

Realizing Inter-Tribal Kinship through Martial Arts Performances in Indonesia: Historical Study of the *Mamoncak* Tradition

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Abstract

The *Mamoncak* tradition as martial art performances is one of the classic Malay traditions in Indonesia that still exists today. The existence of the tradition is supported by many factors that need to be explored. Thus the purpose of this article is to find out the history and development of the *Mamoncak* tradition in Silo Lama Village, Silau Laut District, Asahan, Indonesia. The research method used is qualitative research with a historical approach. Data collection was carried out by interviews and exploration of relevant scientific references both from books and relevant journal articles. The results of the research show that the *Mamoncak* tradition was first carried out by Sheikh Abdurrahman Silau Laut, a migrant who came from Tanjung Tiram Batubara, North Sumatra. The *Mamoncak* tradition was used as a condition for the opening of the new village "Silau Laut" based on an agreement between Sheikh Abdurrahman Silau Laut and the supernatural beings so that the two creatures live in harmony. This tradition continued to be carried out and financed by the local community from 1901 AD until 1999 AD. In the year 2000 AD this tradition became more existent because the government through the Department of Education and Culture and the *Ikatan Pencak Silat Indonesia* (IPSI) took part in promoting and financing the tradition. Political-social factors are identified as factors in the development of the *Mamoncak* tradition. The Reform era became the starting point for the government to care about the development of the tradition. On the other hand, the old order transmigration policy made the *Mamoncak* tradition known by various tribes in Indonesia. Thus the *Mamoncak* tradition has become a gathering place between martial arts schools, both from among the Malay tribe community and other tribe communities in Indonesia.

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INTRODUCTION

Indonesia is an archipelagic country that has many cultures as capital for developing national identity in today's modern era. Therefore, to avoid losing Indonesian local culture, young people should play a role in preserving the culture (Khoirina, 2018). According to Benedict, culture is a form of traditions that develop in society (Benedict, 2019). Traditions are all material things and ideas from the past that still exist and are still being practiced. In the aspect of ideas, it can take the form of beliefs, symbols, values, ideologies and norms that influence perspectives, attitudes and describe special meanings in the past. In short, tradition is a habit of a group of people that is passed down from generation to generation (Khoiruddin, 2020).

The benefit of preserving traditions is maintaining and developing cultural values. Its main benefit is providing educational value and knowledge for future generations, it is also useful for developing tourism in the region (Ima Maisaroh, Ma'zumi, 2022). Discussion of tradition has begun to be widely studied in the current era, such as the process of implementation and the concept of tradition. Traditions arise and are maintained from generation to generation in the community until they develop into a culture in the area (Juliana, 2017). On the other hand, there is a tradition that has been lost because it cannot survive in today's modern era. Thus an in-depth review of the traditions that still exist needs to be done. This review is expected to provide an overview of what factors

make an old tradition exist until the current era. The tradition that has survived to this day is the *Mamoncak* as an Indonesian Malay tradition.

Conducting the research on this tradition is one form of effort to maintain the sustainable *Mamoncak* tradition. The loss of a tradition is influenced by the entry of foreign cultures that are not in line with the life of Indonesian society (Sinulingga, 2018). Therefore, the importance of this research is as a form of effort to preserve and introduce the *Mamoncak* tradition to the outside community and the next generation so that they know their true identity through the results of this research. Thus the local wisdom values from the *Mamoncak* tradition are continuously maintained and developed by the Silau Laut community.

The *Mamoncak* tradition needs to be studied in order to find out the early history of this tradition and how it has developed to date. The core part of the research which is the focus of the author is the history of the *Mamoncak* tradition. What was the background for the formation of the *Mamoncak* tradition in the past and whether the emergence of the *Mamoncak* tradition was influenced by outside cultures. On the other hand, this research is considered important because of the integration between culture and Islamic values. The relationship between Islam and the *Mamoncak* tradition lies in the values contained in its implementation, as seen in every movement that is displayed in the form of hijaiyah letters. In addition, the *Mamoncak* tradition continues to be preserved because through the implementation of the *Mamoncak* tradition a harmonious friendship and gathering of Indonesian ethnic groups are established for fighters outside the area where they meet and gather as in Islam Allah says in Surah An-Nisa verse 36. This verse explains how important it is to maintain friendship and side by side with Allah's command to prostrate to Him (Servold, 2003). From this, it emphasizes the importance of *silaturahmi*, namely good relations for Muslims.

In this study, the author used the theory of Religion from Emil Durkheim (Durkheim, 2011) to analyze the *Mamoncak* tradition for the Malay community in Silo Lama village, Silau Laut sub-district. *Mamoncak* is a tradition performed by the Malay community in Silau Laut, Asahan. The *Mamoncak* tradition was first introduced by the Sheikh who first opened the Silau Laut region, named Sheikh Haji Abdurrahman Silau. *Mamoncak* means *Pencak Silat* (or *Silat*) Festival. *Pencak Silat* is a native Indonesian martial art. The *Mamoncak* tradition has the purpose of teaching the spiritual and physical mentality that is based on the teachings of the Islamic religion in the form of the culture and martial arts of the Malay tribe (Kamiruddin, 2017). This tradition has been passed down from generation to generation until now and is still being carried out.

