



Commodification of the Ritual of Bathing Bedil Paklinggam in the Village of Ujung Tanjung Sri Bulan Sarolangun District

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Abstract

The research entitled "Commodification of Pak Linggam's Bedil Bathing Ritual, Ujung Tanjung Sri Bulan Village, Sarolangun Regency" aims to find out about the commodification and also the shift in the function of Pak Linggam's Bedil bathing ritual. Commodification is often associated with the loss of meaning and value and the main elements of a culture. This can happen because the change in function and purpose of a culture is different from the purpose of commodification. Pak Linggam's Bedil Bathing Ritual is a tradition ritual of Ujung Tanjung Sri Bulan village which is carried out once a year, aiming to purify heirlooms and prevent the protective spirits of heirlooms from being angry because they are not taken care of or bathed. The research was conducted using data collection techniques of observation and in-depth interviews. Using qualitative methods with an ethnographic approach is a method commonly used in research in the field of Anthropology. The distinctive or unique characteristics of the culture are used as the main capital for the commodification of the Pak Linggam's Bedil Bathing Ritual to be offered as a cultural and historical tourism destination. Initially, the community-made adjustments as a form of innovation to the current situation. Without realizing that the changes made are a form of commodification process. Therefore, as a result of the commodification process, there is also a shift in the process of the Bedil Paklinggam bathing ritual.

Keywords: *Pak Linggam's Bedil Bathing Ritual; Commodification; Traditional Ritual*

Introduction

Indonesia is an archipelago consisting of 33 provinces, and various ethnic groups have certain characteristics following the culture of the nation itself. (Koentjaraningrat 2009: 144) explains that "culture is a whole system of ideas, actions of human works in the life of society that are made by human beings by learning". This definition can be explained that every society has the potential to produce a creative culture in its presentation.

Ujung Tanjung Sri Bulan Village, Sarolangun Regency, Jambi Province has various forms of culture that are spread throughout the Jambi Province. The people of Jambi Province, especially in Sarolangun Regency, are still very protective and uphold the culture of their ancestors. this is evidenced by the holding of various forms of cultural activities such as traditional ceremonies or certain rituals that are still carried out by the people of Ujung Tanjung Sri Bulan Village.

A ritual is a form of ceremony or celebration related to several beliefs or religions characterized by a special nature, which raises a sense of noble respect in the sense that it is a sacred experience (Sumandio 2000: 29-30). Experiences are made or used by humans to convey their relationship with the "highest", and relationships or encounters that are special or special, so that humans make a way that is appropriate and considered sacred to carry out the meeting, so there are several forms of rituals and also certain ceremonies in a community group.

Bedil Paklinggam bathing ritual is a cultural activity of Ujung Tanjung Sri Bulan village, Sarolangun Regency. *Paklinggam's Bedi Bathing Ritual* is a cultural activity of the community that functions as a ritual for cleaning *the Harto Pusako* in the form of Bedil and also as an effort to repel bad luck to avoid various forms of strangeness that arise due to the spirits guarding heirlooms that are believed to continue to come and cause disasters that will occur by performing a cultural ritual called *Paklinggam's Bedi Bathing Ritual*.

Pusaka, in the Indonesian-English dictionary by Poerwadarminto, means heritage. The development of the understanding of the *Pusaka*, which initially relied on a single artifact, in the last two decades *Pusaka* can also mean a broad *saujana* (cultural landscape) that can even cross regional boundaries and concerns natural and cultural heritage issues. Bedil Paklinggam is one of the heirlooms in Ujung Tanjung Sri Bulan village.

The Bedil Paklinggam heirloom is believed by the community to have magical powers within it. To keep the spirits guarding Bedil Paklinggam comfortable, *Bedil Paklinggam* continues to be guarded and the ritual of bathing *Bedi Paklinggam* is performed once a year. So that *Bedil Paklinggam* continues to be maintained and the spirits guarding *Bedi Paklinggam* do not disturb the peace of the community.

