuok Bosaw or Godang, the Putupang tribe was given the title Datuok Singo, the Kampai tribe was given the title Datuok Putio, and the Piliang tribe was given the title Dotuok Kojang.

This ritual is usually short and seems simple, starting with opening words by one of the tribal traditional representatives, followed by welcoming remarks by the tribal head from the women's tribal side, and ending with the implementation of the Basuaghang Custom as the central part of the traditional event. The tribal leader from the woman's family spoke directly about the Basuaghang Custom, which stated that the land or after the tribal traditional leader explained the purpose of the Suaghang ritual, the principal handover process had ended, and the family meal and chat had begun. Among the weaknesses of this ritual is its structure, which looks very simple during the implementation process. One substance that must be considered is the lack of documentation or notes as a basis for submission. However, in practice, there is none.

When there is no documentation in the form of letters and only verbal statements from the tribal chief, a man referred to as a son-in-law is permitted to use a plot of land along with the plants properly. Custom allows a man as a son-in-law to enjoy the contents of the land given to him by Suaghangkan and cultivate or cultivate the land for cultivation. However, in reality, due to the weak ritual construction mentioned above, the land or plot of Suaghangkan has often undergone various changes. They are no longer like they were when the Basuaghang Custom was implemented. Changes usually occur in several forms, as follows: (1) rights are given to other parties through a buying and selling process that is unknown to tribal customary parties; (2) the recipient of the Suaghang changed the function of the land without the knowledge of the tribal customary parties; (3) mortgaging or renting Suaghang land to other parties without the knowledge of tribal customary parties; (4) exchanging Suaghang land with other parties without the knowledge of tribal customs.

1. Natural (Initial) Construction of Local Basuaghang Traditional Cultural Rituals

Based on the idea that construction is a collection of ideas based on social reality, social dynamics in everyday life can be seen as objective and subjective aspects, and the construction of Basuaghang Traditional cultural rituals certainly has objective and subjective aspects.

Basuaghang Traditional Culture can be observed and projected regarding its existence in its supporting communities (Cholilah & Rahman, 2019; Hornborg, 2017; Hanifah et al., 2023). Subjectively, the existence of the Basuaghang custom will have a good or bad impact on the Ocu community. By becoming part of the local culture, it will help the community.

Chart 1 below shows how the dimensions that are built are also parts of the cultural construction system of the Basuaghang Custom.

