

## **The Supernatural Powers and Their Role According to Incantation in the Karo Beliefs: A Study of Shaman for Healing**

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### **Abstract**

Incantation in the Karo people is very important. There are several terms that describe incantation, including *tabas*, *mangmang*, and *persentabin*. There are incantation that are influenced by outside cultures. Therefore, as the corpus, it was chosen using the original Karo language. This study is to understand the supernatural power which is very important in the Karo beliefs. The approach taken is not only with phenomena but also with noumenons. Thus the analysis is carried out not only based on what is seen, but also pays great attention to the underlying causes of incantation. Analysis shows that the person chanting, can feel that there is a flow of energy to the material. This shows that incantation is believed to have a very large influence to make medicinal herbs have supernatural powers. On the other hand, not all diseases require drugs that need to be incantation. The words used in incantation are generally understandable and not special or secret words. There are supernatural power from the greatest to the smallest in the incantation which is very important for the shaman in obtaining energy from them. With the incantation, the shaman is able to make healing to the patient.

Key word: *supernatural powers, incantation, Karo belifes, shaman, healing*

### **1. Introduction**

Karo is one of the ethnic groups who live in North Sumatra which has its own cultural system. Cultural elements that are so easy to observe such as the language system and the art system. Meanwhile, there are cultural elements that are rather difficult to understand, such as the kinship system and belief system. Especially in the belief system, it turns out that the Karo beliefs resembles anamism and dynamism because they believe that there will be spirits in all living things and the spirits in people who have died. Besides, it also believes in the supernatural powers in certain objects. The aspect that arises from that beliefs is incantation.

People who are able to create and cast incantation are *guru sibaso* or shamans. The importance of presenting incantation for shamans is two, first as a tool to make medicinal ingredients so that they have properties that can cure diseases in humans. Second, incantation are a means of communication for shamans with various of supernatural powers. With this communication tool, the shaman can carry out his shaman activities.

## 2. The Karo Tradition Beliefs

The presentation of incantation is closely related to the practice of the Karo tradition beliefs. According to the beliefs of the Karo tradition, humans are born into the world because of the creation of the Almighty Creator, which is called *Sinuang daging ras pertendin tubuh tembe ku doni* which means The One Who Creates perfect physical and spiritual forms so that they can be born into the world. So far, there are no myths about how humans originated. When a human *mate* (died) then there is a view that says "*daging laus ku taneh, dareh laus ku lau, kesah laus ku angin, tendi laus ku begu*", which means: physical turns into soil, blood turns into water, breath turns into wind, spiritually turned into a spirit.

Humans have a physical body called *kula daging* and a spirit called *tendi*. The combination of the two elements above, humans can live. Human life is known for sure with a *kesah* or breath. There is a breath that has an influence on the physical and spiritual. Influence in the physical normally has senses and energy. While the influence of the human spirit has thoughts and idea. Physical and spiritual conditions in humans are not the same. There are humans who are physically strong and some are weak. There are humans who have sharp senses, some are moderate and some are weak. There are humans who have good minds and high aspirations and some do not, some are strong and some are weak.

A strong spiritual person is called a *piher tendi* or *tendi piher*, while a weak spiritual person is called a *melayah tendi* or *tendi melayah*. This has an impact on human life. For humans who are spiritually weak or *tendi melayah*, it will be easy to get bad influences from spirits. Meanwhile, for humans who are spiritually strong or *tendi piher*, it will be difficult to get bad influences from spirits.

Humans who live must coexist with other humans. One must have a mother and father, grandfather and grandmother from the mother and father. Thus, all humans have *sima-sima enggeluh* (family members from all parties, whether they have died or are still alive). *Sima-sima enggeluh* can be divided into two parts, namely the *sima-sima enggeluh* who are still alive called *sangkep enggeluh* (family members from all living parties) and *sima-sima enggeluh* who have died, called *begu jabu* (spirits of deceased family members). All *sima-sima enggeluh* are believed to always have an influence on one's life.

Humans are born with a destiny called *padan pengindo*. Some of destiny can be changed and some of it can't. Destiny that can be changed, such as getting sick or always having trouble in life. Such destiny can be changed by means of treatment so that it is healthy or obtains convenience in living daily life. Destinies that cannot be changed by humans, such as birth, marriage and death.