Martial arts itself has the goal of making human beings with character, virtuous behavior, and able to control and carry out good deeds that can be useful for developing a positive attitude towards oneself and society. *Pencak Silat* is part of Indonesia's traditional cultural heritage which must be preserved. It developed from the daily activities of indigenous tribes in Indonesia when hunting and fighting with traditional weapons, namely spears, machetes and shields (Sinulingga, 2018).

Articles about martial arts have been written by several researchers before, but they are not related to the *Mamoncak* tradition. Muhammad Fadli Dongoran's paper analyzes the psychological characteristics of martial arts athletes in Indonesia, totaling 93 samples (Dongoran et al., 2020). The athletes came from different martial arts groups such as *Pencak Silat*, *Takewondo*, *Karate*, *Wushu*, *Boxing*, and *Judo*. Data was obtained through questionnaires and analyzed quantitatively with the T test. Based on the analysis conducted, it was concluded that the psychological characteristics of athletes from various schools did not have significant differences. They have a psychology that is considered good or high in performing martial arts, both in match and art performance. Another martial arts-related article by Gordon Brett explores Mixed Martial Arts (MMA) from a cultural sociology perspective. He noted that many people disapprove of the sport because of its extreme violence (Brett, 2017). As such, Gordon reconstructs the general aesthetic principles of MMA media, pointing out four typologies of MMA practice: 'excessive violence' that is harmful and inappropriate, boring fighter behavior, good martial arts practice that shows respect, and noble

'aesthetic violence'. From these four reconstructions, the MMA is expected to provide more mature norm boundaries to make rules for fighter violations that are more holistic in terms of cultural sociology.

Another article written by Mie Hiramoto discusses the construction built by *Wushu* martial arts films regarding fighter masculinity. The movie objects discussed are four blockbuster movies that represent the general image of *Wushu* heroes and masculinity. The fighter masculinity that Chinese society wants to construct is the calm and silent attitude of the fighters, as well as the use of a philosophical style of speech. These two attitudes are combined with adequate movie visual art (Hiramoto, 2012). When referring to Indonesian cultural studies, no specific study on the *Mamoncak* tradition has been found. The topic that discusses "tradition" is not the first time it has been researched but the difference lies in the type of tradition, therefore the writer hopes that this can become something new in the world of history. Research related to this theme is a journal written by Edy Suhartono which explains the tradition of opening and closing *Bondang* in the agricultural sector, this activity is carried out when planting activities are called "*buka Bondang*", and when harvesting is called "*Tutup Bondang*" (Suhartono, 2005). Second, Japarudin's research on the traditions of the Muharam month in Indonesia, such as in Aceh there is the *Asan Usin* month tradition (Japarudin, 2017). Third, research by Abdul Shomad et al. regarding the traditional of *methik pari* in Kalistail village, Genteng sub-district, Banyuwangi district, which is a ceremony of thanksgiving from farmers to the Almighty (Shomad & Adinata, 2020). Fourth, research conducted by Mangihut Siregar on the *Bona Taon* tradition of the Batak tribe in the urban areas of Medan, Jakarta, Surabaya and Denpasar, this tradition is carried out by Batak people in the city with the aim of strengthening kinship ties (Siregar, 2022). Fifth, research conducted by Taslim Batu Bara et al. regarding the tradition of *Tepung Tawar* carried out by the Malay community in North Sumatra, that this tradition was carried out before the arrival of Islam in North Sumatra (Batubara et al., 2022). Sixth, research conducted by Monica et al. concerning the oral tradition of the *Saur Matua* traditional ceremony of the Batak Toba tribe which has lexical, referential, connotative and symbolic meanings (Monica et al., 2020). Seventh, research conducted by Abdul Gani Jamora Nasution et al. regarding the *Tabuik* tradition in Pariaman to commemorate the death of the grandson of the Prophet Muhammad (Nasution et al., 2023). Eighth, research by Chendy AP Sulistyio concerning the Malay customary *Upah-Upah* tradition carried out in the city of *Rantau Prapat* which requires certain procedures, materials, equipment (Sulistyo, 2018). Ninth, research by Dian Yusri Amaruddin regarding the *Yasinan* tradition in Langkat as a form of reception by the Muslim community to the Quran (Amaruddin, 2016). Tenth, research by Kartini et al. regarding the *Manjapuik Marapalai* tradition which was carried out in the city of Medan by the Minangkabau tribe who were about to perform a wedding (Kartini, 2021).

Thus, based on the study conducted by the author about the previous research. Until now, there has been no research that discusses the *Mamoncak* Tradition in the Malay community in Silo Lama village, Silau Laut sub-district Indonesia. Therefore, this research is intended to complement previous studies that discuss Malay Tradition. This study discusses historical and social values in the *Mamoncak* tradition. The historical value of the *Mamoncak* tradition plays an important role in fostering a sense of unity and oneness of an ethnic group in the village of Silo Lama in everyday life. The social value of the *Mamoncak* tradition is that in carrying out the *Mamoncak* tradition the ethnic group of the Silo Lama community must have developed, therefore it will be discussed in this study. Based on the formulation of the problem above, this study aims to determine the history of the *Mamoncak* tradition in the Malay community in Silau Laut, the implementation of the *Mamoncak* tradition and its development.