Bedil Paklinggam was believed by the people of Ujung Tanjung Sri Bulan village in ancient times to function as a sign or message for the community if there would be a disaster or danger that would occur in Ujung Tanjung Village, Sarolangun Regency. When *Bedil Paklinggam* makes its own very strong eruption sound, directly the people of Ujung Tanjung Sri Bulan village, Sarolangun Regency are aware of what will happen to the village and always prepare themselves.

Globalization is a worldwide phenomenon of development or change that affects all aspects of life. Globalization has a huge impact on human life, both positive and negative impacts. The impact of globalization also affects industrial progress so there is a lot of development and mining. Development and mining result in various forms of pollution both air pollution, water and A culture in society does not escape the influence of globalization which spreads in almost all aspects of human life, including community cultural activities which sometimes cause adjustments to the global context so as not to be eroded by the times and continue to exist and take place among the community to be inherited to the next generation. The Bedil Paklinggam bathing culture does not escape the influence of globalization, namely technological development and natural pollution.

Based on changes in the situation and conditions, the culture of the community will certainly have various forms of change, such as the commodification of the Bedil Paklingga bathing ritual. From the behavior and functions that existed before will certainly experience changes and shifts, whether it is a reduction or addition due to the commodification process. This is the reason why the author is interested in researching the Bedil Paklinggam bathing ritual.

Based on the problem of Commodification of Ritual *Paklinggam's Bedi Bathing Ritual*, the following problem can be formulated: 1). How does the commodification process occur in the Bedil Paklinggam bathing ritual?

2). What are the shifts that occur in the Bedil Paklinggam bathing ritual?

Research Methods

The method in this research is a qualitative method with an ethnographic approach. The method is understood as a process, in which the researcher is involved in a process of observing a particular group. Researchers mingle with the group to obtain detailed and comprehensive information about the phenomena that exist in the group.

This research is divided into several stages to achieve the perfection of the results of a study, namely the object of research, research location, data and data sources, data collection techniques, and data analysis techniques..The object of this research is the Bedil Paklinggam's bathing ritual of Ujung Tanjung Sri Bulan village, Sarolangun Regency, Jambi Province.

Research location in Ujung Tanjung Sri Bulan village, Sarolangun Regency, Jambi Province.

Data and data sources are primary data and secondary data. Primary data is data obtained directly from the field in the form of information obtained from informants regarding the Bedil Paklinggam bathing ritual, to be used as material for analysis in research. Secondary data in this study is data obtained from existing sources in the form of books, journals, theses, and also the results of previous research, which are related to the *Balimau Bedil Paklinggam* bathing ritual. Data Collection Technique use literature studies, field Study (interview and documentation). The last step is data Analysis Technique which is a technique of compiling data from observations, interviews, and documentation that has been obtained.

Result and Discussion

Definition of Paklinggam Bedil Bath Ritual

According to Yahya (2021), The Bedil Paklinggam bathing ritual is one of the cultural activities of the Ujung Tanjung Sri Bulan village community, Sarolangun Regency, Jambi Province. The Bedil Paklinggam bathing ritual is the cleaning or bathing of heirlooms left by ancient ancestors. heirlooms left in the form of Bedil Paklinggam, Bedil (long-barreled firearm) weapon has its history among the community. While the word Paklinggam is a name given by previous ancestors to call their favorite heirlooms from the past. Therefore, people call the Bedil "Bedil Paklinggam". Bedil Paklinggam has a magical element in it so that the descendants of the owner of Bedil Paklinggam and the owner of Bedil Paklinggam heirlooms will be billed to perform the Bedil Paklinggam bathing ritual by the guardian spirit of Bedil Paklinggam. The guardian spirit will continue to come into dreams and possess the souls of the descendants of the owner of Bedil Paklinggam until the Bedil Paklinggam bathing ritual is held.

