

# **Traditional Ceremony "NDILO WARI UDAN" as a Transcendental Communication Attraction for the Karo Tribe in North Sumatera**

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## **Abstract**

Indonesia has a multicultural culture and culture as ancestral heritage that must be preserved. Culture can be used as a noble national identity. One of them is the Karo tribe on the island of Sumatra, especially North Sumatra. The Karo indigenous people still carry out their noble cultural rituals. Because in the beginning before their religion existed, animism and dynamism or what was called pormalim were their beliefs. In this mini-research, the authors looked at the stretching culture of communication interactions carried out by the Karo tribe to the creators who were able to control the rain by giving requests as outlined in rituals and prayers called Ndilo wari udan. How transcendental communication is carried out by them to the creator as a form of interaction that can be seen from a communication perspective. This study looks at the perspective of transcendental communication, although rituals in communication interactions can also be seen from the cultural communication approach. The observations show that the traditional ceremonies performed by the Karo tribe as a form of the Karo community have a transcendental communication model towards their God. Observations are made by looking at data taken from several sources, including videos and images published in online news, as well as non-commercial videos.

**Keywords:** Traditional Ceremony, Transedental Communication, Karo Tribe.

## **1. Introduction**

Indonesia has a diverse cultural wealth in the form of customs, traditional arts to regional languages. Every community life is inseparable from cultural values that have been adopted from generation to generation. This culture comes from thinking about the habits carried out by the ancestors in the environment where the community is located. Culture in society is often regarded as something that has noble values that the local community should not violate, even if its position is believed to be higher than binding regulations such as law. This means that people believe more that customary violations have a more direct impact on their fate so that they are not violated.

One form of culture that often and still preserved to this day is the traditional customs of indigenous ritual art form. The presence of ritual art is not only a form of entertainment but also an expression of life that is full of meaning and symbols from the respective tribes that carry it out. Thus, art ritual is part of culture which contains all the meanings of values, norms, knowledge and concerns all social structures and aspects of religiosity towards the creator.

Karo is one tribe owned by Indonesia among thousands of other tribes with its own uniqueness. The uniqueness of this art became the pride Karo Karo tribe in the ritual culture. The Karo people still carry out ceremonies or rituals related to their religious beliefs to exorcise spirits, respect the spirits of their ancestors, expel diseases from the village and ask for rain or what is termed *Ndilo Wari Udan*. The event was led by a traditional leader who placed several offerings such as betel leaves, bananas, young coconut and other knick-knacks. The local community believes and believes that the ritual activity of *Ndilo Wari Udan* is a form of request to the creator to immediately rain in the middle of the long drought that hit their area.

This phenomenon makes the writer interested in understanding the form of the *Ndilo Wari Udan* ritual and its relation to how the perpetrators of this ritual communicate with its creator through a series of rituals and offerings used and understand the meaning of every customary activity carried out by the community. Karo people.

## 2. Literature Review Introduction

The diversity of ethnic groups in Indonesia makes the transcendental communication approach based on local culture in North Sumatra quite interesting to study (Fauzi et al., 2019). The diversity of ethnic groups provides its own pattern in the effort to convey messages encapsulated in the spirituality of the local indigenous people, in this case the Karo Tribe who lives in Karo Regency, North Sumatra Province. Ethnic diversity has different behaviors, including in interacting with their creators. Uniqueness and uniqueness are the basic capital for the development of communication science which is included in transcendental communication. How human and god interact is the main study.

In social life, communication is important for building self-concept, self-actualization, and building relationships with other people. Through communication we can work together with the community to achieve common goals. Prof. Dedy Mulyana, M.A, Ph.D in Communication Science stated that someone who has never communicated with humans will definitely "get lost" because they do not have time to organize themselves in a social environment. It is communication that allows the individual to build a frame of reference and use it as a guide for interpreting any situation at hand. Communication also allows him to learn and apply adaptive strategies to enter problematic situations (Mulyana, 2013).

