

The Melodic Style and Contents of *Rudang-rudang Si Melias Gelar* as a Ritual Chanting in Karo Society

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Abstract : In Karo's animistic beliefs there are various rituals chanting. One of those is '*rudang-rudang si melias gelar*' which can be defined as a group of good name leaves of grass. This ritual chanting is part of the *mangmang* (shaman's songs) presented in *raleng tendi* that is 'the calling human spirit ceremony'. *Rudang-rudang si melias gelar* (a group of good name leaves) a kind of solo vocal singing without musical accompaniment. The person presenting is a shaman during the ritual ceremony for treatment. Describe of the *rudang rudang si melias gelar* (a group of good name leaves) with systematic approach in the ethnomusicology studies. Analysis shows that in the ritual chanting the texts element is more important than the element of melody. The melody of *rudang-rudang si melias gelar* is recited in a syllabic style. Melody centered on one note only. Characteristics of songs include melodies based on 3-tone or 2-tone. At the phrase is often exposed *renget* or melisma but very little. The texts has a useful content for medicinal purposes. The contents of the text states that there are some useful flora become a symbol of human life support in Karo society.

1 INTRODUCTION

Rudang-rudang si melias gelar are one of the rituals chanting of Karo society. This ritual chanting is one of the parts of the *mangmang* (shaman's songs) that is performed on the *raleng tendi* (the calling the human spirit ceremony). This ceremony is a ritual activity of Karo tradition beliefs based on the animism, called *pemena*.

According to Putro, in "*Karo dari Zaman ke Zaman*" (1981: 45-47) *pemena*, is name of Karo's belief in 1946. This term exists because before 1946 Karo people who have converted to Christianity say that the people of Karo who still practice trust of Karo traditions are people who worship demons or ghosts.

They make a designation to the people who practice of Karo's beliefs as *perbegu*. All the supporters of Karo's beliefs were not happy. Therefore, they held a discussion. The result of the discussion making the terms to the Karo's traditional beliefs is *pemena*. In *pemena*, the absolute power is *Dibata*. *Dibata* as the main source of the existing and as a source of power that exist in the real world and the unseen world. The power in the real world like the power of various beings.

The power of the supernatural is like the power of a subtle being or another with various terms. The power of the real world and the power of the supernatural world side by side around human life on earth. Humans had a physical called *kula daging* and have a spirit called *tendi* (human spirit). The combination of the two elements mentioned above then the human being will be life.

Human life is known for certain with a sigh or breath. The breath has an effect on the physical and the spiritual. Effects in the physical normally have senses and energy. While the influence of the spiritual to the human being has the mind and ideals.

Physical and spiritual conditions in humans are not the same. Some humans have strong physical and some are weak. There are humans who have a sharp sense, some are moderate and some are weak. There are humans who have a clever mind and high ideals and some one are not.

Element *kula daging* and *tendi* can separate. When separated and no longer relationship then the human being is *mate* (died). But if separated because of the interference from outside the human self then happens sick. Formerly such treatment is called *raleng tendi*, but now it is called *nambari penakit* (treating the sick).

2 *RALENG TENDI* (CEREMONY CALLING HUMAN SPIRIT) OR *NAMBARI PENAKIT* (TREATING THE SICK)

According to the shamans Len Tarigan, Nd. Pekan br Ginting, Nd. Maklum br Tarigan, and Gindar Ginting, that there are 4 (four) things may cause physical separation with spirit in humans. These are: 1) fears caused by circumstances, 2) a great deal of pain toward the parents for one thing, 3) running a bad activity in one place of the spirits, and 4) the intention of others who want to make the disease.

The ritual of calling the human spirit ceremony is a way of treating the Karo people. The place to run the ritual ceremony of *raleng tendi* must be at home approximately at 19:30. Although this medication ceremony I have seen many times, but became the corpus in this paper that done by Shaman Gindar Ginting in Pancur Batu on October 10, 2017. The ritual ceremony is performed when the shaman sees that the illness caused separation between the physical and the spirit of a patient. The shaman may know by performing the ritual *nendong* (fortune telling ceremony).

Many symptoms of illness arise from the physical separation with the spirit. On the physical symptoms, such as there is pain in the head, chest, abdomen or on other organs. Other influences may also be on the mind of a person, as often confused, may also not be able to run the work that has been done and the other. Such circumstances according to the treatment of Karo tradition should be done with the *raleng tendi*.