### 2.1 Shaman in the Karo Society

People who are able to practice Karo beliefs for medicinal purposes are shamans. The shaman in the Karo society is called *guru si baso* or *guru* which generally means people who can treat. According to Tarigan (2015) a shaman is a person who has a "sixth" sense, his presentation is not only as a medicine maker but also as a fortune teller. Meanwhile, Bangun

(1992) wrote that the shaman is a person who has a *jinujung* (a subtle being who becomes a guide) and has the ability to chanted incantation.

The meaning of the shaman is beyond the Karo people's view but in accordance with the condition of the shaman in the Karo society. First, Langness (1985) shamanism, religious and curing practices based upon the idea that a spirit or power can be invoked to possess in person (shaman) and thus endow him with supernatural powers of various kinds. Second, the meaning of shaman according to Wazir Jehan Karim's view (1983) as written by Haliza Mohd. Riji (2000) *dukun* is given special names, namely belian, Mak Pek, Mak Yong and Tiok Pateri. These names are associated with the practice of the practitioner in certain ceremonies. The practice of shamans mentioned here is said to not rely on the teachings contained in the Qur'an and hadith, on the contrary there are references to animist beliefs and Hinduism. This is because in the practice of shamanism the use of supernatural beings that absorbs into the body of the practitioner to perform healing ceremonies.

According to Mohd. Riji (2000) shamans use many verses of the Qur'an and the words of the Prophet, Apostle and their companions. Some of the sayings used are taken from books written by clerics. The basis of medicine from the shaman is a request to God accompanied by trust and submission.

Meanwhile, shamans in the Karo society do not use verses from the Qur'an and the words of the Prophet or use books written by clerics. Indeed there are some people who can use it like that. They are not called shamans, but are called according to the religion of the person. For example, people who are Muslim are called *ustadz*, if people who are Christians are called priests.

The advantages of a shaman from society in general are mainly because the shaman has a *jinjung*. *Jinujung* is a very important aspect in a shaman in Karo society. Because with a *jinujung*, the shaman has the title of a shaman. The shaman's activities are also always according to the *jinjung*'s instructions. Therefore, the one who runs the activity is basically the *jinujung*. Shaman only as a medium. But the shaman can do this all by reading the incantation. However, when carrying out a shamanic activity, the *jinujung* does not always absorb into the body of the shaman. Aspects that cause a person to become a shaman there are several cases, including, because of heredity, because they have had a very serious accident, because there are clues from dreams and because of learning.

## **2.2 The Illness and The Treatment**

Human destiny in everyday life must experience health and illness. The state of health according to *pemena's* belief does not only contain physical and spiritual elements but is related to economic and social conditions. Physically healthy means no disease in yourself. Spiritually have a good mind, which means not mentally ill. Spiritually healthy means *tendi i rumah* (spirit is at home). Economically healthy means being able to meet daily needs. Socially healthy means being able to interact with other people, especially in the context of performing customs. But humans are not always healthy. There are times when humans experience sick.

According to the the Karo tradition belief, disease is not only related to the physical and spiritual. There are diseases related to the economy, such as having a hard time living because you don't get sustenance even though you work hard, such as due to crop failure, or other reasons. This state of affairs is generally called *liah* or unlucky. Humans who experience one type or various types of disease require treatment. Knowing the various origins of a disease can be asked to the shaman. Various origins of disease can occur in humans. There are diseases as a result of the disturbance of various spirits. This can occur as a result of a person's behavior is not good in a certain place, intentional or not. There is also the origin of disease from various disorders of other people. This can occur as a result of feeling displeased with certain people about one or various things.

### 2.3 The Ritual Ceremony

In general, the ritual ceremonies that have been carried out in the Karo society can be divided into two. Ritual ceremonies for the needs of the general public and ritual ceremonies for the needs of a person or individual. Ritual ceremonies for the needs of ordinary people, according to the shaman Nd. Maklum br Tarigan, there are two, namely *ngeluncang* or *ngarkari* (a ritual ceremony carried out in one village to clean spirits that give evil influence to the society) and *ndilo wari udan* (a ritual ceremony asking for rain).

There are many ritual ceremonies for individual purposes, according to the shaman. Among what he remembers are *ercibal* (serving), *nungkun guru* or *nendong* (asking the shaman or fortune-telling), *nengget* (surprising a husband and wife who do not have children), *petelayoken* or *maba anak ku lau* (taking a newborn child to a public bath), *persilihi* (making statues of humans as substitutes for people), *perumah begu* (summoning the spirits of people who have just been buried), *raleng tendi* (summoning human spirits), and *erpangir ku lau* (self-purification).