1. Communication is a symbolic process
2. Every behavior has communication potential
3. Communication has a content and relationship dimension
4. Communication takes place under various levels of consideration
5. Communication takes place in the context of time and space
6. Communication involves the predictions of communication participants
7. Communication is systemic
8. The more similar the socio-cultural background, the more effective the communication
9. Communication is not important
10. Communication is processual, dynamic and transactional
11. Communication is irreversible (cannot return to its original form)
12. Communication is not a panacea for solving various problems .

Deddy Mulyana mentioned several definitions of communication as a one-way activity formulated by several experts as follows :

1. Bernard Berelson and Garry A. Steiner: Communication is the transmission of information, ideas, emotions, skills, and so on, using symbols, words, pictures, sketches, graphics, and so on. This act of transmission is what is usually called communication.
2. Gerald R. Miller: Communication occurs when a source delivers a message to the recipient with the conscious intention to accept the recipient's behavior.
3. Everett M. Roger: communication is a process in which ideas are transferred from a source to one recipient or with the intention of changing their behavior.
4. Harold Laswell: a good way to describe communication is to answer the following questions: or who said through what channel to whom and how did it affect? .

Based on Laswell's definition, it can be derived five elements of communication that are interdependent with each other, namely:

1. The source is also called the sender, encoder, communicator, speaker, or originator.
2. Message, which is communicated by the source to the recipient.
3. Channels or media, namely tools or vehicles used by sources to convey messages to the recipient.
4. The receiver, often also called the goal, communicate, encode (decoder), or the audience (audience)
5. Effect, which is what happens to the recipient after receiving the message .

Furthermore, Dedi Mulyana also said that communication is a process of interaction that equates communication with a process of alternating cause and effect or action-reaction. Communication as interaction is seen as a little more dynamic than communication as a one-way action (Yudianto et al., 2020). An element that can be added to this concept is feedback, which is what the recipient of the message says to the source of the message, which is also used by the message source as a guide regarding the effectiveness of the previously conveyed message (Paramita & Sari, 2016).

Basically the essence of communication is all forms of relationships that occur between humans . Communication occurs in almost all aspects of human life. Everyone who lives in society by nature, from waking up to going back to sleep, is involved in communication. In a study, it is stated that 60% to 80% of human waking time is used for communication, so that communication greatly determines the quality of human life . The extent of communication in human interaction is an indication of the importance of communication in life. Even communication is one of the most basic needs, such as the importance of eating and drinking.

The occurrence of communication is a consequence of social interaction. Society consists of at least two people who are related to each other , which because they are related, give rise to social interactions. In this social interaction, communication appears with each other which is called intercommunication .

### **3. Research methods**

This research uses descriptive qualitative research that aims to describe, explain, and analyze everything related to conditions, situations from various data that have been collected in the form of observations and interviews regarding the phenomena studied in the field (Indra Bhawana, 2016). The qualitative analysis method is based on the post-positivism philosophy that leads to the condition of natural objects, where the researcher is the key instrument, and the research results emphasize meaning (P.D, 2014).

The authors collected various information by conducting direct interviews with local traditional leaders who were also the traditional actors of Ndilo Wari Udan, namely Mr. Edi Perangin Angin. As well as making observations through the video of Ndilo Wari Udan via YouTube.

The research phase began by observing the ritual of *Ndilo Wari Udan* through several youtube videos including: Seity Karo youtube channel entitled "*Ritual Ndilo Wari Udan*"; and the Mamamia youtube channel entitled "*Ndilo Wari Udan-Traditional / Religious Dance Festival Karo*", then the writer recorded all the forms that were done, understood and told in the video. The author also conducted direct interviews with traditional leaders, namely Mr. Edi Perangin Angin.

## **4. Results and Discussion**

### **4.1 Transcendental Communication**

Humans in their lives cannot be separated from communication, meaning that there is a trade of implying that is combined between the communicant and the communicator. Communication is not only the delivery of messages but also the delivery of important messages and it is believed that there will be communication from the relationship.