Based on Yahya's opinion, it can be explained that the Bedil Paklinggam bathing ritual is a community cultural activity that functions as a cleansing of heirlooms so that the spirits guarding the heirlooms are calm and do not disturb the descendants of the heirloom owner.

Legend of Paklinggam Bedil Bathing Ritual

The village of Ujung Tanjung Sri Bulan is the origin of the people of Sarolangun Regency. The village of Ujung Tanjung Sri Bulan is an old village in Sarolangun Regency. Until it developed into the Sarolangun city district at this time. During the Dutch to Japanese colonization, many people of Sarolangun Regency fought against the invaders. the birth of heirlooms called Bedil Paklinggam was also due to the colonization that occurred in ancient times. Objects that are considered to have their history in their time are considered heirlooms that have their values in the eyes of the community.

The result of Yahya's interview (2021) Bedil Paklinggam has existed since 1914 when the owner was given the title Haji Saudagar (Haji Mahmud). Haji Mahmud is an ordinary person who was

considered a hero in ancient times by the Ujung Tanjung Sri Bulan village, Sarolangun Regency. Haji Mahmud's courage resulted in saving a girl named Zulaiha from the hands of the Dutch. With a Paklinggam Bedil weapon containing a gold straightener Haji Mahmud at that time managed to kill the Commander of the Dutch army. The commander of the Dutch army who was very famous for his invulnerability to ordinary weapons was finally killed.

Bedil Paklinggam is still maintained by the descendants of Haji Mahmud. Bedil Paklinggam is passed down from generation to generation, which has reached the seventh descendant of Haji Mahmud. Yahya is the seventh descendant of the Bedil Paklinggam holder. Yahya, who is currently 61 years old, continues to maintain the heirlooms left by his ancestors. It has been 20 years since Bedil Paklinggam was passed on to Yahya by his father. Bedil Paklinggam should not be taken out of the ancestral house, this is because there will be a disaster in the form of a disease that will not be cured medically or in traditional medicine. The disease will continue to eat away at the holder of the Bedil Paklinggam heirloom until the Bedil is brought back into the ancestral home. Even if you want to take it out of the house, it is only for a very short period. Bedil Paklinggam in the old days was kept on the Pagu (wooden roof of the house).

Bedil Paklinggam is also believed by the community to have a protective spirit in the form of three forms, namely: crocodile beetle, tiger beetle, and eagle beetle. Therefore, the ancient people believed that Bedil Paklinggam was very valuable and sacred. The spirits contained in Bedil Paklinggam are believed to come when the descendants of the owner of Bedil Paklinggam experience difficulties either in water, land, or in the air.

Yahya (2021) said The Bedil Paklinggam bathing ritual has been carried out since ancient times and is carried out every year. In ancient times, the ritual of bathing Bedil Paklinggam was carried out in the Batang Hari River. The ritual is also carried out at 03:00 at night this is because the Batang Hari river water is still clean and has not been polluted by people. Precisely on the night of Eid al-Fitr and before sunrise the Bedil Paklinggam bathing ritual has been completed. In the implementation of the Bedil Paklinggam bathing ritual, it is held in complete darkness which only relies on lighting from moonlight. This is so that no one else knows about the ritual and no one sees the Bedil Paklinggam bathing ritual.

Although the people of Ujung Tanjung Sri Bulan village in Sarolangun Regency have never witnessed the Bedil Paklinggam bathing ritual. They strongly believe in the Bedil Paklinggam bathing ritual. This is due to the story that has been passed down from generation to generation, which is told directly by the Bedil Paklinggam heirloom holder. The existence of Bedil Paklinggam is very well maintained by the descendants of the owner of Bedil Paklinggam. One of the efforts made is to always clean and maintain the Bedil Paklinggam heirloom so that it is not damaged or lost.