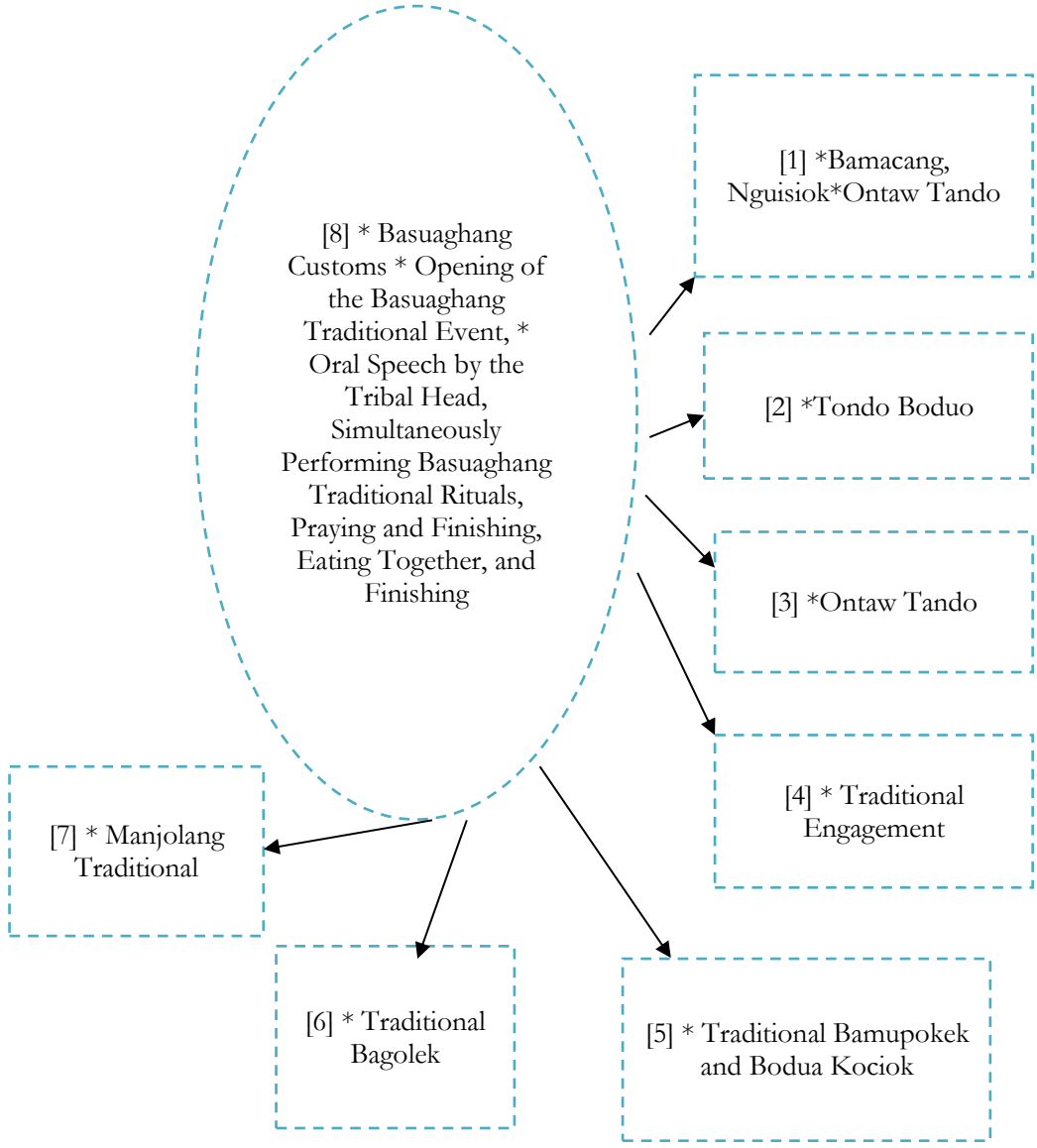
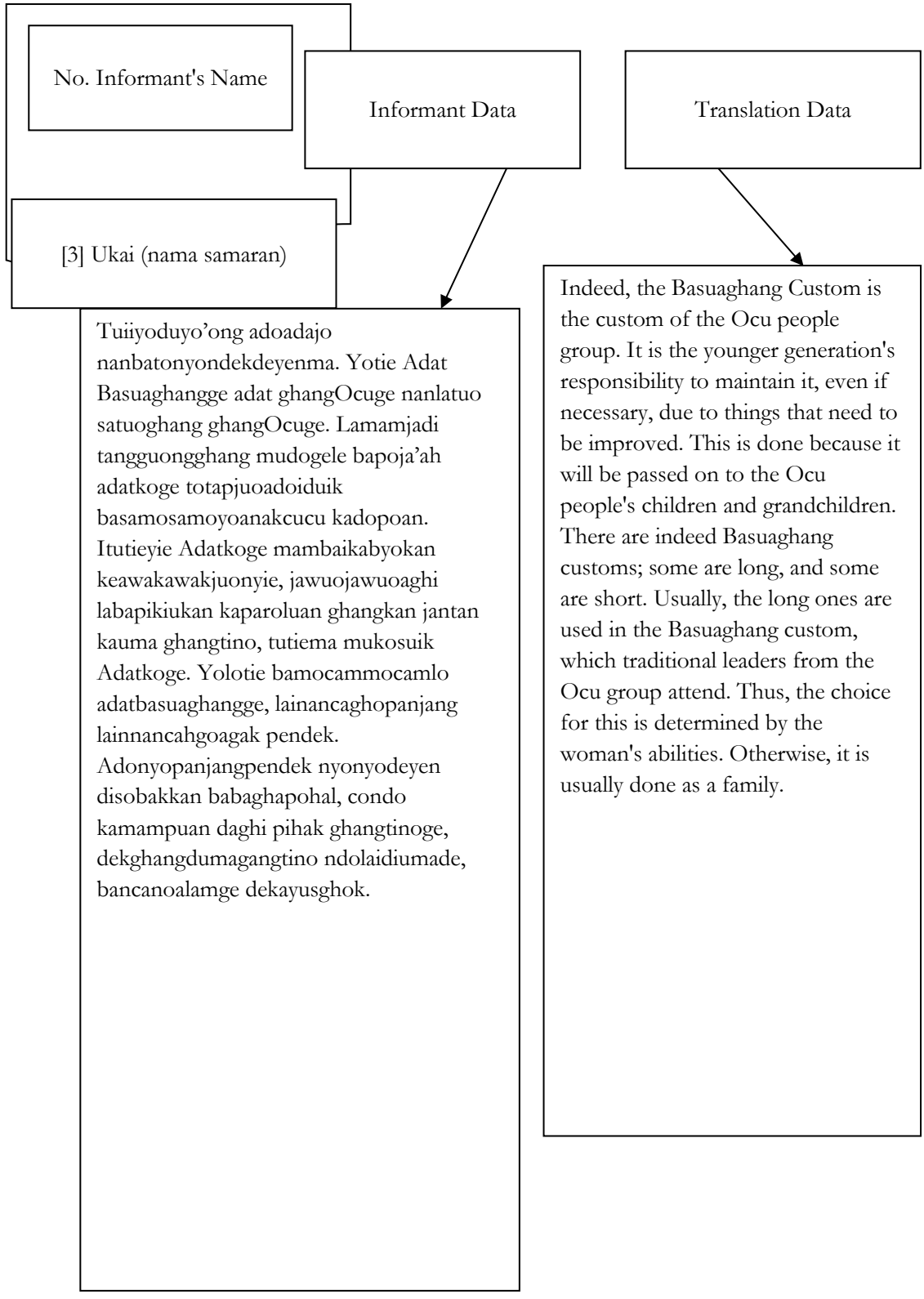