There are several ritual ceremonies in the Karo people that still exist today, but the most important are two, namely *nungkun guru* or *nendong* (asking to a shaman or fortune-telling), and *erpangir ku lau* (self-purification).

#### 2.3.1 The Ritual Divination Ceremony (*Nendong*)

The ritual divination ceremony or *nendong* is a ritual ceremony of fortune-telling or finding out about one or various things from a patient. Another name for this ceremony is *nungkun guru* which means asking to a shaman. The people who perform this ritual ceremony are the shaman and the patient. The shaman can predict or find out about one or various cases of the patient with the instructions of *jinujung*.

This ritual ceremony begins with a ritual *ngapuri belo*. The *ngapuri belo* means to provide good betel leaves, smeared with whiting, and topped with betel nut which is cut in eight according to its length. This material is a condition given to the shaman. The patient or the person who represents them speak the words in their hearts to the conditions made about what the meaning and purpose of the shaman is to predict.

In general, the content of the *nendong* ritual ceremony is that the shaman explains about the disease or challenge and how to treat it and overcome it. The traditional healer can identify the disease and challenges of the patient by paying attention to the whims (special signs) of the patient. The special signs of the patient can be seen in the conditions given by the patient.

### 2.3.2 The Ritual of Self-Purification Ceremony (*Erpangir Ku Lau*)

The ritual of self-purification is a way of treatment for the Karo people. The shaman treats a patient who is considered a shaman that the disease is related to the *gerek-gereken* (special signs) that cause the disease.

The disease can have various effects on the physical, such as pain in the head, chest, stomach or in other organs. Spiritually there can be disturbances to one's mind, such as often confused, unable to do work that has often been done, and so on. Meanwhile, economically and at work, it can make a business back or out of a position. Even the most dangerous can lead to death.

According to the shaman Len Tarigan, there are four treatments that require the *erpangir ku lau* ritual ceremony, namely: 1) the need for physical and spiritual purification from a person, 2) a request from a family member's spirit, 3) an effort from another person who wants to cause illness and disease. 4) the desire to obtain something, such as position, lineage or sustenance.

## 3. The Supernatural Powers

In the view of the Karo tradition belief that supernatural powers are sequentially starting from the absolute, *Dibata* or God , on earth, at home, in shamans, from family spirits, and certain objects.

### 3.1. The Absolute Supernatural Strength

In the view of the Karo tradition beliefs, *Dibata* or God is the main source of all that exists and His power is unlimited. He is the source of all the powers that exist in the real and supernatural realms. The world and everything in it was created by *Dibata*. *Dibata* who created everything is called *Simada Tinuang Tembe Pertibi*, which means The One Who Created the World. *Dibata* is an infinite supernatural power. These became incantation in the request for permission by shaman Rasmi br Sitepu, as written by Tarigan (2015) like the following:

“ <i>Sentabi nge aku, man Dibata si nuang tembe ndube aku jadi manusia</i> ”	Ask for my permission, to God, the Creator, so that I become a human being.
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The shaman, Bp. Naling Kaban (2021), presents incantation asking for permission by mentioning the following:

“ <i>Sentabi aku man simada tinuang tembe pertibi enda</i> ”	“Ask my permission to the one who created this world”
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*Dibata* is a combination of three *Dibata* which is also often called *Dibata Kaci-kaci*. The three *Dibata* are *Dibata datas* (*Dibata* above), *Dibata tengah* (*Dibata* in the middle) and *Dibata teruh* (*Dibata* below). The *Dibata* above has another name, *Batara Guru*. Another name for *Dibata* in the middle is *Padukah Niaji*. Another name for *Dibata* below is *Banua Koling*. Each of these three *Dibata* has its own territory, which is called *banua* or world.

The ruler in *banua datas* (upper world) is *Dibata datas* (*Dibata* above). Meanwhile, the ruler in *banua tengah* (Middle World) is *Dibata tengah* (*Dibata* in the Middle). The next ruler in *banua teruh* (underworld) is *Dibata teruh* (*Dibata* below). The relationship between the three worlds is very close. All living things are considered as a combination of spirit and physical, such as humans, animals and plants are in the middle world, but when they die, their spirits will be in the upper world while their bodies will be in the underworld. The presence of *Dibata* in the Karo traditional belief can be seen in Table 1.