Communication is dynamic, characterized by places and conditions. Quoted from Communication Thinking, human communication in particular is a way of delivering one-way messages starting from one individual then proceeding to the next either by listening to people's conversations or through the media. For this reason, Bernard Berelson and Gary A. Steiner classify communication as a way of communicating data, thoughts and feelings using pictures, pictures, words and figures. Both of these implications imply that there are tools used to convey the data or communication itself. In a more comprehensive manner, Berelson communicates data and various things, such as human thoughts and feelings. This cycle of transmission is implied by Berelson through communication.

Communication is arranged between the source (sender of news) and the news collector. The communication cycle that occurs strongly makes a communication model planned by several experts, one of which is the Harold Lasswell communication model which reveals the essence and importance of communication as reflected in a model, to be precise: The model was proposed in 1948. The model describes cycles and communication capacity. The main cycle is who implies the news source or communicator, the second cycle says what is implied in the message or what is conveyed (Hasbi et al., 2019). Messages can be in the form of verbal or non-verbal messages that discuss the sentiments, feelings, and thoughts that will be communicated. Third, In Where Channel, especially what devices or media are used in directing the message. The media can shift, both verbally and non-verbally. Media can also be a tool that can be used for communication. To Whom the fourth is that all messages to be forwarded are routed to anyone and this is regularly referred to as a collector which can then be interpreted as the importance of what is passed on. Finally, With What Effect, which is what happens after the recipient of the message gets the message and interprets it. This last cycle discusses the impact whether there is a change after receiving the message. Both changes are a major concern for behavior.

The urgency of communication in human life is a necessity. Humans cannot avoid various forms of communication because human communication can build the relationships they need as social beings. The process of delivering messages using an effective method will be easily understood by the recipient of the message. Of course, in communication, good skills are needed so that the objectives to be conveyed can be accepted and understood well by the communicant.

In the scope of communication science, communication engineering can be done by several techniques. There are what are known as informative communication (informative communication), persuasive communication (persuasive communication), coercive / instructive communication (communication is an order), dialogical communication and human relations (often called dialogical communication). For this reason, in the next discussion each of these communication techniques will be more broadly narrated.

The development of communication science that continues to be carried out by experts and researchers in the field of communication gives a variety and partial colors. This is marked by the use of the communication science approach in seeing some of the uniqueness of community phenomena in the field, even though we know that communication science is not a direct panacea for solving problems, but communication science is able to integrate with other sciences to provide an explanation of the real conditions of society. For example, in this case, how the symbolic interaction perspective in communication studies sees the phenomenon of the Karo tribe in asking for rain which is called Ndilo Wari Udan.

So much we see literature that defines transcendental communication, according to KBBI transcendental is highlighting spiritual, elusive, occult, and abstract things, transcendental communication is communication carried out with something unseen, invisible to the physical eye, even transcendental communication is human . communication with God. The message conveyed to humans is evidence of the transcendental communication process carried out. We see in Islamic studies such as verses in the Koran as a communication manifestation that has been textually translated by humans. The question is, is the message received by the Prophet Muhammad exactly the same as the language of the text written in the Koran? Wallahua'lam, but we can see the communication process carried out by the Prophet Muhammad SAW to Allah SWT as a result of the Qur'an and Hadith. Although many writings say that the hadith is everything that the prophet relies on, what the prophet does is also based on instructions from Allah SWT (Kimin et al., 2020; Mutaqin et al., 2018; Rachman et al., 2019). Transcendent believes that everything that exists was created by a God who is outside of science, to be precise, cannot be explained by logic . Transcendental can literally be interpreted as something related to transcendence or something that transcends the understanding of ordinary experience and scientific explanation .