Chart 1. Initial Construction Dimensions of Basuaghang Traditional Local Cultural Rituals.

The initial construction model of the local Basuaghang cultural ritual, as seen in chart 1 above, is actually a more common variation carried out by the Ocu people group, which is also known as long construction, besides that there is also a simpler initial construction model (Gillespie, 2000 Qu, 2021). As stated by several research informants, among others.

No. Informant's Name	Informant Data	Translation Data
[1] Oji Jaya (pseudony):	Adat Basuaghang goyie yotamasuok tuapusokotuo ghangocuge. Sacaghogunonyoyie Adat kogo ndosaketek ancakdo, ndolai pacumaghangtuo-tuo potangge mambuek pakaghokoge. Topiyotie deklalamolo dipokaiin tontola nampakle apanankughangaponan balobiode. Yotie Adat Basuaghangge kolowakcaiciek-ciek tuwakpikiukan ntuonanjawuokadopan yotio takosan mughamughajonyie. Alamowak caiciekciek: Bagolekluyie tu labapolamo sasudahtudu, buekmanjolangle tubueklole Basuaghangge: ghang tuotuo ghangbatino maundang ghang tuotuo ghangjantan nanpontiongkali mampolai ghangjantan, ala bakumpue mulaile dibukkdek pamboacarade, sudtu langsuongjole dek ghangtuotuo pihakbatinodu manyompaikan Adat	The Basuaghang custom is an old cultural heritage of the Ocu people group. This custom is considered the best/best value that our parents created in the past. However, with the passage of such a long time, maybe here and there, things will emerge that need to be improved, and the current generation must think about this to get better things in the future. The Basuaghang Custom indeed has several variants; there is a long one that is always used during Basuaghang Customary events that traditional leaders carry out, but what is said to be relatively short is usually carried out by members of the community alone, sometimes without the presence of the

No. Informant's Name	Informant Data	Translation Data
[2] Kiman (nama samaran):	Tuiiyoduyo'ong adoadajo nanbatonyondekdeyenma. Yotie Adat Basuaghangge adat ghangOcuge nanlatuo satuoghang ghangOcuge. Lamamjadi tangguongghang mudogele bapoja'ah adatkoge totapjuoadoiduik basamosamoyoanakcucu kadopoan. Itutieyie Adatkoge mambaikabyokan keawakawakjuonyie, jawuojawuoaghi labapikiukan kaparoluan ghangkan jantan kauma ghangtino, tutiema mukosuik Adatkoge. Yolotie bamocammocamlo adatbasuaghangge, lainancaghopanjang lainnancahgoagak pendek.	Indeed, the Basuaghang Custom is the custom of the Ocu people group. It is the younger generation's responsibility to maintain it and even maintain it if necessary due to things that need to be improved. This is done because it will be passed on to the Ocu people's children and grandchildren. There are indeed Basuaghang customs; some are long, and some are short. Usually, the long ones are used in the Basuaghang custom, which traditional leaders from the Ocu group