**Table 1. *Dibata* and the Territory of Power**

No	Name	Territory of Power
1	<i>Dibata/ Dibata Kaci-kaci</i>	Whole nature
2	<i>Dibata Datas/ Batara Guru</i>	World above
3	<i>Dibata Tengah/ Padukah Niaji</i>	Middle world
4	<i>Dibata Teruh/ Banua Koling</i>	Underworld

The three *Dibata* became incantation for making self-purifying by both the shaman Len Tarigan and Bp. Naling Kaban. Shaman Len Tarigan makes incantation of purification as written by Tarigan (2006 such as following:

“Turun ko dege *Dibata datas* nangkik  
dage *Dibata teruh* Kemudul ko dage  
*dibata tengah..*”

“Come down *Dibata* above, up *Dibata*  
below, move *Dibata* in the middle ..”.

Same with the self-purification incantation taught by the shaman, Bp. Naling Kaban (2021), as below:

“Turun ko dage *Dibata datas*, nangkik  
dage *Dibata teruh*, kemudul dage *Dibata*  
*tengah.*”

“Come down *Dibata* above, up *Dibata*  
below, move *Dibata* whoin the middle..”.

### 3. 2 The Supernatural Powers on the Earth

In the Karo beliefs, there are several names that have supernatural powers on the earth. The names that have power on earth, such as in Table 2.

**Table 2. Names and Domains of Supernatural Powers on the Earth**

No	Name	Territory of power
1	<i>Beraspati tanah</i>	All over the earth
2	<i>Puang desa siwalo</i>	Eight directions
3	<i>Buah huta-huta/ Tembenen kuta</i>	One village area
4	<i>Sembahan kuta</i>	Certain areas in one village

The supernatural power found on the ground is the *beraspati taneh*, which in the permission request incantation presented by the shaman Nd. Erbo br Perangin-angin, as written by Tarigan (2006) like the following:

*“Sentabikel aku nini nini beraspati taneh enda, taneh gara taneh gersing taneh embiring aku nindu”*

"I really ask for my permission, grandma, grandma has sympathy for this land, even though the soil is red, the soil is yellow, the soil is black, I say"

But the shaman Rasmi br Sitepu chants as written by Tarigan (2015), like the following:

*“Ersentabi ka nge aku man beraspati nini taneh enda kenjahe kenjulu kusider kubertengna nini”*

"I also ask permission from the supernatural powers in this land, either following the direction of the sunset or the direction of the rising sun, either crosswise or perpendicularly."

In this he combined requests for permission to supernatural powers on the ground with supernatural powers in the eight directions.

In contrast to what the shaman Bp. Naling Kaban (2021) teaches, which in the incantation of permission request, separates between the supernatural powers that exist on the ground with the supernatural powers that exist in the eight directions. He taught it as follows:

*“Sentabi aku nini kam nini beras pati taneh enda”*

“Ask my permission, your grandmother is the supernatural power that exists in this land."

After that, it presents incantation asking permission to supernatural powers that exist in eight directions. The presentation is as follows:

*“Sentabi ka aku man bandu nini kam puang desa siwaloh*

"Also ask for permission from you grandmother who is in the eight directions"

*Kenjahe kenjolu kusider kubertengna”*

As the sun sets and rises, both cross sideways and cross vertically.”

After that, it was continued to the supernatural powers found in the entire village area, as follows:

“*Sentabi ka aku man bandu nini kam nini buah huta-huta enda*”

"I also ask permission from you grandmother who has supernatural powers in this village area"

According to Tarigan (2006) shaman Len Tarigan presents incantation asking for permission to the supernatural powers of the eight directions or *puang desa si waloh*, like the following:

“*Sentabi kange dage aku kam puang desa si waloh enda*”

"I also ask permission from the supernatural powers that exist in the eight directions.

Shaman Len Tarigan in submitting a request for permission to supernatural powers in one village area or in general is *buah huta-huta* or *tembenen kuta*, as written by Tarigan (2006) like the following:

“*Maka sentabi kange aku kam ibas buah huta-huta kuta enda*

So I also ask permission from you supernatural powers in this village

*Si koko kuta si tembenen kuta enda*”

Who guard and oversee the entire village.