METHODS

This research used qualitative-historical method (Alhazmi & Kaufmann, 2022). According to Anton Dwi Laksono, the historical method is a way to find out a past event that is being researched (Laksono, 2018). Sources of research data are divided into two, primary and secondary sources. In

this study the authors used primary sources, it is the note from the birthday commemoration committee regarding to the life and struggle of Sheikh Abdurrahman Silau Laut which was published on the framework of half-century anniversary on December 24, 1989. Primary source data was obtained through interviews with three informants, customary leaders, elders, and cultural practitioners who carry out the *Mamoncak* tradition. As for secondary data sources obtained through literature review by looking at books, documents, and archives that are in accordance with the research. Based on the title and study data, the research location is in Silo Lama village, Silau Laut sub-district, Asahan district Indonesia, which carries out the *Mamoncak* Tradition. In the historical analysis method there are research steps: First, heuristics (Mason et al., 1997), the author looks for literature data that will be used as a primary source about the *Mamoncak* tradition in the form of an anniversary committee note regarding Life History and Struggle of Sheikh Abdurrahman Silau which was published on December 24, 1989 in commemoration of a half century of the Sheikh. Conducted field research with oral sources, namely conducting interviews with several community leaders from Silau Laut sub-district in the form of customary leaders, elders in the village, and cultural practitioner as well as the implementers of the *Mamoncak* tradition. Second, criticism, the steps to search for sources of information and critically trace the sources found to find the truth of the problems studied. Third, interpretation, in the form of stages or activities that interpret facts and determine the meaning and interrelationships between facts. Interpretation is done through comparisons between data to reveal actual events. Fourth, historiography, it is a stage or activity that conveys research results that are reconstructed in the past (Ginzburg, 2013). The researcher writes the results of the interpretation in an understandable historical narrative.

RESULTS AND DISCUSSION

History and Background of the *Mamoncak* Tradition in the Malay Community Indonesia

The *Mamoncak* tradition has been carried out since the opening of the Silau Laut village by a prominent scholar, Sheikh Abdurrahman Silau. Sheikh Abdurrahman, better known as "Sheikh Silau Laut" is an *Ulama* and *Hukama* (a person who is given a gift to know the occult), as well as a quite well-known martial art expert. Based on the notebook, he was born in Kampung Rao Batu Bara which now changed its name to Tanjung Mulia Village, Tanjung Tiram Batubara Subdistrict, Indonesia in 1275 H/1858 AD. He was the son of Nahkoda Alang and Andak Siret (Ali, 1989).

The implementation of the *Mamoncak* tradition in Silau Laut was influenced by the figure of the Sheikh Silau Laut who was an martial artist. His background is known as a martial arts expert because in his childhood, Sheikh Silau was known as a child who had a brave character, was determined, smart, diligent, and quiet. Entering the age of 17, he aspired to study the Islamic religion. With the blessing of his parents, he migrated to the lands of Aceh and Minangkabau Bukit Tinggi. It was here that he gained the knowledge of *Pencak Silat* martial arts from a well-known martial arts expert in Minangkabau, namely Tuk Angku Dilintau. His goal of studying martial arts is to become self-defense provisions for himself (Ali, 1989). Because he still felt lacking in knowledge, Sheikh Silau went to Fathani (Thailand) to gain more religious knowledge. With his parents' permission, he went with his uncle, who had the title Panglima Putih. On his cruise ship, he met the Sultan of Kedah's entourage, who was returning from his visiting country, Batu Bara Asahan. At that time, Sheikh Silau displayed his skills in martial arts, which all the passengers on the ship watched. The Sultan of Kedah unknowingly witnessed Sheikh Silau's prowess in martial arts.

Arriving in Fathani, he studied with a prominent scholar in the country named Sheikh Wan Mustafa. While studying at Fathani, a messenger from the Sultan of Kedah came to ask him to come to Kedah. The aim was to show Sheikh Silau's expertise in martial arts in front of the warlord and the people of the country of Kedah. With the permission of his teacher at Fathani, he went to fulfill the invitation to Kedah, Malaysia. There was held a martial art match. The match was held to find a suitable figure to become the head of the Hulu Balang Panglima of the Sultanate of Kedah.

Syekh Silau was matched against the Panglima Elang Panas from Siam. By the greatness and power of Allah, Sheikh Silau won the match defeating the Panglima Elang Panas. Then the Sultan of Kedah offered the position of head of warlord or Commander of the Kedah Sultanate to Sheikh Silau (Gullick, 1985). Syekh Silau accepted the offer, with the condition that every year a martial art match would be held against him. Sheikh Silau has served for seven consecutive years.

Realizing that his initial intention was to deepen religious knowledge, so that one day he would become an *Ulama* or cleric who would spread Islamic teachings and teach his knowledge among the people of his country of origin. Because of this, Sheikh Silau returned his post as head of the Hulu Balang state of Kedah to the Sultan of Kedah (Winstedt, 1938). Then he returned to his birthplace Batu Bara. Arriving in Batu Bara and knowing that the natural resources in Batu Bara could not meet his and his family's needs, Sheikh Silau Laut moved from the village of Rawa Batu Bara to the village of Sikosat Mati Tinjowan (Simalungun) with the aim of clearing land for farming (Ali, 1989).