No. Informant's Name
Informant Data
Translation Data
[3] Ukai (nama samaran)
Tuiiyoduyo'ong adoadajo nanbatonyondekdeyenma. Yotie Adat Basuaghangge adat ghangOcuge nanlatuo satuoghang ghangOcuge. Lamamjadi tangguongghang mudogele bapoja'ah adatkoge totapjuoadoiduik basamosamoyoanakcucu kadopoan. Itutieyie Adatkoge mambaikabyokan keawakawakjuonyie, jawuojawuoaghi labapikiukan kaparoluan ghangkan jantan kauma ghangtino, tutiema mukosuik Adatkoge. Yolotie bamocammocamlo adatbasuaghangge, lainancaghopanjang lainnancahgoagak pendek. Adonyopanjangpendek nyonyodeyen disobakkan babaghapohal, condo kamampuan daghi pihak ghangtinoge, dekghangdumagangtino ndolaidiumade, bancanoalamge dekayusghok.
Indeed, the Basuaghang Custom is the custom of the Ocu people group. It is the younger generation's responsibility to maintain it, even if necessary, due to things that need to be improved. This is done because it will be passed on to the Ocu people's children and grandchildren. There are indeed Basuaghang customs; some are long, and some are short. Usually, the long ones are used in the Basuaghang custom, which traditional leaders from the Ocu group attend. Thus, the choice for this is determined by the woman's abilities. Otherwise, it is usually done as a family.