Perform a ritual of the calling human spirit ceremony, begins after the shaman arrives at the patient's home. Families rather than patients provide conditions to the shaman. The usual requirement for a shaman to be received from a patient is *belo cawir* (a good leaf betel given lime betel and areca nut split eight). Furthermore, shaman takes the embellishment of the *dagangen* (white cloth), and is opened for widening and wrapping it upon him so that his whole body is covered by a white cloth except the face. In such circumstances the shaman presents the *mangmang*. *Mangmang* consists of four parts, namely 1) *persentabin* (ask permission), 2) *perleboh* (calling), 3) *rudang-rudang si melias gelar* (a group of good name leaves of grass), and 4) *tabas ngeleboh tendi* (spell of calling the human spirit). The four parts of the *mangmang* are presented at certain intervals. Besides, the four parts are significantly distinguished both in terms of melody and from the meaning of the text.

3 THE MELODIC STYLE OF *RUDANG- RUDANG SI MELIAS GELAR*

Shaman sings the *rudang-rudang si melias gelar* texts or lyrics with free rhythms without musical accompaniment. The text that becomes the lyrics are not of a particular shape and is not tied to the number of words and syllables. This causes the short length of melodic phrases is vary. The language used is atonal, the meaning of the word unchanged by the change of tone. A sectional singing known with melodic phrases. The phrase melodies are sung by reclaiming. The song is singing the text with the same tone continuously, except at the end of the phrase. The melodic phrases are shown in Example 1.

Example 1. Piece song *rudang-rudang si melias gelar* part 1

De - ge en - da li kap ka - ta - na ru - dang - ru - dang si me - li - as ge - lar

A - lu kap si en - tu - a ni - na bu - lung er - tok

Kai da - lan - na kam si en - tu - a bu - lung er - tok

Ba - gem ni - na si - na - mi - na - mi

A - ru ba - ge ma - ka ten - di ku - ru - mah

Pa - yo kam tu - hu si - en - tu - a bu - lung er - tok

In the above it seen that the melody is centered on a-tone, while at the end of the e-tone. At the end of the two melodic phrases there melismatic, one of the vocal characteristics of the Karo songs. Melismatic in Karo songs may be present at the beginning or in the middle of phrase. Like show in Example 2. Based on the tones contained in the *rudang-rudang si melias gelar* melodies then the scale 3-tones, a-f-e.

Example 2. Piece song *rudang-rudang si melias gelar* part 2

4 THE CONTENTS OF *RUDANG-RUDANG SI MELIAS GELAR*

There are eleven kinds of flora that exist in the *rudang-rudang si melias gelar*. Eleven kinds of flora are made into seven symbols in support of human life. The seven symbols are 1) the symbol of calling human spirit, b) the symbol way of life, c. the symbol of power, d) the symbol of wealth, e) the symbols of many offspring, f) the symbol of harmonious, and 7) the symbol of powerful spirit. It is like a lyrics *rudang-rudang si melias gelar* below.

a. The Symbol of Calling Human Spirit

1. *Dage enda lit kap katana rudang-rudang simelias gelar*

(This is a statement from a group of good name leaves of grass)

2. *Aku ka kap si entua nina bulung ertok*
(I am the oldest, leaf *ertok* said)

3. *Kai dalanna kam si entua bulung ertok*
(What is you oldest cause, leaf *ertok*)

4. *Bagem nina si nami-nami*
(Asked by whose helps)

5. *Sebab aku si ngiap-ngiapi*
(In that, I waved)

6. *Aru bage maka tendi ku rumah*
(Therefore, human spirit will be to home)

7. *Bagem nina bulung ertok*
(Like that, the leaf *ertok* said)

8. *Payo kam tuhu si entua bulung ertok*
(Really you are the oldest, leaf *ertok*)

9. *Aku kap si entua nina bulung sanggar*

(I am the oldest, leaf *sanggar* said)

10. *Kai dalanna kam si entua bulung sanggar*
(What is you oldest cause, leaf *sanggar*)

11. *Aku ngugursa rudang-rudang maka erdosar-dosar*

(I whose rocked this group leaves of grass so ripple)

12. *E maka tendi ku rumah*
(Therefore, human spirit will be to home)

13. *Bagem nina bulung sanggar*
(Like that, leaf *sanggar* said)

14. *Payo kam si entua bulung sanggar*
(Really you are the oldest, leaf *sanggar*)

b. The Symbol Way of Life

15. *Aku kap si entua nina cinta-cinta sarimendapet*

(I am the oldest, *cinta-cinta sarimendapet* said)

16. *Kai dalanna maka kam sintua nindu cinta-cinta sarimendapet*

(What is you oldest cause, *cinta-cinta sarimendapet*)