In transcendental studies we see that humans are inseparable from the invisible, even though they cannot be seen with the naked eye. However, the process of human transcendental communication can influence thoughts and actions in living life. Transcendental intervention becomes a strong motivator for humans that cannot be separated from the work of the interpersonal communication process in the human mind.

Transcendental linguistically in philosophical terms means something that is not experienced but can be known, an experience that is free from phenomena but is in one's knowledge group. In religious terms, it is defined as a mystical or supernatural experience because it is beyond the reach of the material world . Transcendental studies are closely related to philosophical studies, if they are viewed as rational, irrational, and suprarational in a philosophical perspective. Transcendental is closer to the term suprarational, something that is considered absurd and cannot be rationalized without one belief, namely the spiritual nature of humans. In the view of Islam it is

often referred to as faith. The higher a person's faith, the easier the transcendental communication process will be. Because of its unseen nature.

Mulyana stated that communication that involves humans and their God is called transcendental communication. Then Padjé conveyed that transcendental communication is communication with something that is not seen, including communication with God (Natsir et al., 2019). The author prefers how transcendental communication is carried out with something unseen, therefore transcendental communication can be carried out between humans and God and supernatural beings.

The scientific basis of transcendental communication is Islamic philosophy, metaphysical philosophy, sociology-phenomenology, cognitive psychology, and metaphysical anthropology. Prof. Nina wrote in his book that Islamic philosophy is about the spirit, nafs and aql, then metaphysical philosophy is associated with the existence of an object, while phenomenological sociology emphasizes subjective understanding of existing phenomena and refers to individuals and then metaphysics. anthropology is a human noumena as a derivative of metaphysical anthropology.

#### 4.2 Traditional Ceremony of Ndilo Wari Udan as a Transcendental Communication Attraction

Indonesia as a large country which has Indonesia has more than 300 ethnic groups or ethnic groups, more precisely there are 1,340 ethnic groups in the country according to the 2010 BPS census . It can be explained that the large variety of cultures that make a difference is the first force in maintaining integrity and harmony. This situation is also mentioned in the Qur'an surah al-hujarat verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

13. O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware

The verse above emphasizes that the issue of ethnic differences is something that must be maintained with unity, the way to get to know each other. Difference is not the scourge of bloodshed, hostility. But as humans, we must respect each other in the word communication. All spaces and conflicts can be resolved with good communication. However, if it is wrong in communicating, differences become the main source of division.

Based on the above phenomenon, each tribe has its own way of communicating with the One, this communication style can be a research space for communication science activists as study material. The Karo tribe is no exception, which has many rituals in carrying out their customs, for example in performing transcendent rituals until the strongest sends rainwater. Because the community's need for water is very dominant, this ritual is considered important and sacred to carry out. The karo tribe named the term ibi with the ndilo wari udan ceremony, by performing a dance as an offering.

Ndilo Wari Udan Traditional Ceremony. A traditional ritual invoking rain in Tanah Karo, North Sumatra. This rain calling ritual is called Ndilo Wari Udan. The participants were led by traditional leaders who placed several offerings such as betel leaves, bananas, coconuts and other trinkets .

**Table 1.** The ritual procession of Ndilo Wari Udan

Series of events	Interpret
The gathering of local residents in one place usually in an open field or rice field	People gathering in large numbers show that this matter is a common problem, so it's important to perform rituals together
Prepare various offerings such as betel leaf, banana, coconut and other knick-knacks.	As an intermediary who is expected to help deliver prayers to God
Tembut-tembut dance accompanied by traditional musical instruments	Dances and music are signs of joy and prayers for God to send rain.



The tembut-tembut dance at Ndilo Wari Udan is also a form of ritual to honor ancestral traditions whenever there is a drought problem because it has not rained for a long time. Then this tradition is also seen as a way to ward off evil spirits which is finally considered a rain barrier.

