

The resilience Penganut Agama of Malim believers in Era the Digital Age

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Abstract

Although the world is modern, it turns out there are still people who stick to the teachings of their ancestors, one of which is the Malim religion in North Sumatra, precisely in the Iguboti District of Toba Samosir regency. Adherents of the Malim religion are quite adapted to the Times. This is evidenced by adanya the existence penganut agama of Malim religious adherents who tetap survive in dunia the modern world. The development of technology and information that can not be properly filtered, due to minimal human resources, causing adherents of the Malin religion to lose their existence will be important things urgen in kehidupan their lives. Fenomena This phenomenon raises the question of how the resilience of Malim religious believers to face technological advances in the digital age. Penelitian This study uses metode the research method studi of library research (library research) with pendekatan a library approach to collect data from source books and journals. Sourced from data library data yang analyzed with the theory of receipt from Grotberg (2022). This article ini shows that the resilience of Malim adherents is carried out by continuing to introduce the culture and teachings of the Malim religion to the younger generation, and requires every Malim believer to follow the Marari Saturday rite which is carried out every Saturday and is still carried sampai out today.

Kata Keywords: *resilience, agama Malim religion, era digital era*

Introduction

Indonesia is a diverse country of culture, customs and religion. Religion is a belief which cannot be separated by individuals who embrace it. The beliefs yang held by each individual are inherent from nenek the ancestors of previous societies which are now associated secara for generations as long as the society remains. Religion is a reality that can not be disturbed by anyone, both from traditional society and modern society (Hasbullah, 2012). Religion and culture are different ethnicities, but have always been important and sensitive aspects in the community. In fact, both are primordial entities that are inherent both in the community and in the personal and saling influence each other. Religious Malim is also very important for known and understood, so that people can maintain and preserve the local beliefs, due to the modern age now, people now partially forget the traditions of the past because they are busy themselves with things that are all modern today .

Not only agama mainstream the institutionalized streaming religion , but also local beliefs with a system of teachings, traditions, followers, which is a phenomenon that occurs hingga today , even this happened long before Indonesia felt freedom from colonization. Although it is di under and appears weak in religious life, but the followers of local beliefs gradually changed, as well as the belief in the Malim religion whose existence is mostly found in the Batak tribe. Most of the traditional beliefs and teachings tradisional of Batak formerly contained in the teachings of Malim religion, although admittedly there are some things that are not included in it. For example, in the old Batak belief there was a god yang named Bebata Asiasi yang known as Debata who was almost the same degree dengan as debata Na Tolu (Debata the three), but was not given offerings and was not worshiped.

Research has been discussed by several researchers including a study by Sitorus (2022) on Nilai-Nilai the noble values Budaya Batak of Toba Batak Culture: Studi A Case Study in Masyarakat Ugamo the Ugamo Malim community (Sitorus, 2022), and also a study by Reichenbach (2019) on the fulfillment Hak of the constitutional rights of local believers in elections (Reichenbach et al. 2019) and others. This study generally aims to obtain more in-depth information about the Malim religion. In addition, this study also aims to determine the history of the Malim religion, teachings and the evolution of the Malim religion at this time. We do not hendaknya seek mencari kebenaran the truth of what is taught .

From latar this background , the author tries to explain some poin important points about the history, teachings, and resilience of the Malim religion in the digital era. Referring to the explanation above, agama Malim religion is categorized into a stream of beliefs not as a religion. That is why Malim religion is under the auspices of the Ministry of Education and culture which is specifically fostered by an agency called the Director General of Culture and not managed by jawatan the Ministry of Religious Affairs. The purpose of its construction is that the beliefs that exist in every ethnic group in Indonesia, including the Malim religion, continue to be built in such a way with the intention agar of remaining as a “stream of belief” and not as a religion (Lamahu, 2020).

This study needs to be discussed because agama the Malim religion is able to survive

form various threats of modernization and globalization because traditional values have been reflected in their rites of worship and worship. Thus, malim is not easily affected by the currents of change yang brought about by modernity and globalization. Agama Malim religion is salah one of the various communities that are still loyal to living the Toba Batak Customs and culture, both in religious rites and in interacting with the community in a social environment. Malim religion is a belief that emerged from the Batak Toba culture. The principle of the adherents Agama of the Malim religion is to maintain kebudayaan Batak the Toba Batak culture dengan well. The results penelitian of the author's research show that Parmalim has susunan keagamaan an orderly religious arrangement teratur that is very influential on his followers. In Agama Malim religion itself has a belief in Muljadi Nabolon, and they also have a system of worship, testimony of faith, and the law is very thick with nilai-nilai the traditional values and culture of Batak Toba which is then passed secara down orally maupun writing to each generasi subsequent generation. (Siregar & Mess, 2020)

Methods Research

Study This study uses the method penelitian studi of library research (library research) with pendekatan a library approach. Collecting data in this study were collected through ssecondary and primary data sources. In this section, a number of studies on Malim religious understanding, especially adherents of these beliefs, from this literature study, it will be seen how the development of Malim adherents from the past to the present. Until the kebertahan religion in zaman the present day.