Ritual Process of Bathing Bedil Paklinggam

The ritual is a procedure in a ceremony or a sacred act performed by a group of religious people characterized by the existence of various elements and components, namely the time, the places where the ceremony is carried out, the tools in the ceremony, and the people who carry out the ceremony (Koentjaraningrat, 1985: 56). In the Bedil Paklinggam bathing ritual, there are also components described by Koentjaraningrat. This can be seen when the ritual is performed.

Yahya (2021) said in ancient times when the Batang Hari River had not experienced water pollution and its purity and cleanliness were still maintained, the Bedil Paklinggam bathing ritual was carried out in the Batang Hari River. The ritual process of bathing Bedil Paklinggam:

1. *Bedil Paklinggam* was brought to the Batang Hari river. Batang Hari River has clear water and continues to flow so that the cleanliness of the water is not in doubt for bathing the Bedil Paklinggam heirloom. *Bedil Paklinggam* heirlooms must be bathed in clean water.

2. *Bedil Paklinggam* is splashed with 3 types of orange juice, one lime, one kaffir lime, and one Pagar lime. The function of lime water is compared to soap so that it will be cleaner when applied with lime water.
3. During the sprinkling of orange water, prayers and prayers to the Prophet are recited. The function of reciting prayers and sholawat is so that protection is given and the protective spirits in the heirlooms feel calm.
4. Carrying *Paklinggam Bedil Diving* together to the bottom of the Batang Hari river for a long time, from 03:30 until the sound of the call to prayer at the mosque. The function of diving together with *Bedil Paklinggam* is to make *Bedil Paklinggam* cleaner and not just to perform the *Bedil Paklinggam* bathing ritual.
5. Providing fragrance from the burnt *Kumayan*. Giving fragrance to the *Bedil Paklinggam* heirloom so that it smells good. It is likened to a human after bathing would wear fragrance.

If the *Bedil Paklinggam* bathing ritual is not performed for more than one year, the guardian spirits of *Bedil Paklinggam* will be angry and will not stop coming into the dreams of the *Bedil Paklinggam* holder, the guardian spirits of *Bedil Paklinggam* will also enter the bodies of the children and grandchildren of Haji Mahmud's descendants. To convey messages and complaints about not being cared for and not being bathed anymore. The function of the *Bedil Paklinggam* bathing ritual is to purify the heirlooms and prevent the guardian spirits of the heirlooms from getting angry because they are not taken care of or bathed. Therefore, the holder or heir of *Bedil Paklinggam* must perform the *Bedil Paklinggam* bathing ritual.

Nowadays, the ritual process of bathing *Bedil Paklinggam* has undergone some changes. This is due to the impact of globalization, resulting in several changes in the procedures of the *Bedil Paklinggam* bathing ritual.

Instruments and Performers of the *Paklinggam Bedil Bath* Ritual

In the *Bedil Paklinggam* bathing ritual, instruments are supporting the ritual. The existence of these instruments is a requirement for the continuity of the ritual. The existence of these artifacts is a symbol that represents the cultural elements of the Ujung Tanjung Sri Bulan village community. The instruments or artifacts supporting the *Bedil Paklinggam* traditional bathing ceremony are as follows:

1. *Paklinggam Bedil*

Ancestral relics are hereditary objects that will be bathed. Heirlooms that must be preserved besides having magical elements in them also have historical values.

2. Bowl

It is a container to hold orange water that has been recited prayers and Sholawat for the prophet of Muhammad.

3. Frankincense Burning Container

Made of clay in the shape of a bowl, this vessel is for burning incense as a fragrance. The perpetrator in the *Bedil Paklinggam* bathing ritual is the owner of *Bedil Paklinggam* or his descendants. It is not allowed for anyone other than the descendants of Haji Mahmud to perform the *Bedil Paklinggam* bathing ritual. The ritual is performed in quiet and pitch darkness so that no one else can witness it. This is because the ritual of bathing *Bedil Paklinggam* is not to be shown. After all, it is very sacred.