There are variations from the presentation of the shaman Rasmi br Sitepu, written by Tarigan (2015) such as follows:

“*Ersentabi kange aku man nini buah huta-huta enda nini*

"I also ask for permission from the grandmother who has supernatural powers in this village area,

*Bage pe nini pariembalang kuta enda nini*”

Likewise grandmother who oversees this village "

Meanwhile, the shaman Len Tarigan presents a incantation asking for permission to supernatural powers who have a place to place offerings in a village, as written by Tarigan (2006) such as follows:

“*Maka sentabi ka nge aku dage kam sembahen nabolon, sebut-sebuten pulubalang malaga*”

"So I also ask permission from supernatural powers that exist in sacred places, places of worship and places that inhabit"

### 3. 3 The Supernatural Powers at the Home

It can be explained that in the Karo traditional house there are eight residences in one house. The house is called the *rumah siwaloh-waloh* or the *rumah siwaloh jabu* (a traditional house with eight residences). It is also believed that there are supernatural powers in the residence.

In addition to the house as a whole on the eight *jabu* (residence) it is also believed to have supernatural powers. The name of the supernatural power in the house is *beraspati rumah*.



While every place lives the name of a supernatural power same as the place of residence. The name for each place in the Karo traditional house is: 1) *ujungkayu*, 2) *sungkun berita* 3) *ketanaken*, 4) *kepar benakayu*, 5) *benakayu*, 6) *simangaloken* 7) *ketenengen*, 8) *kepar ujungkayu*.

The shaman Len Tarigan presents in a incantation asking for permission, against supernatural powers with the *beraspati* of home as written by Tarigan (2006) like the following:

“Maka sentabi ka dage aku, kam rumah si waloh-waloh ena”

"Then ask my permission too, the supernatural power in the house that has eight dwellings"

Shaman Nd. Pekan br Ginting presents as written by Tarigan (2006), such as follows:

“Sentabi aku nini, sentabi aku o nini beraspati rumah”

“Asking for my permission grandma, asking for my permission grandma the home *beraspati*”

Then he continued to the supernatural powers that exist in the eight residences in the traditional house with presentations such as follows:

“Eng belongku enggo erdalan ku benakayu, enggo erdalan ku ujungkayu nini, e kam jabu ketanaken kam jabu ketenengen, kam pe bage nini jabu simangaloken”

"My betel has walked to the *bena kayu*, has also walked to the end of the *ujung kayu*, you are in the *ketanakan* place, you are in the *ketenengen* place, you too are the grandma in the *simangaloken* place"

While the shaman Len Tarigan, presents a incantation asking for permission to supernatural powers in the residence, as written by Tarigan (2006) like the following:

“Sentabi ka nge dage aku kam pengian jabu siwaloh, entah pangir buku tandok aku nina pupuk simalang ate

"I also ask for permission from you who guard the eight residences even though the purifier of the *buku tandok pupuk simalang ate* (traditional concoction of various spices)

“Entah lit kin ndube pengian jabuna tongkat panaluanna aku nina”

“Materials that keep the shelter or magic wand”.

“Maka sentabi kange dage aku kam jabu benakayu, jabu ujungkayu jambu rambu-rambu jabu sungkun berita”

"So I also ask for your permission, who is in the place of the *bena kayu*, the place of residence of the *ujung kayu*, the place of residence of the *rambu-rambu*, and the place of residence of the *sungkun berita*.

### 3. 4 The Supernatural Power of the Shaman

Submitting a request for permission to a shaman can be seen in Tarigan's writing (2006) such as follows:

*“Maka sentabi kange dage aku kam guru sintua guru sintengah guru singuda*

"So I also ask for permission, you are an old shaman, a middle-aged shaman, a young shaman"

*Guru dilaki guru diberu simeteh katika telu puluh mamis si lima desa si waloh”*

A male shaman, a female shaman who knows the timing of the thirty day, *mamis si lima desa si waloh* or fortune-telling.

But the shaman Bp. Naling Kaban (2021), presents like the following:

*‘Sentabi ka aku man bandu kam kerina sibiak guru’*

“Asking for my permission to all of you shamans”

### 3. 5 The Supernatural Powers of Family Spirits

The supernatural powers of family spirits are also considered very important in incantation. There are three names of family spirits that are often mentioned in the incantation asking for permission, namely 1) *begu simate sada wari* (spirits of people who died due to accidents or suicide or sad spirits), 2) *begu butara guru* (spirits of the fetus) and 3) *begu bicara guru* (spirit from a baby).