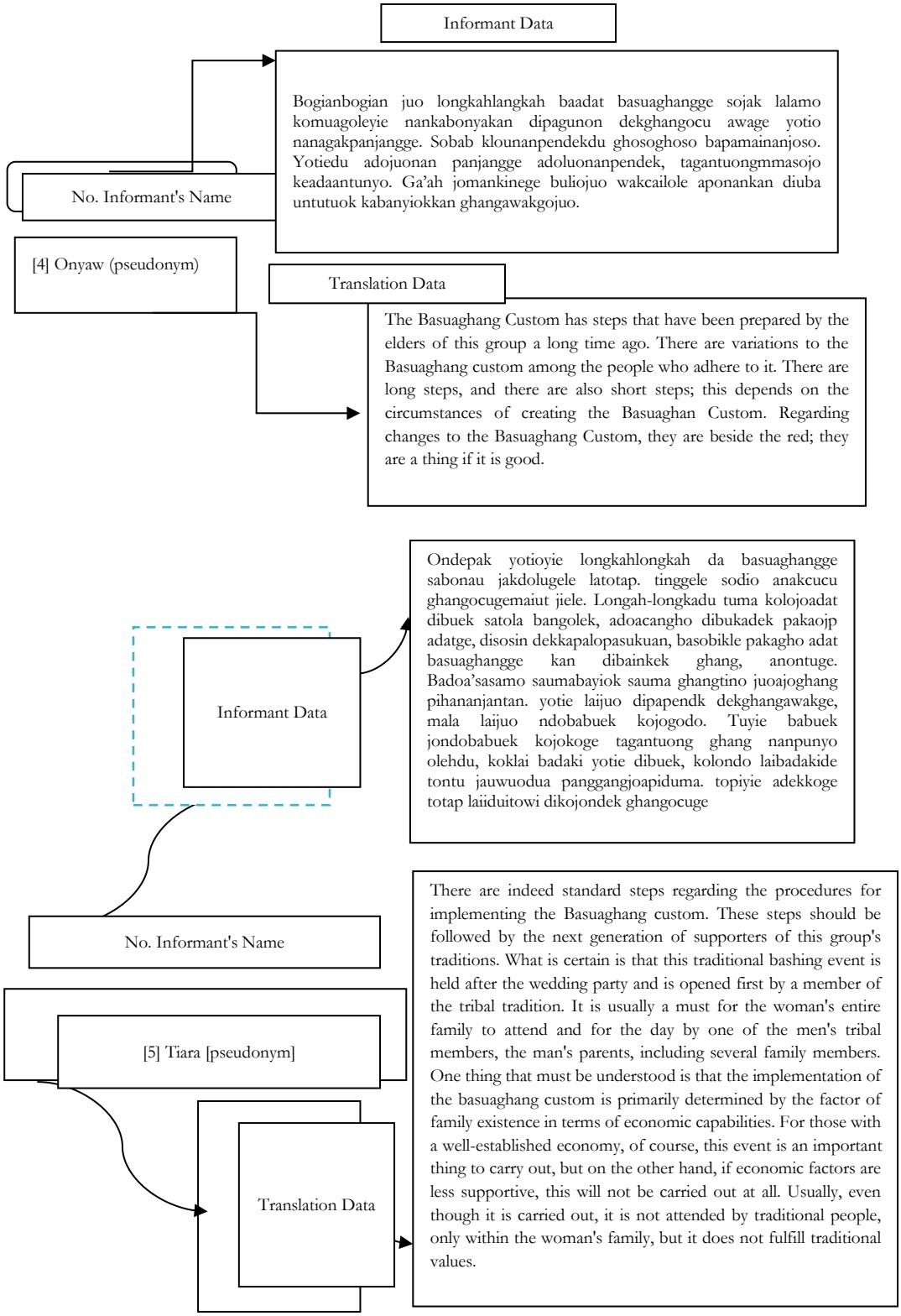


Chart 2: Construction of Basuaghang Traditional Local Cultural Rituals in Short Steps.