17. *Sebab aku bas rudang-rudang e maka uga i suran bage i dapet*

(With me on the a group good name leaves then how to aspire so like that get it)

18. *Payo kam tuhu si entua cinta-cinta sarimendapet*

(Really you are the oldest, *cinta-cinta sarimendapet*)

c. The Symbol of Power

19. *Aku ka kap si entua nina tongkil-tongkil*
(I am the oldest, *tongkil-tongkil* said)

20. *Kai dalanna kam si entua tongkil-tongkil*
(What is you oldest cause *tongkil-tongkil*)

21. *Sebab aku ngongkilsa maka tendi banci mulih ku rummah*

(Because I push up, so the human spirit will be come to home)

22. *Payo kam tuhu si entua tongkil-tongkil*
(Really you are the oldest, *tongkil-tongkil*)

d. The Symbol of Wealth

23. *Aku ka kap si entua nina embera bayak*
(I am the oldest, *embera bayak* said)

24. *Kai dalanna kam si entua embera bayak*
(What is you oldest cause, *embera bayak*)

25. *Aku erbanca maka tendi ku rumah jadi kalak bayak*

(I make the human spirit come to the house become rich)

26. *Payo kam tuhu si entua embera bayak*
(Really you are the oldest, *embera bayak*)

- e. The Symbols of Many Offspring
27. *Aku ka kap si entua nina sampe lulut*
(I am the oldest, *sampe lulut* said)
 28. *Kai dalanna kam si entua sampe lulut*
(What is you oldest cause *sampe lulut*)
 29. *Sebab aku erbansa maka anak kemuna rulut-ulut*
(Because I make, many offspring)
 30. *Payo kam tuhu si entua sampe lulut*
(Really you are the oldest, *sampe lulut*)
- f. The Symbol of Harmonious
31. *Aku ka kap si entua nina nderasi*
(I am the oldest, *enderasi* said)
 32. *Kai dalanna kam si entua enderasi*
(What is you oldest cause *enderasi*)
 33. *Sebab aku erbansa maka ia sekula serasi*
(Because I make harmony and balance)
 34. *Payo kam tuhu si entua enderasi*
(Really you are the oldest, *enderasi*)
- g. The Symbol of Powerful Spirit
35. *Aku ka kap si entua nina beras-beras*
(I am the oldest, *beras-beras* said)
 36. *Kai dalanna kam si entua beras-beras*
(What is you oldest cause *beras-beras*)
 37. *Sebab aku erbansa maka piher pertendinna*
(Because I make powerful spirit)
 38. *Payo kam tuhu si entua beras-beras*
(Really you are the oldest, *beras-beras*)
 39. *Aku ka kap si entua nina betah-betah*
(I am the oldest, *betah-betah* said)
 40. *Kai dalanna kam si entua betah-betah*
(What is you oldest cause) *betah-betah*
 41. *Sebab aku erbansa maka mejuah-juah*
(Because I make, powerful spirit)
 42. *Payo kam tuhu si entua betah-betah*
(Really you are the oldest, *betah-betah*)
 43. *Aku ka kap si entua nina sumbul-sumbul*
(I am the oldest, *sumbul-sumbul* said)
 44. *Kai dalanna kam si entua sumbul-sumbul*
(What is you oldest cause, *sumbul-sumbul*)
 45. *Sebab aku erbansa maka tendina piher*
(Because I make powerful spirit)
 46. *Payo kam tuhu si entua sumbul-sumbul*
(Really you are the oldest, *sumbul-sumbul*)
 47. *Aku ka kap si entua nina padang teguh*
(I am the oldest, *padang teguh* said)
 48. *Kai dalanna kam si entua padang teguh*
(What is you oldest cause *padang teguh*)
 49. *Sebab aku erbanca maka entegoh pertendinna*
(Because I make powerful spirit)
 50. *Payo kam tuhu si entua padang teguh*
(Really you are the oldest, *padang teguh*)

5 CONCLUSIONS

In the early 1980s many Karo peoples have been reluctant to seek out shamans because they are considered incompatible with their religion. This fact has changed, since around 2015, many Karo peoples have re-used traditions treatment without having to connect with religion. Therefore, the treatment of tradition has been in great demand. One is *tendi raleng*, but with different terms, ie treating the sick.

In practice this medication has ritual chanting which is useful to increase the spirit of life. This is done by creating a variety of flora that serves as a supporting symbol in human embracing. This chanting actually uses a very minimalist tone, but has the power in the meaning of the text that can enter into the soul of listens to it. So there is still hope to keep improving human life.

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