The study of local beliefs in Indonesia has many perspectives. Studies that are quite common include "the dynamics of the development Sistem Kepercayaan of local belief systems in Indonesia" (Mufid, 2012), studi another study is "Malim religion in Tanah Batak land" (Gultom, 2010), and several studies related to Malim religion (Katimin, 2012; Pasaribu, 2014; Situmorang & Syamsul, 2017; Wiflihani & Agung, 2011).

RESULTS AND DISCUSSION

1.1. THE HISTORY AGAMA OF THE MALAYS RELIGION

The history of the growth and development of Parmalim is important and interesting to study in depth on some cases such as a local religious community that grew and developed in the southern provinsi Sumatera part of North Sumatra province, precisely in kecamatan Laguboti district , Toba Samosir regency.

The entry of foreign influence and the spread of religion (Christianity and Islam) to the Batak land, especially in Batak Toba, this led to the continuity of Batak beliefs led by the parbaringin (iman-traditional priest) who led the ceremonies bias , impaired. To overcome this tersebut in tahun 1870 Sisingamangaraja XII decided to lead the trust directly, namely Ugamo Malim. Before Islam and Christianity came to the Land of Batak, orang Batak people have believed in the existence Tuhan of God Maha Almighty yang called God Debata Muljadi Nabolon. Kepercayaan yang Such a belief is thought to have lasted a long time, namely since the Batak Kingdom. However, although this divine belief has grown for so long in Batak society, this belief has not been named as a religion like agama the Malim religion that Yang exists today (Lamahu, 2020).

Parmalim belief is a belief that is old and hereditary of a community, believing in the existence of the Parmalim that grows and develops until now. Parmalim belief is derived from the traditional beliefs of the Toba Batak people in Provinsi Sumatera North Sumatra province. Parmalim is keyakinan a religious belief yang shared by some komunitas etnis Batak ethnic communities. This religion has long been, even long before Indonesia became independent and spread in Sumatera the North Sumatra region.

Although at that time the Batak community can be said to be still in a state of no religion (pagan), but the entire personal and social life of the Batak people has been permeated by konsep religious concepts. Hampir tidak There is hardly a circle of life in which his behavior is not guided by motif religious motives and his entire thinking is dominated by the concept of the supernatural (Vergouwen, 1986:79). Kehidupan The religious life tersebut continues to live until now by preserving and maintaining these beliefs .The emergence of a stream of beliefs in Indonesia which have been legalized by the state provides

its own motive for Parmalim to be legally recognized.

Paganism orang Batak people is a mixture of kepercayaan religious beliefs to Debata, pemujaan yang animistic worship animisme of the spirits yang of the dead dunia and dynamism (Vargouwen, 1986: 79). In the belief of paganism Batak Debata Mulajadi Nabolon is God Almighty. He is the creator and the Almighty who has no beginning and no end Chronologically, Parmalim institutionally only emerged in the 20th century, precisely around tahun the 1900s. In the event that the number of years of Service is reduced by the number of years of Service , the at the same time Parmalim believed to be the original belief of the Batak tribe, then it is not difficult to assert that long before Parmalim confirmed, Batak land has been influenced by various religious teachings of other immigrants, such as Hinduism, Buddhism, Islam and Christianity. Thus, the conception that states that Parmalim is a belief that is heavily influenced by heavenly religions such as Islam and Christianity has a strong enough reason. This assumption is based on kenyataan the historical fact that long before Parmalim officially became an institution, various forms of immigrant religious teachings had entered the entire Batak land. (J.C Vargouwen, 1986).

A possible way out to overcome this controversy is to trace lebih jauh even more about keyakinan the local beliefs etnis of the Batak ethnic long before Parmalim itu itself stood. As Vargouwen writes, although traditional Batak society still adheres to paganism, its entire personal and social life is basically permeated with many religious values. There is hardly a single circle of life whose conduct is not guided by religious motives and konsep supernatural concepts. (J.C Vargouwen, 1986 : 79). Before Parmalim was inaugurated , even before the arrival agama agama of other religions such as Islam and Christianity, in principle the Batak people already know the religious system that is a mixture of animism and dynamism. Therefore, Parmalim can not be said to be the kepercayaan original etnis Batak ethnic beliefs, even though in it there berbagai are various rituals that show the existence of elements of ancient Batak beliefs. In other words, although Parmalim Baru appeared only recently, masih it is still dapat possible to draw a red thread yang connecting them.