Commodification of Paklinggam's Bedil Bath Ritual

The concept of mediascapes says that the presence of electronic technology that can produce and disseminate information is very influential on the formation of the mindset of society at this time (Appadurai, 1990: 35). In the Bedil Paklinggam bathing ritual culture, adjustments occur following technological developments and times.

The process of cultural commodification which was previously the Bedil Paklinggam bathing ritual was carried out in the Batang Hari River but at this time it is only done at home. Although it does not change the function of the Bedil Paklinggam bathing ritual, the procession in the Bedil Paklinggam bathing ritual has changed. Several processes are eliminated due to the impact of globalization which harms nature, especially the Batang Hari River. There are many factory wastes and illegal mining in the Batang Hari River area. As a result of the negative impact, it also affects the Bedil Paklinggam bathing ritual. The impact is that the Bedil Paklinggam bathing ritual procession is carried out only at home because the Batang Hari river water is polluted and no longer clear.

The ritual process of bathing Bedil Paklinggam nowadays:

1. Done at Home

The Bedil Paklinggam bathing ritual is done at home in the bathroom. Because the water at home is cleaner and purer than the water in the Batang Hari River at this time.

2. Orange Water

Three types of oranges are still used to clean Bedil Paklinggam. These three types of oranges can still be found: one lime, one kaffir lime, and one Pagar orange.

3. Applying Fragrance

Currently, the fragrance used to give a fragrant aroma to Bedil Paklinggam is perfume. Perfume serves to replace frankincense which is quite rare to find.

The shift or simplification that occurs in the Bedil Paklinggam bathing ritual procession is: not doing the diving procession together with *Bedil Paklinggam* because the ritual is only done at home. By providing a basin in the bathroom as a container for clean water. And the use of perfume as a substitute for incense to give fragrance to *Bedil Paklinggam*.

Malinowski's commodification explains that all cultural activities are intended to satisfy a series of instinctual needs of human beings related to their entire life (in Koentjaraningrat 1987: 171). Malinowski's explanation means that community cultural activities have a certain function or purpose for the inner needs or instincts of individuals and community groups.

Based on the explanation of the function of culture according to Malinowski, the Bedil Paklinggam bathing ritual at the beginning of its appearance was a community cultural activity that functioned as a purification of heirlooms that had magical value. Along with the times and cultural changes in society. The ritual of *Paklinggam's Bedi Bathing Ritual* has shifted or reduced in its process. At present, the ritual of bathing Bedil Paklinggam is carried out only on the condition that nothing happens to his descendant's family and the community of Ujung Tanjung Sri Bulan village, Sarolangun Regency.

The cultural commodification that occurs in the Bedil Paklinggam bathing ritual is certainly not free from the influence of globalization which causes a shift or simplification that occurs from the ritual procession. The concept of globalization requires adaptation by all communities and their cultures. The

adaptation is generally positive, but not infrequently various negative impacts also follow from the adaptation process.

Conclusion

Bedil Paklinggam Bathing Rituals is a traditional ritual of Ujung Tanjung Sri Bulan village which is carried out once a year, aiming to purify heirlooms, as well as a form of community gratitude to the Creator. The existence of *Paklinggam's Bedi Bathing Ritual* as a form of traditional ceremony or ritual of the Ujung Tanjung Sri Bulan village community has experienced a shift or simplification in the ritual procession. This situation is influenced by the negative impact of globalization which results in pollution.

To maintain the existence of Bedil Paklinggam and the descendants of the owner of the Bedil Paklinggam heirloom, there is an adjustment. When the Bedil Paklinggam bathing ritual is not performed at all, there will be a danger to the people of Ujung Tanjung Sri Bulan village, especially the descendants of Haju Mahmud. Not only that but because of the uniqueness of the Bedil Paklinggam bathing ritual, the Bedil Paklinggam bathing ritual has now become one of the cultural and historical tourist destinations in the village of Ujung Tanjung Sri Bulan, Sarolangun Regency.

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