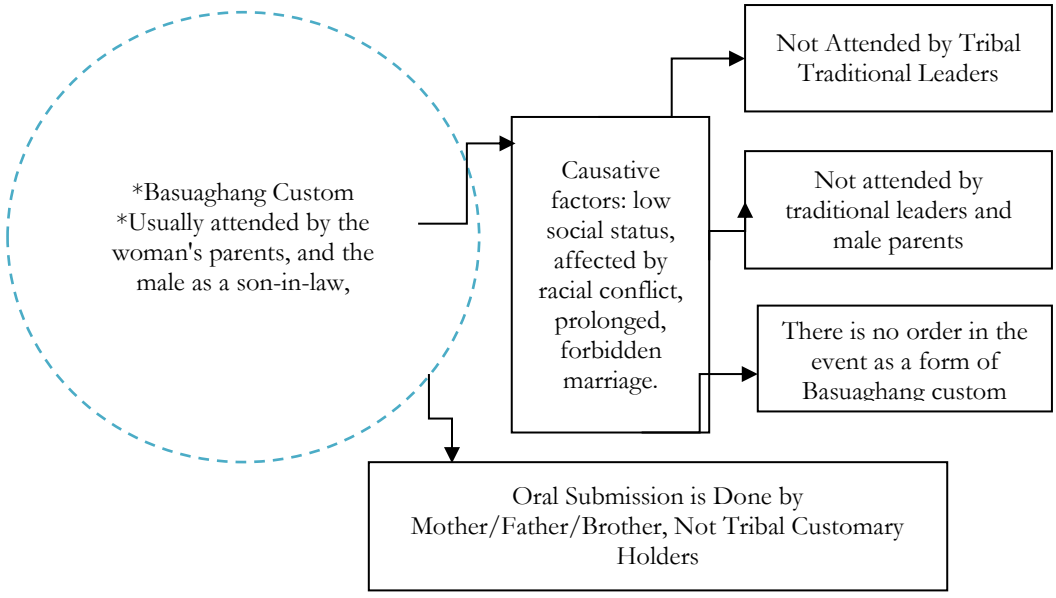
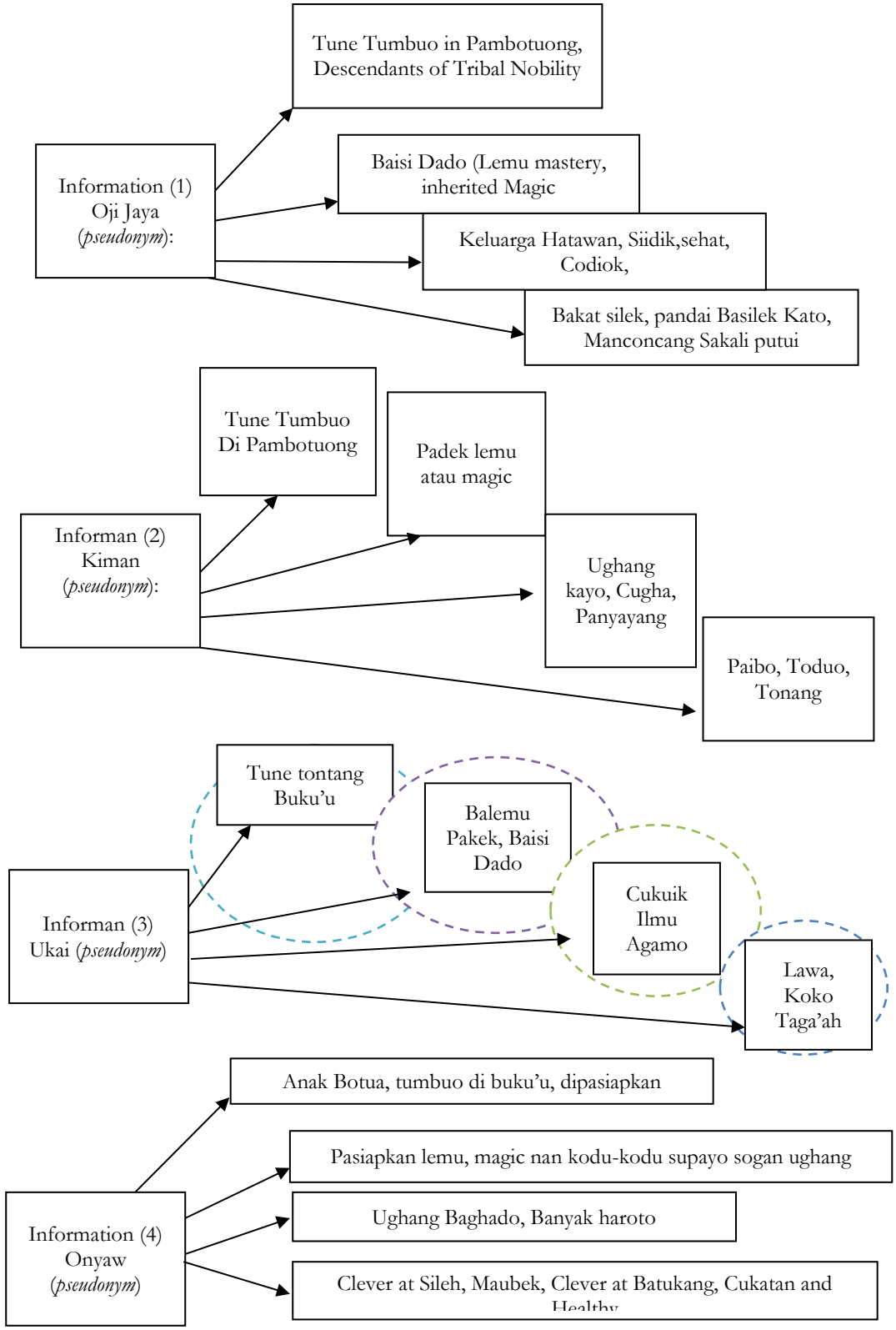


Chart 3. Table of Variations in Initial Construction Steps for Basuaghang Traditional Local Cultural Rituals.

2. Magic as a Formulation of Check and Decision in Prolonged Racial Conflicts as a Strengthening of the Construction of Local Basuaghang Traditional Cultural Rituals

Magic among the Ocu people is at least not something strange. Magic among this group is called "Lemu," "Cipua," "Bonto," "Kuan," "Nguak," and several other local names. Since the beginning, the ancestors of the Ocu group have not had a religion. Still, they had certain beliefs according to the level of their understanding of the existence of powers that could be worshiped and considered sacred. Therefore, to see how real magic is as a formulation of check and resolution in prolonged tribal conflicts as a strengthening of the construction of local cultural rituals of the Basuaghang Custom, "an anthropological study of the culture of the Ocu people in Kampar, of course by presenting the formulation of the requirements for becoming a tribal leader. The position of tribal leader in this group is known by several terms, including: 1) pucuok ade', 2) datuok pasukuan, 3) datuok pangulu banjau, 4) datuok banjau, 5) woli kampung.