They prayed to God that it would rain soon and the recitation of this prayer was accompanied by traditional choir music. After praying, the community then moved to the ancestral land of Sebayang Mergana Kuala Singalor, which is three kilometers away. There, the ceremony was continued by holding the ritual Penguras. The ritual of disposal is carried out using a bowl filled with water mixed with lime juice (Islami & Putri, 2020). This ritual aims to determine the success rate of the rain requesting ceremony. Almost in every traditional activity there is always music to accompany it. In the traditional ceremony of Ndilo Wari Udan in the above reading, the indigenous people use serunai to accompany the ceremony. Serunai is a traditional Batak Karo musical instrument.

Interest in the communication process is strongly influenced by the factor of who conveys the communication message. Nowadays society prefers people to convey what is contained in the message. It has a very big influence if the message giver is a public official, a prominent person, a figure, the rich and others. Even though the contents of the message or the contents of the message conveyed are the same as other ordinary people. However, because the person who conveys the message is a big figure, the message will be quickly digested and accepted by the communicant. Suppose a leader gives a communication message to his subordinates. The sender or source or sender is the party that acts as the sender of the message in the communication process.

A source is a person or group of people who take the initiative to become a source in a relationship. The sender not only acts as the sender of the message, but also provides responses and answers to questions asked as a result of the ongoing communication process, either directly or indirectly. All communication events will involve one or more sources as the creator or sender of information. In communication between people, resource persons can consist of one person and be in the form of groups such as parties, organizations, or institutions.

In the science of communication, the communicator takes an important role in the communication process, the credibility of the communicator is able to become a major force in the flow of communication, many people are tricked into responding to the content of the message because the influence of the communicator dominates it, the influence of the communicant on the percentage of message delivery is determined by the communicator. If the communicator is an influential person such as religious leaders, national figures, party leaders and others, then the communication message is considered more important and correct. Because communicators have credibility. However, in the study of transcendental communication, communicators can not only be defined as people or humans because transcendental communication is vertical communication, as a vertical form of humans, supernatural beings and even God. In this transcendental study, communicator is broadly defined, sometimes humans are communicators when communicating with God, and sometimes God is a communicator to his servants. What needs to be considered is that this procession is called transcendental communication. In this paper, the early communicators were the Karo people who performed rituals for something that was considered to have the power to provide answers to community complaints, in this case asking for rain (Molchanova, 2020; W. Rumaolat et al., 2019; Wiwi Rumaolat et al., 2019).

In the process of communicating other views, one thing that needs to be considered is the content of the message to be conveyed. The communicant will feel important to receive the message if the content of the message is related to him. The choice of communication messages in the communication process is of particular concern in that process. For example, farmers will find it easier and more interested if the content of communication messages is related to agriculture, so that the communicator chooses a theme in communicating, talking about agriculture, fertilizers and others. The message is the entirety of what the sender said. Messages can be in the form of words, writings, pictures or other intermediaries. This message has a core, which leads to efforts to change the attitudes and behavior of the communicant. The message core will always lead to the ultimate goal of communication.

The content of the message in communication is everything that the communicator delivers to the communicant. The content of the message varies, in transcendental communication the content of the message can be in the form of a servant's prayer to God, so if the communicator is God, the contents of the communication message are in the form of warnings, instructions and practices. from God to His servants.

In the communication process, message content is not only positively oriented, but also negative message content. For example incitement, propocation and others. But in communication ethics and philosophy, the content of communication messages is the content of a good message, based on a good plan and changing the communication to a good path. And in this article, the content of the message is an invitation to rain as a message conveyed by dancers in the form of prayer and praise rituals.

The means of communication or channel can be referred to as the media used as a message channel in a communication process. The choice of means or media in the communication process depends on the nature of the message content to be conveyed. Channels in other terms are called channels, channels are needed by communicators in the communication process. Without channels, communication is difficult to proceed properly. There is no communication process without channels, for example if we look at the communication process that is channeled in two ways, firstly verbal and nonverbal, there is no communication that is conveyed from the two forms above. On this occasion the community uses dance as a form of puja.