In that village, Sheikh Silau Laut and his family started working as farmers. After starting farming, he saw that at Sikosat Mati Tinjowan, the land was infertile and not wide. His hunch also said that the place was not suitable for being a place to live. On this basis, Sheikh Silau visited Sultan Asahan (Ali, 1989). Asahan is a Malay sultanate that was founded in 1630 AD, the areas included in the authority of the Asahan Sultanate are the city of Tanjung Balai, Asahan district, Batu Bara district, North Labuhanbatu district, Labuhan Batu district, and South Labuhan Batu district (Mailin, 2016). The early history of the establishment of the Asahan sultanate is related to the history of Sultan Iskandar Muda's expedition to Johor and Malacca in 1612 AD (Mailin, 2021).

Based on the notebook, Sheikh Silau asked the Sultan to be given vacant land that had not been inhabited by humans. According to this notebook, in 1319 AH / 1901 AD, Sheikh Silau Laut came to see Sultan Asahan named Tengku Adil. In the notebook it is explained that:

After this majesty heard this request and said to the servant, it read, "Yes, Abdurrahman, if you ask for vacant land, I will give it, take it from you, Silo Laut land. That's again where there is empty land, not how many people live there, it's wider, because according to my father's distribution to you I was right, sitting there so I can explain to you the land that you are allowed to sit there is the limit so you know it. As for the boundary next to the sea, from Kuala Silau to Kuala Sungai Besar, now the Pematang area, this big river borders the Kuala Asahan area. Then enter this big river (meaning from the sea), right into the Silo Laut section, left into the Asahan chart section. From this big river head towards the Lubuk Bengkuang stone sign (now around Lubuk Amat Lubuk Palas Village), from Lubuk Bengkuang towards Kabu-utan (now the Batu thought Air Putih Kampung Banjar Village) from Kabu-Kabu Utan towards the Pondok Panjang stone sign (Serbangan Pondok Bunga Garden). From the Lubuk Bengkuang stone sign to the Pondok Panjang stone sign, this is also the boundary between Silau Laut Village and Bunga Village with the Serbangan Gardens during the time of the great lord Rowen (Ali, 1989).

The text above shows the content of Sultan Asahan's explanation of giving empty land to Sheikh Silau Laut which is contained in Sheikh Silau's notebook. Until now the notebook is still well kept by the family. Knowing that his request was granted by being given Silau Laut land with predetermined boundaries, he returned to his hometown to convey this information to his family and relatives who were in Batu Bara and Sikosat Mati (Ali, 1989). After that he invited to move to the land of Silau Laut, Asahan.

Ibrahim, a customary leader and one of the grandsons of Sheikh Silau said that in the past Silau Laut village could not be opened because it was inhabited by jinn, elves, and invisible creatures. Then Sheikh Silau Laut arrived and made a deal with the invisible residents (Ibrahim, 2023). The form of the agreement between Sheikh Silau and the spirits inhabiting Silau Laut is based on a belief in the existence of energy other than humans. These creatures are instigating, and changing the order of human life (Fitrisia, 2014).

This means that the area that is currently included in the Asahan district in the past had no inhabitants, because it was still inhabited by invisible creatures. When Sheikh Silau came to clear the land the creatures did not allow it. Then the sheikh looked for a way to get them to leave the area, so an agreement was made with them so that the land of Silau Laut could be lived in. The existence of this agreement is based on the human belief that in this world there are not only humans who live, but there are also jinn and demons who live side by side even though they can only be seen by special people (Thohir et al., 2021).

One of the contents of the agreement is the *Mamoncak* tradition which must be carried out as village "medicine". The purpose of these agreements is as a form of friendship not only between humans but also with jinn and other creatures in the village of Silau Laut. Therefore, in its implementation, there are ritual events while still holding fast to the belief in Allah (Ibrahim, 2023). Every Muslim is obliged to believe in something unseen that has been created by Allah. In the pillars of faith, it has been explained that it is obligatory to believe in the existence of something unseen that cannot be seen by the human eye, such as believing in Allah, angels, and the Last Day (Ridha, 2014). The results of an interview with one of the elders at Silau Laut named Rahman said that:

There are four *ojobs* in this village, *Buka Tutup Bondang* eating during the field season, *Ratib*, *Sodaqoh laut* and *Moncak Hari Rayo*. The four are Silau Laut village "medicine" because the village is stubborn. Because those four are the ones that must be made every year, every year do it if you don't do it, you won't be able to do it. If the peak is delayed, it will not be made, then the tiger will pass (Rahman, 2023).