In principle, the terms given to tribal leaders implicitly and explicitly contain the value of appreciation and respect for their tribal traditional leaders. The critical thing to know is that the position of tribal traditional leaders is not elected like the chairman of most organizations. However, it has a traditional mechanism that has existed for a long time and has been passed down to children and grandchildren. As for the requirements and mechanisms for a person to become a tribal leader, as obtained from several research informants, they must have several abilities as well as advantages both personally and in the immediate family (Marashe, 2014; Baldwin & Raffler, 2019), as explained in the chart below This.


Information (1) Oji Jaya (*pseudonym*):
Tune Tumbuo in Pambotuong, Descendants of Tribal Nobility
Baisi Dado (Lemu mastery, inherited Magic
Keluarga Hatawan, Siidik,sehat, Codiok,
Bakat silek, pandai Basilek Kato, Manconcang Sakali putui
Informan (2) Kiman (*pseudonym*):
Tune Tumbuo Di Pambotuong
Padek lemu atau magic
Ughang kayo, Cugha, Panyayang
Paibo, Toduo, Tonang
Informan (3) Ukai (*pseudonym*)
Tune tontang Buku'u
Balemu Pakek, Baisi Dado
Cukuik Ilmu Agamo
Lawa, Koko Taga'ah
Information (4) Onyaw (*pseudonym*)
Anak Botua, tumbuo di buku'u, dipasiapkan
Pasiapkan lemu, magic nan kodu-kodu supayo sogan ughang
Ughang Baghado, Banyak haroto
Clever at Sileh, Maubek, Clever at Batukang, Cukatan and Healthy

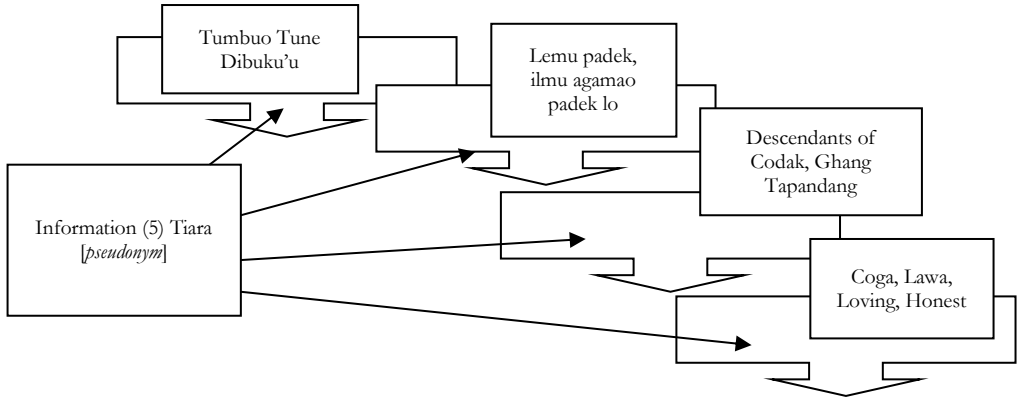


Chart 4: Requirements and Mechanisms for Someone to Become a Tribal Leader.

Mainly, the traditional Basuaghang-giving rituals only occurred briefly before the events above occurred. Over the years, there have been various changes that have made it possible to re-raise the issue of the traditional ritual of Suaghang (handover) that had been carried out previously, especially from the tribal side and the female family members (Yeni et al., 2024). Situations that allow for various changes that will bring into question the traditional Suaghang handover ritual that has been carried out previously, especially those coming from tribal parties and female family members, include: 1) the situation when children of nieces and nephews and children of female family members during the ritual Basuaghang customs carried out before, have developed into mature individuals and can carefully consider the current situation. 2) When tribal customary holders who carry out Basuaghang Traditional rituals are old or have even died, there is an opportunity for their children and grandchildren to discuss Basuaghang Traditional land issues. Many people in this group of Ocu people experience sad situations like this.