The shaman Len Tarigan according to Tarigan (2006) writes in a summoning incantation such as follows:

*“Mari dage nini Kam nini si mate sada wari bage kape perkakukakun jabu bage ka pe bicara guru puang bicara guru”*

"Come on, grandmother, you are the *si mate sada wari*, the spirits of the sad family, as well as the spirits who guard the family, as well as *bicara guru puang bicara guru*.

The shaman Nd. Pekan br Ginting presents a request for permission to all people, whether alive or dead, as written by Tarigan (2006), such as follows:

*“Kam pe bage nande bibi puang kemberahen*

“So are you all mothers, aunts, all women

*Kam pe kari ula ngelake ula ngeliur esada kita kundul sada pengodak pengole*

You also don't delete the good ones, don't make mistakes, unite we sit one step at a time

*Kam pe bage bapa puang sibayak”*

So are you all fathers, all men”

Meanwhile, in submitting a request for permission to the family spirit of the shaman Rasmi br Sitepu as written by Tarigan (2015) like the following:

*“Ersentabi kange aku man guru sintua simate sada wari bicara guru butara guru”*

“I also ask for permission from all the spirits of both the big shamans, the spirits of children and the spirits of the fetuses.”

In submitting a request for permission to the spirit of the shaman family, Bp. Naling Kaban, stated as follows:

*“Sentabi ka aku man bandu nini bage jabu arak-araken enda”*

"Asking for my permission to the spirits of this patient's family"

### 3. 6. The Supernatural Powers of Certain Objects

There are certain objects that are believed to have supernatural powers, such as *pupuk simalang ate* or *pupuk sibuku tandok* (a potion in the form of anti-evil spirits), *panaluan* sticks (magic sticks) and *buluh sinurati bana* or libraries (bamboo or bark or animal skins). place to write a incantation). In this context the shaman Len Tarigan presents it as written by Tarigan (2006) such as followes:

*“Sentabi ka nge dage aku kam pengian jabu siwaloh, entah pangir buku tandok aku nina pupuk simalang ate*

"I also ask for permission from you who guard the eight residences even though the purifier of the *buku tandok pupuk simalang ate* (traditional concoction of various spices

*“Entah lit kin ndube pengian jabuna tongkat panaluanna aku nina”*

Materials that keep the shelter or magic wand”.

The shaman Len Tarigan views that the tools and materials for self-purification also have supernatural powers. Therefore, he recited the permission-asking incantation also on the tools and materials used, Tarigan (2006) such as followes:

*“Maka sentabi kange dage aku kam rimo pitu erbage enda*

"So I also asked permission to these seven types of oranges

*Pirakna pe pirak meciho launa ka pe lau meciho belangana ka pe kap belanga besi*

The silver, the clean silver, the clear water, the iron cauldron

*Bungana pe kap lengkap kerina belona ka pe kap kerina enggo kuh”*

The flowers are all complete, the betel is enough.

#### 4. The Role of The Supenatural Powers

In the incantation made by the shaman Len Tarigan (2006), *Dibata* (God) plays a role in making self-purification ingredients so that they produce magical powers. This can be seen in the following snippet of the incantation the following:

- |  |   |
|--|---|
| 1. a. <i>Turun ko dage Dibata datas nangkih<br/>dage Dibata teruh</i>  | Come down Dibata that is above, up<br>Dibata from below                     |
| b. <i>Kemudul dage Dibata tengah tengah<br/>turunmakle ni gurungku</i> | Moving Dibata in the middle, it's time for<br>all my teachers to come       |
| c. <i>Gurungku hong ni pulubalang<br/>pulubalang ni pangir</i>         | My teacher is the king of the almighty<br>king who makes self purification  |
| d. <i>Maka sijadiken pangirta enda nini jadi<br/>pangir pengarkari</i> | Then we make it a self-purification now<br>grandma makes it to open disease |

There were four types of magical power that he created, one of which was the incantation that had been written above. The four incantation are actually the same, just the two sentences are different. Therefore, in the next three incantations, only two different sentences are written, as shown below:

- |   |  |
|---|--|
| 2. <i>Endam me kap lakonna bulung-bulung<br/>ras rimo pitu erbage</i> | This is what it's for the leaves and the<br>seven kinds of oranges |
| <i>Maka sijadiken dage nini jadi pangir<br/>pangir pengulak</i>       | Then we makes it a self-purifier that<br>returns diseas            |
| 3. <i>Maka sijadiken pangir enda</i>                                  | Then we make it a self-purifier                                    |
| <i>Jadi pangir penunsang</i>  | Become a self-purifier who rejects disease                         |
| 4. <i>Maka sijadiken pangir enda</i>                                  | Then we make this a self- purifier                                 |
| <i>Maka jadilan pangir selamsam</i>                                   | Become a self-purifier cures disease                               |

In the incantation made by the shaman Rasmi br Sitepu (2015) *Dibata* (God) has the role that *Diabata* makes him a shaman. Therefore, his shaman activities were completely left to *Dibata*. This can be seen in the following of the incantation:

- |   |  |
|---|--|
| a. <i>Sentabi nge aku</i>   | I'm asking my permission   |
| b. <i>Man Dibata si nuang tembe ndube aku jadi manusia.</i>   | To <i>Dibata</i> who created me first to be a human  |
| c. <i>Endam me persembahenku man bandu belo bujur belo cawir pinang cawir kapur meciho</i>                  | This is an offering to you, honest betel, good betel, good betel nut, cut in eight, and white lime |
| d. <i>Sebab la aku ngasup maba jabatan ku e ningku ndube</i>  | Because I am not able to occupy this position, I will tell you first                               |
| e. <i>Ngasup nindu Dibataengku</i>  | You are capable so you say my god.   |
| f. <i>La kungasup jadi penungkunen ningku endube</i>  | I've said before that I can't be a place to ask  |
| g. <i>Ngasup nindu Dibatangku</i>   | You can, God said  |
| h. <i>La ku ngasup ngkunduli amak mbentar ningku ndube</i>  | I've said before that I can't be in a place of honor   |
| i. <i>Ngasup nindu Dibatangku</i>   | You can, God said  |
| j. <i>Maka enda ka me ku endesken man bandu erkelang ke langken belo bujur enda belo cawir kapur meciho</i> | So hereby I surrender completely to God, through honest betel, good betel, and clean lime          |
| k. <i>Sabab kam ndube nurihi jari-jaringku duapuluh ganjangan si kemuhen ngikut si kawes</i>                | Because God used to make my fingers higher on the right than on the left                           |

In the incantation made by the shaman Bp. Naling Kaban (2021) *Dibata* (God) makes a purification material so that it has miraculous powers. This is same as that made by the shaman Len Tarigan. The differences are that, Len Tarigan makes the purification into four

types, while Bp. Naling Kaban makes eight types. The incantation made by the shaman Bp. Naling Kaban as follows:

<i>1.a. Turunko dage Dibata diatas</i>	Come down <i>Dibata</i> above
<i>b. Nangkih dage Dibata teruh</i>	Up <i>Dibata</i> below
<i>c. Kemudul dage Dibata tengah</i>	Move up <i>Dibata</i> in the middle
<i>d. Tengah turun medage nini gurungku</i>	When this comes my teacher
<i>e. Em gurungku raja pengulu balang</i>	He's my teacher the king of maker
<i>f. Raja pengulu balang pangir pengarkari</i>	The king of material maker to opens
<i>g. Maka jadikan pangir pengarkari</i>	Then be the purifier that opens disease
<i>2. Pengulu balang pangir perbasbas</i>	The king of material maker to sweeps
<i>Maka jadi pangir perbasbas</i>	Then be a purifier that sweeps disease
<i>3. Pengulu balang pangir penungsang</i>	The king of maker material to refused
<i>Maka jadi pangir penungsang</i>	Then be a purifier who refuses disease
<i>4. Pengulu balang pangir selamsam</i>	The king of maker material to healthy
<i>Maka jadi pangir selamsam</i>	Then be a purifier who to make healthy
<i>5. Pengulu balang pangir pengulak</i>	The king of maker material to throw away
<i>Maka jadi pangir pengulak</i>	Then be a purifier who throw away disease
<i>6. Pengulu balang pangir pemalis</i>	The king of maker material to blow away
<i>Maka jadi pangir pemalis</i>	Then be a purifier who blow away disease
<i>7. Pengulu balang pangir buang kengalen</i>	
<i>Maka jadi pangir buang kengalen</i>	The king of maker material to throw away the unlucky

Then be a purifier who throw away the unlucky

8. *Pengulu balang pangir balik*

The king of maker material to that returns

*Maka jadi pangir balik*

Then be a purifier who that returns disease to its origin

There are eight types of incantation in the making self-purification material made by shamans bp. Naling Kaban, only one of which I have written in full. The other seven I just wrote the last two sentences, because basically the first sentence to the fifth sentence is exactly the same. The only difference is the last two sentences.