This means that there were four agreements between Sheikh Silau and the old residents of Silau Laut village, namely the obligation to *Buka Tutup Bondang*, namely eating together during the rice harvest season, reciting *Ratib* and going around the village to drive away the plague to the sea, doing *sodaqoh* to the sea, and finally *Mamoncak*. *Buka Tutup Bondang* is done specifically for farmers, so *Tutup Bondang* is done when the community is about to start planting rice, all the people of Silau Laut are required to gather in a certain place and then recite Quran, *tahlil* and pray together. Then proceed with sprinkling the rice seeds that have been brought each using plain flour, the aim is for farmers who will go down to the fields to get increased crop yields, and avoid pests and diseases that will decrease rice yields. The implementation is almost the same but the difference is that it is done when the community has reaped their rice harvest. According to one cultural practitioner at Silau Laut, Nazar said:

If you look back at the history of the village of Silau Laut, it was previously opened by other people. But they could not, because the village was already inhabited by many jinn. Even today, as what Tuan Sheikh has told our grandmother and grand father (*atok*), that there is still a kingdom of jinn behind the Sheikh Silau Laut Mosque. But until now the term of the kingdom is still locked, if they come out there will be dangerous things for the community because there are bad jinn too (Nazar, 2023).

The implementation of the *Mamoncak* tradition apart from being a form of embodiment of Tuan Sheikh's agreement with the old residents of the Silau Laut. This tradition also used to be a form of effort to foster a family, brothers and followers of his Syattariyah Order in the field of martial arts. He was the one who taught this *Pencak Silat* martial art directly in the field and practiced it regularly. He teaches the martial arts of *Pencak Silat* as well as a form of preserving traditional culture. Therefore, at the end of each month of Ramadan, entering the month of Shawwal, exactly one week after the celebration of Eid al-Fitr, it is obligatory to hold a "*Pencak Silat Party*" known as *Mamoncak* (Ali, 1989). *Mamoncak* tradition apart from being a custom also contains Islamic values. As it is known that self-defense is one of the sports recommended by Islam in order to be able to defeat opponents '*hifzu nafs*'.

In the implementation of the *Mamoncak* tradition, it was done by showing the skills of Sheikh Silau Laut's students who had been educated by him directly. In order to enliven the implementation of *Mamoncak*, *Pencak Silat* experts from other districts such as Rawang, Kampung Bunga, Batu Bara, Sei Balai, Kampung Meranti, Tanjung Balai, Sei Kepayang are invited to perform match or duel. Among his famous students were Ingah Guru Sungai, Pasir Datuk Udo from Batu Bara, Datuk Besitang from Langkat, Hock Lay from China, Datuk Arif from Bandar Durian, Datuk Sultanate of Kualuh, Datuk Sultanate of Pinang City, Datuk Kingdom of Simalungun and others (Ali, 1989).

According to one of the sources named Nazar, explained that the *Mamoncak* tradition is carried out every 10 Shawwal or 15 Shawwal, this tradition has also been carried out every year for almost 100 years in Silau laut. Another purpose of implementing the *Mamoncak* tradition apart from being a village "medicine" (mandatory) is also to establish friendly relations between fighters in the archipelago. Even for fighters from outside Indonesia such as Malaysia, Thailand, Singapore and Brunei Darussalam. Because *Pencak Silat* is a traditional martial art that is rooted in Malay culture, therefore there are several Asian countries that recognize the martial art of *Pencak Silat*. The Malay tribe is an indigenous tribe that inhabits countries on the Asian continent, including countries that participate in enlivening the *Mamoncak* tradition as written above. Therefore the *Mamoncak* tradition continues to be carried out as a form of practicing "*ḥablu minannās*" among humans by establishing friendship and familiarity (Nazar, 2023).

The Implementation of *Mamoncak* Tradition

The word *Mamoncak* basically comes from the Padang language which means a martial arts party. *Pencak Silat* in the *Mamoncak* tradition is carried out only as an art, therefore the martial arts fights performed in the *Mamoncak* tradition do not determine whether to win or lose, there are no determining points. The fighters who appear also do not use complete equipment to fight likebody protector and *pecing*. Because in the implementation of the *Mamoncak* tradition only fighting among *Silat* schools, no attacks on the body, just touching the hands and feet.

Mamoncak is considered an Islamic tradition because it is a traditional Malay sporting tradition. The Malay tribe is synonymous with Islam. In the past, Malay people thought that if someone converted to Islam, that person was called a Malay. Islamic values can be seen in the purpose of carrying out the *Mamoncak* tradition, which is to connect friendship ties and the reading of *tahlil* and joint prayers which are carried out at the opening and closing of the event. In the martial arts moves that are shown there are also Islamic values such as in the *Silat* movement there are moves that demonstrate the shape of the hijaiyah letters, such as standing *Alif*, the letter *Ba* and so on (Nazar, 2023).



Figure 1. *Silat* movement shape
Hijaiyah letters



Figure 2. Other *Pencak Silat*
schools fighter demonstrate the
same moves

Ibrahim said that in essence the implementation of the *Mamoncak* tradition which is always held every year has its own uniqueness. For example, women are not involved in the performance

of *Pencak Silat* in the *Mamoncak* tradition, these things are also one of the Islamic values contained in the *Mamoncak* tradition. Because when it comes to appearances, it is feared that a woman's private parts will be seen, so to avoid this, only men are allowed to show their martial arts prowess (Ibrahim, 2023).