One solution taken on the verge of subconsciousness is to stop prolonged racial conflict (Mac & Snyder, 1957; Nan, 2011). There are strange relationships between tribe members everywhere. Some families of this group have traditional tribal leaders who have more power over supernatural powers and can use magic to resolve racial conflicts in their tribe (Falk, 2016; Watson-Jones & Legare, 2016). In terms of magical mastery, superior chiefs of races were a social reality that was considered normal. This is because tribal traditional leaders will have extraordinary power, strength, authority, and absolute rights to make decisions regarding resolving ongoing conflicts in the community they lead (Chigwata, 2016; Zikhali, 2019). The magical mastery used by tribal chiefs to resolve ongoing tribal conflicts can be identified in various forms, as shown in the following chart

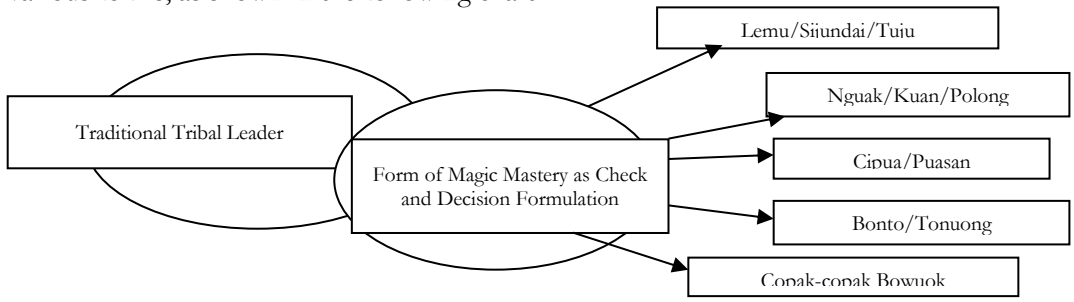


Chart 5: General Magic Mastery of Tribal Leaders.

Discussion

Based on the data analysis carried out by the informant above, it can be concluded that the local cultural rituals of the Basuaghang Custom, which is an anthropological study of the culture of the Ocu people in Kampar, are strengthened by magic as a means of controlling prolonged racial conflicts. Mastering the Magic Formula Check is the first step in overcoming prolonged racial conflict within a group. If efforts to check or find problems cannot resolve ongoing racial conflicts, the check formulation becomes the basis for making decisions in the future. Magic as a decision formulation regarding ongoing racial conflict as a strengthening of the construction of local cultural rituals of the Basuaghang Custom, an anthropological study of the culture of the Ocu people in Kampar, is a follow-up action to check, namely an action that directly emphasizes the power of authority. Magical abilities and possession by traditional tribal leaders, as well as requirements set by traditional people for someone who will serve as the successor to a tribal leader. Someone has been selected and trained to become the leader of a traditional tribal group within a tribe.

The customary mechanism itself determines the formation of prospective leaders of the Perkaumandi. According to research informants, "tune tumbuo dibuku'u" means someone who is in the lineage of a tribe. This aspect is essential and cannot be changed by any party. Someone must prepare to become a tribal leader (Hultman, 2007; Mbokazi, 2015). Because the traditional leaders of the Ocu tribe will be responsible for any problems that arise in their traditional community, they are considered to have the ability to control Magic.

The belief that a tribal traditional leader can control magic considered the highest decision by the people who support him (Henn, 218; Kanyane, 2017), strengthens the local cultural rituals of the Basuaghang Indigenous group of the Ocu people. This is possible because the tribal leader has an attitude of authority through his magical abilities as a breaker, which ultimately causes feelings of reluctance, hesitation, and even fear among his followers.

Conclusion

The explanation of the research results concludes that Magic as a check formulation in prolonged racial conflict is the basis for making decisions. The ability and ownership of Magic by traditional tribal leaders has become a requirement prepared by traditional people and an obligation. The certainty of the ability to master Magic by a tribal traditional leader is considered the highest decision by the supporting community, implicitly or explicitly becoming the basis for strengthening the construction of local cultural rituals of the Basuaghang Custom. Because magic can be the part that makes decisions based on respect for the tribal leader by his followers.

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