Many communicators are fooled into paying attention to their listeners in communicating. Communicators must classify audiences so that communicators can choose strategies in conveying communication messages. The communicator can ask the communicant whether the classification is based on material, education and age. The recipient or commonly referred to as the recipient is the party that is the target of the message sent by the source. The recipient can consist of one or more people, it can be in the form of groups or groups. The recipient is usually referred to by various terms, such as audience, target, communicant, or in English, the audience or receiver. In the communication process it is known that the recipient's existence is due to the source. There are no recipients if there are no sources.

The recipient is an important element in a communication process, because he is the target of communication. If a message is not received by the recipient, it will cause various kinds of problems which often require changes, both from the source, message, and channel. Aristotle's view, according to most communication experts, is considered more appropriate to support the public communication process both in the form of speech and rhetoric.

The communicant is something that is said to be the recipient of a communication message, the communicator and the communicant can change their position if the communication creates a dialogue to answer each other, or a signal, a signal sent by an opponent in the communication process in the communication process, the communicator must first pay attention to the condition of the communicant. Because if not, then the communication process will be useless and will get worse. On this occasion the communicant is something unseen who is considered to have great power as a rain regulator. Or in other words, the initial communicant is a place where people ask for rain.

#### Effect / Response / response

Effects can be interpreted as the communicant's answer to the message the communicator conveys to him. In dynamic communication, communicators and communicants will continuously exchange roles. Impact is the effect of differences experienced by the communicant before and after receiving the message. If the attitude and behavior of the communicant changes according to the content of the message, then the communicator has succeeded well. The real effect can be seen from personal opinion, public opinion, or majority opinion. But all of that leads to changes that occur in the communicant after receiving the message conveyed by the communicator.

After communication, it is important to pay attention to the effect. Both the communicant and the communicator have their respective influences, for example the communicator gives a message to the communicant, the first effect felt by the communicator is personal satisfaction because the message content has been confirmed to be conveyed to the communicant, but is different. If we turn to the communicant, the effect caused by the communicant can be in the form of a change of mind, agreement and others, depending on how the message content is received by the communicant. At this ceremony the effect that can be seen is the first message giver, namely the community after carrying out the ndilo wari udan ritual will feel satisfied because they think the ritual has been carried out and the results are submitted to the congregation ... if it turns out that it will rain after the ritual is carried out, the community will judge that the effect of carrying out the ritual is the response of the owner of the rain who listens to his prayers, but if it turns out that after the ritual it does not rain, the community will sincerely accept it, meaning that there is an error in carrying out the ritual.

## 5. Conclusion

Transcendental communication is a form of vertical communication, carried out to God and supernatural beings. This transcendental practice is carried out by humans using media which is often referred to as religious rituals, such as prayer, dhikr which has spiritual value when doing it. Transcendence can be translated into two meanings of understanding in communication, the first is ritual which is considered as a transcendental communication medium that is concretely visible to the physical eye, such as dance, offerings, and prayer. We can see directly, then the two transcendent meanings felt by humans who interact with their God or supernatural beings. The sensations that are felt are difficult to translate into physical language. Because nature and spiritual experiences make interactions with different impressions. What we can see is the expression displayed by someone who is in

and after transcendent interactions such as happiness, anxiety, anxiety and others, which is called the effect of transcendental communication.

In general, transcendental communication is carried out by trying to realize the desires expected by humans, both humans as communicators and when God becomes a communicator, a change in the position of the communicator occurs when the conditions of the ritual are seen from a different point of view, and communicating is not just conveying messages and information. It's just that communication must also form meaning and bring every hope that is in it.

Therefore, communication has many essential roles in determining each person's effectiveness and coordinating their efforts in achieving their mission. The purpose of communication itself can be seen from two points of view: the interests of the communicator or the sender of the message and the interests of the communicant or the recipient of the message. The success of communication can be influenced by choice. Communication techniques that we do.

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