The *Mamoncak* tradition is held around the courtyard of the mosque and the tomb of Sheikh Silau Laut, which are lined up with each other. Before the *Mamoncak* tradition is carried out, an customary leader will determine when the tradition will be carried out. The customary stakeholders will hold a meeting with the elders and the implementing committee to decide when to hold it, the customary stakeholders also regulate the process of carrying out the tradition. The customary leader is the grandson of Syekh Silau Laut, Ali Ibrahim.

The implementation of the *Mamoncak* tradition is guided by a presenter, thus the implementation of the tradition runs smoothly and according to plan. The activity of carrying out the *Mamoncak* tradition begins with giving advice by traditional stakeholders about the meaning and brief history of the *Mamoncak* tradition in the Silau Laut. This was followed by reading a prayer led by traditional leaders so that the village of Silau Laut would always be blessed by Allah, as well as reading Surah Al-Fatihah together for the ancestral spirits. Then the traditional leaders burned incense which was offered to the spirits, as a summoning medium for gatherings to witness the *Mamoncak* performance.

The program was continued with the opening of the arena, which means opening the place for the staging or the fight of the *Jawaras* (*Jawara* who have martial arts skills or fighter). The arena is bounded by a fence as a barrier on the field. The opening of the arena was carried out by two elderly *Silat* experts who were still active in the village. For those who are in charge of opening the arena named Rahman and Boil, they are the elders who are still active in the world of martial arts, even though they are already more than half a century old. According to Rahman, it has been 11 years since he became the ring opener in the *Mamoncak* tradition, but in following and implementing this tradition it has been a long time since the year 2000 (Rahman, 2023). The fighters who perform are required to wear a *sembong* cloth, if they don't have one, they wear a *sarong* around their waist and are required to wear head coverings such as caps and lobes. Before the fighters appear, they shake hands with the invited guests as a form of respect. The invited guests consisted of representatives from the Asahan Regent, representatives of the Asahan Regency Education and Culture Office, the Army and Police, as well as representatives from *Ikatan Pencak Silat Indonesia* (IPSI) North Sumatra. Along with the village heads in the Silau Laut sub-district.



Figure 3. Fighters wearing *Pencak Silat* uniforms and sarongs.

Pencak Silat movement is basically the movement of all parts of the body. Several weapons, as well as other objects functioned optimally to assist in the implementation of *Silat*. The body parts used in the implementation of *Pencak Silat* are divided into two, namely the main body parts and auxiliary body parts. The main body parts used are hands, fingers, elbows, arms, legs, knees and

legs. The main body parts are assisted by auxiliary body parts, namely other body parts that are needed and used at the right time when a fighter is in an emergency (Suryo Ediyono, 2019).

The first performance was performed in a group by one of the *Silat* schools, consisting of teenagers and adults. Then followed by a fighting performance by two fighters. In the fights sometimes there are those who are still in a martial arts school usually for children, and teenagers where they have practiced together before. Adolescence is the age of human self-development, therefore at that age you are required to move a lot. The goal is that when entering old age, you will not find it difficult to move, because you have nurtured it as early as possible at a young age (Laksana & Sumirat, 2020).

Therefore, in the *Mamoncak* tradition, children at a young age are allowed to take part in this activity. However, inter-school battles are reserved for adults as well as parents. There are around four to five schools that are still active for this special tradition school, namely *Pagar Idup*, *Tujuh Tunggal*, *Kunpau*, and *Elang Belego*. Even though these schools are equally devoted to taking part in the implementation of the *Mamoncak* tradition, the categories of moves are different as a *Silat* school (Nazar, 2023).

From the first appearance to the last performance of the fighter, Rahman and Boil continued to accompany the implementation process in the arena. They also serve as intermediaries between opponents if things go wrong. For example, if it is found that one of the *Jawara* (fighter) takes the performance too seriously to become a winner, then they will act to intervene. In addition, he is also tasked with notifying the performance time has ended.

When fighters appear to fight, they sometimes also use additional tools such as machetes, which are only used as a complement, not used for anything dangerous. After the fighters have finished performing, they will shake hands as a form of apologizing to one another. From the *Silat* performances in the *Mamoncak* tradition, it was found that from the beginning of opening the arena until the end of closing the arena, the implementation of the *Mamoncak* tradition was accompanied by traditional Malay music. Performed using human power by hitting and blowing musical instruments, without additional music playback from electronic media.

The implementation of the tradition is also carried out through the appearance of *Silat* fights between one *Silat* school and another *Silat* school. The fight against other schools is carried out by *Jawara* who is mature and at an old age, they are one of the teachers in the *Pencak Silat* school. But what is unique about this tradition, as explained earlier, is that there is no determination of winning and losing, only martial arts fight each other as a form of friendship. Because for *Silat* fighters, the form of connecting their friendship ties is by having direct contact through *Silat* movements.

The final part is done with the performance of *Silat* again in the form of a group from one of the *Silat* schools together with their teacher. The closing ceremony was carried out by carrying out the incense burning ritual again to avoid all wild beasts and jinns. The goal is that the village is guarded and blessed by Allah by getting lots of farmers' crops, and the sea. The reading of the closing prayer was led directly by the traditional leader, Ali Ibrahim. Then the last event was closing the arena by the same two elder leaders when opening the arena.