## 5. Discussion

The description above shows that there are already seven the supernatural powers in the traditional Karo beliefs that cannot be seen, and there are four of groups that are commonly seen. Seven the supernatural powers in the traditional Karo beliefs that cannot be seen, there are:

- *Dibata* (God), the supernatural powers the almighty and creator of all that exists.
- *Beraspati tanah*, the supernatural power which on the ground
- *Puang desa si waloh*, the supernatural powers which on the eight directions
- *Buah huta-huta*, the supernatural powers which on the one village
- *Beraspati rumah*, the supernatural power which on the home
- *Si ngiani jabu si waloh*, the supernatural powers which on the eight residences
- *Begu jabu* the supernatural power of family or ancestral spirits

While the four groups that can be seen, there are:

- Shamans from all ethnic groups in the world
- Various types of medicine
- Various types of tools
- Various kinds of materials

The most supernatural power is God, only God is able to make something self-purification has miraculous powers. While the role of the other supernatural powers so that they don't make mistakes and don't throw away. If they want to make a mistake and throw it away, then what are not good is made wrong and thrown away.

The greatest of supernatural power is God, only God is able to make something self-purification have miraculous powers. While the role of other supernatural powers so as not to

make mistakes and not throw away. If they want to do wrong and throw it away, then what is not good is made wrong and thrown away. But in the views of Karo people that the closest supernatural power is the family spirit or ancestral spirits.

Maybe that the family or ancestral spirits do not have the ability to make power in self-purification materials. But the Karo people generally believe that the spirits of family or ancestors can remove the influence of self-purifying materials. Therefore it is requested to all supernatural powers around human life to give their blessing. Thus all believe to get great benefits.

It is very important for a shaman to cast an incantation so that it can change the purification material to have miraculous powers. In other words, the material has positive energy from the universe. For this reason, a shaman who carries out his shamanic activities must have training so that the shaman can take supernatural powers that exist in nature. In the view of supernatural powers already exist in nature. The source must be *Simada Tinuang* or The Almighty Creator.

In the Karo people, the source is often called *Dibata kaci-kaci*. Basically *Dibata* doesn't give power to the shaman directly. The power of supernatural powers already exists and is multi-layered in the universe. The supernatural power can be drawn by a shaman who has trained for it. With practice and experience the shaman is able to choose which supernatural powers he needs. This causes a shaman to recite the incantation over and over again. A shaman will have a keen sense of whatever appears at the time of incantation chanting

## 6. Conclusion

The belief in the Karo tradition is indeed animistic and dynamistic but still recognizes the existence of the Almighty Creator as an unlimited supernatural power. Infinite supernatural powers have empowered His various creations. With that, there are supernatural powers on earth that some have names. Supernatural powers ranging from the unlimited to certain objects. People who have expertise in understanding this structure are some of the shamans. Shamans in this category are often called *guru pertabas* or *guru permangmang*. They can usually apply it to incantation for various purposes.

The purpose of the shaman is to present an incantation asking for permission so as not to get disturbed by anything that is believed to be able to affect the activities of the shaman. Because there is a belief that all supernatural forces that exist on the ground, in the eight directions, in the village area, where the offerings are placed, in the inhabited place, the knowledge of shamans, family spirits, human souls and certain objects will have an influence on shamanism.

Meanwhile, the incantation for purification is an incantation that can give *gegeh si la idah* or invisible power or it can be called positive energy that already exists in this nature to the object being enchanted. Thus, there is supernatural power in the enchanted material. This should only happen if all supernatural powers provide support. To get this support, you need to submit a request for permission



## Acknowledgement

The research was funded by the USU in accordance with the USU Talent Research Implementation Contract 2021 Number: 265/UN5.2.3.1/PPM/SPP-TALENTA USU/2021 dated June 18, 2021

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