The Development of the *Mamoncak* Tradition

The development of the *Mamoncak* tradition can be seen in the childhood of Sheikh Silau Laut, namely the era of Sheikh Muhammad Ali first. The whole process of implementing the *Mamoncak* tradition described above, during the time of Sheikh Muhammad Ali, was still carried out with great fanfare and solemnity. All residents and the people closest to Syekh Ali accepted the *Mamoncak* tradition performance with a feeling of gratitude and a sense of responsibility, for the mandate from Syekh Silau to continue the obligations that must be carried out in the village of Silau Laut (Ali, 1989).

The development of the *Mamoncak* tradition was influenced by several factors, one of which was political. During the Reformation period after the fall of President Soeharto (Suntana et al.,

2023), the government's role in Silau Laut increased. It can be seen that the government participates in enlivening the implementation of the *Mamoncak* tradition every year (Panjaitan et al., 2022). When Sheikh Silau's grandson, Ibrahim Ali, was entrusted by his father not to leave the village of Silau Laut to continue his father's and grandfather's duties as Sheikh. Therefore the political situation at that time was different from that of his grandfather and father. In addition, there was a change in the autonomous region of the expansion of Batu Bara which was separated from the Asahan district to form its own district. So that it has an impact on the construction of access roads to the Silau Laut sub-district. Besides that, the development of the *Mamoncak* tradition during the era of Sheikh Ali Ibrahim which was held annually, was funded and supported by the Asahan government. The popularity of Sheikh Silau also had an impact when the legislative candidates who would take office visited Sheikh Silau's grandson, Sheikh Ibrahim Ali, as a form of gaining support and praying for him to be elected as the People's Representative Council (Syukri, Sulaiman Muhammad, 2019).

The implementation of the *Mamoncak* tradition today, has been assisted by the Department of Education and Culture. The form of support from the Asahan government is more precisely the Asahan Education and Culture Office in the form of financing and procuring facilities for the implementation of the *Mamoncak* tradition which aims to preserve the local culture of the Asahan district. Local governments should be responsible for the local traditions that exist in their government area, not only providing financial assistance, but also having to help provide input. Not to take over the role of local customary institutions, but to revitalize traditional institutions that are still functioning (Marpaung, 2013).

Apart from political factors, there are also social factors that influence the development of the *Mamoncak* tradition in the past and now. Currently, the *Mamoncak* tradition is increasingly recognised by the public because of the increasing number of immigrant communities. Apart from word of mouth, information about this tradition is also disseminated through social media, as can be seen when the head of *Ikatan Pencak Silat Indonesia* (IPSI) North Sumeterta visited the village (Nazar, 2023). The IPSI is the legal organization center for Indonesian *Pencak Silat* which was founded on May 18, 1948 in Central Java. IPSI is under the auspices of KONI (Indonesian National Sports Committee). *Pencak Silat* is a traditional Malay sport. The number of *Silat* schools registered in the IPSI records is very large, until 1993 there were 840 *Silat* schools (Amrullah et al., 2022). These factors indicate that the Silau Laut community is open to any form of development. This means that they are not shackled to things that are ancient, and still participate in the form of progress.

It is related to Durkhem's theory of sacred and profane concepts, the *Mamoncak* tradition falls into sacred characteristics. Where not only in the past the *Mamoncak* tradition was respected, even today the community still considers the *Mamoncak* tradition as an implementation that must be carried out and respected. However, based on Durkhem's theory, everything related to the sacred is not always something that is always true, because good and bad always exist in both sacred and profane forms. This means that in the *Mamoncak* tradition, not all of this implementation always has a good impact (Setiadi, 2016).

The positive impact of advances in social media technology for publicizing the *Mamoncak* tradition has resulted in more and more people knowing about the *Mamoncak* tradition. It can be seen that there are many other *Silat* schools that want to participate in the *Mamoncak* tradition. The form of the increase can be seen in the number of *Silat* schools participating, before it was widely known only five to ten schools participated. At present there have been 15 *Silat* schools participating in the *Mamoncak* tradition (Nazar, 2023). The *Mamoncak* tradition has been widely opened, the entire archipelago can take part in the *Mamoncak* tradition performances (Ibrahim, 2023).

The implementation of the *Mamoncak* tradition during the Covid-19 period was still carried out, but its implementation only involved the local community. As we all know, at that time, social

distancing regulations prohibited crowds, as a step to reduce the spread of the Covid-19 virus. This tradition is carried out as much as possible in various conditions because the community considers this tradition to be carried out as village “medicine”. If this is not carried out, it is feared that dangerous things will happen to the village of Silau Laut.

According to various sources, the implementation of the *Mamoncak* tradition has exceeded the usual deadline, namely the 10-15th of Shawwal. It had only been carried out until the 20th of Shawwal, so what happened was that a guard showed his form to the public. According to the belief of the local community, especially from the derivatives of Sheikh Silau, this guardian figure is in the form of a white tiger, as told by Sheikh Silau, it is this animal that guards the village of Silau Laut. This figure will reveal its form when the *Mamoncak* tradition is late to be implemented, as a sign that the tradition is carried out soon. The impact of this can be seen in the low development of rice in the Silau community so that agricultural output will decrease.

The benefits of implementing the *Mamoncak* tradition can be distinguished in the past and present. In the past, this tradition was believed to prevent people from being disturbed by spirits. In addition, this tradition is also useful as a strengthening of relations between residents because they work together to make the *Mamoncak* tradition successful, keep away from disease, rice yields and other income will also increase, so that it will increase gratitude for the blessings given by Allah. Then on the health aspect, *Mamoncak* also contributes because this tradition is a sport (Burke et al., 2007).

For the present, the *Mamoncak* tradition is also as useful as in the past. The difference lies in the breadth of tradition participants who do not only come from tribe of Malays due to transmigration. Based on the results of the interview according to Rahman, over time more and more people came to settle in Silau Laut. This was influenced by the popularity of Tuan Sheikh as an expert in martial arts. They came to the Silau Laut to learn from him. Through this many people came and were given land and settled and lived in this village until there were many residents of Silau Laut (Rahman, 2023).

The *Mamoncak* tradition is also useful as a medium for friendship and gathering among fellow fighters from all areas outside Silau Laut. Also useful as a medium of entertainment for children, and parents. The *Mamoncak* tradition is also useful for improving the economy of local residents because there are many visitors so that the income of the surrounding community will experience an increase when the event is held. Thus, Silau Laut tourism will be increasingly recognized by people outside the region. The implementation of the *Mamoncak* tradition indirectly also functions as a form of preservation of the traditional local culture of the Malay people in Silo Lama village, Silau Laut sub-district, for outsiders and the younger generation to get to know their regional identity.

Based on the literature review conducted, the *Mamoncak* tradition in the Silau Laut and the *Silek* oral tradition from Minangkabau land have aspects in common. The similarities between the two can be seen in the accompaniment of Malay music when the act of self-defense is performed. The movement of *Lisan Silek* performed with musical accompaniment is shown by the development of a movement called *bungo silek* or they call it *mamancak*, the word *mamancak* has a word that is almost the same as the word *Mamoncak* which indeed *Mamoncak* is absorbed from Minangkabau Malay language. In this case it can be said to be the same, because both were influenced by the Minangkabau.

The meaning of *silek* itself is to be friendly, polite, courteous, have a high sense of beauty, have controlled emotional strength, and inner strength. Likewise with the meaning of *Mamoncak* is as a place to establish friendly relations. In the current development, the oral tradition of *Silek* is performed in front of an audience in sports forums as an art of *Silat*. The value of the advice from *Silek* has a very deep meaning as friendship, tolerance, and if one acts one must really use reason and a clear mind. Because if a feeling is not followed by reason and thought it will bring disaster (Patra & Rahadi, 2012).

The results of the explanation above concluded that the *Mamoncak* tradition is a Malay tradition that has been influenced by the Minangkabau region, because the founder himself, Sheikh Abdurrahman Silau Laut, received martial arts teachings from Minangkabau land directly. Therefore, it is not surprised if the *Mamoncak* tradition has similarities with the artistic traditions in Minangkabau. So it means that the *Mamoncak* tradition, in its true meaning, apart from being a form of agreement, also has many benefits and deep meanings for the surrounding community. Not only as a mandatory activity but behind it all there are positive values for the surrounding community.

CONCLUSION

Based on historical studies, it was found that the *Mamoncak* tradition was carried out since the opening of the Silau Laut village by Sheikh Abdurrahman Silau Laut. This tradition is one of the conditions for opening Silau Laut village based on an agreement between Sheikh Abdurrahman and the supernatural beings (Jinn) who were there before. With the implementation of this tradition, it is hoped that good communication will be established between humans and supernatural beings. The *Mamoncak* tradition is carried out every 10 Shawwal or 15 Shawwal. It is held around the courtyard of the mosque and the tomb of Sheikh Abdurrahman Silau Laut, which are positioned side by side. The implementation of the tradition is carried out by displaying *Silat* fights between one *Silat* school and another *Silat* school. If viewed diachronically, changes in the implementation of the *Mamoncak* tradition can be traced from various periods of development. The Reform era became the starting point for the government to care about the development of the tradition. On the other hand, the old order transmigration policy made the *Mamoncak* tradition known by various tribes in Indonesia. From 1901 AD to 1990 AD this tradition was still carried out and funded by the local community. Its implementation is also exclusive to *Silat* schools in Asahan and people who are invited by the organizers. In 2000 AD until now the *Mamoncak* tradition began to change. The implementation of the *Mamoncak* tradition followed by *Silat* schools from outside the Asahan area and received attention from the *Ikatan Pencak Silat Indonesia* (IPSI) of North Sumatra. It is marked by the development of participants in *Silat* schools, from initially there were five *Silat* schools, now there are 15 *Silat* Schools. In addition, the *Mamoncak* tradition has been supported and funded by the Department of Education and Culture Asahan Government which aims to preserve the local culture of the Asahan district. Changes also occur from the construction of society in interpreting the *Mamoncak* tradition. The *Mamoncak* tradition is not only the implementation of an agreement made by Sheikh Abdurrahman Silau and the supernatural beings in the past, but this tradition is also interpreted as a medium of communication for the Malay and non-Malay tribes in the village and the communication medium for all martial arts schools in Indonesia.

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