This religion was inaugurated by one of Sisingamangaraja XII's students and friends named Raja Mulia Naipospos when the rise misionaris Kristen of Western Christian <http://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/>

missionaries entered Tanah the Batak land. Some orang penulis Western writers mention, this teaching is run by the followers of Sisingamangaraja (especially by two leaders of the war, Guru Somto protect traditional beliefs and culture of Batak Toba from the influence of Christianity, Islam, and Dutch colonialists influence of Christianity, Islam, and kolonialis Dutch colonialists (Wiflihani & Suharyanto, 2011)

1.2. AJARAN THE TEACHINGS OF MALACHI

In the teachings and beliefs of Parmalim, it can be seen that the teachings of parmalmim mengakarkan adat rooted the Toba Batak Customs and culture Toba .To Root the teachings Agama of the Malim religion, each follower is required to follow rites and ceremonies. A follower of the Malim or parmalmim religion, mulai from birth to death there are several series of ceremonies that must follow him. There are nine ceremonies that are mandatory as a rule in agama the Malim religion, Marutuaek (birth), Pasahat Tondi (death), Mararisabtu (worship every hari Saturday), Mardebata (worship of one's intentions), Mangan Mapaet (worship asking for the removal of sins), Sipaha Sada (worship hari commemorating the birth of Lord Simarimbulubosi), Sipaha Lima (Worship of the day of offering/sacrifice), Mamasumasu (blessing of marriage), Marpangir (purify yourself by using kaffir lime).

There are three types of rites or ceremonies from the nine ceremonies that must be followed by followers who must use Gondang (a type of traditional Batak Toba music) and accompanied by dances (tortor). The three yaang ceremonies must be accompanied by gondang and dances, namely: Mardebata, Sipaha Sada and Sipaha Lima. These three rites should not be separated from Gondang and tortor because it is an integral part. The purpose of the use of gondang and so that the worship ceremony get a perfect value (Wiflihani & Suharyanto, 2011). Gondang is one of the Toba Batak community identities that are still preserved in komunitas the parmalmim community. Gondang music has dimensi a social and spiritual dimension (Harahap, 2012).

There are about 12 kinds of gondang specifically to commemorate the birth of Simarimbulubosi. Here are the names of the drums yang in question:

- (1) Mumps for mothers who gave birth to Simarimbulubosi
- (2) Gondang Hatutubu (drum at birth)
- (3) Gondang Pangharoanan (drums welcoming his birth)
- (4) Gondang Didang-Didang - didang
- (5) Gondang Haposoan (drum when he was young)
- (6) Gondang Ulaon-nya (drum "prophecy")
- (7) Gondang Habengeton (drum of fortitude)
- (8) Gondang Panghonghopan (defense box)
- (9) Gondang Hasiakbagion-nya (drums of suffering)
- (10) Gondang Hamonangan-nya (drum of victory)
- (11) Gondang Parolop-Olopan nya (drums celebrating his joy)
- (12) Gondang Hasahatan (drum where intended place, receiver and intermediary)

One of the ceremonies performed by pormalim which is loaded with Toba Batak Customs and culture is Marari Saturday. Malim religious rituals are routinely carried out every Saturday, therefore it is often called "Marari Saturday". In the religious rite of Marari this Saturday, all people wear Batak Toba cultural clothing. The fathers use Ulos Batak white cloth tied on the head (turban or talitali) while the mothers wear kebaya and ulos and bun (konde). Ulos cannot be separated from every ceremony and life of the Batak people because it has a spiritual dimension (Situmorang, 2016). During the ceremony, the seating positions of men and women are separate where laki- men take place on sebelah the right and women on the left (Suharyanto, 2012; 2014; 2016; 2019). The purpose of the separation between men and women is to maintain their chastity so as not to sin and to direct the people to remain focused on the teachings of the God yang they worship.

1.3. CUSTOMS AND CULTURE IN RITUS IBADAH THE RELIGIOUS RITES OF WORSHIP PARMALIM

From searches and research, it can be seen how Parmalim maintains the teachings and values of Toba Batak Customs and culture. From the form of the rite, the materials used in worship and clothing used at the time of worship or mararisahtu, it is very clear that all wear elements adat dan budaya of Batak Toba Customs and culture. In terms of worship, Agama the Malim religion cleanses itself first with marpangir (kaffir lime) a typical plant of the Batak Toba people, including burning its Kamen before starting worship. In worship, every man uses a turban and pancing (sarong) and women use ulos, sarongs and hair in a bun. In modern times, pakaian such clothing is less desirable and even tends to be abandoned in the worship gereja kesukuan of the Batak ethnicist mainstream tribal church etc.

Religious leader Malim religious leader namely, Mr. Monang Niapospos also strongly emphasizes its members to live a holy life and live the traditional values and culture of Batak Toba. Such as moral values, respect for others. Those values are included in the culture of Dalihan na Tolu, they are also always menonjolkan dengan budaya popular yang prominent with the growing popular culture.

Malim religion in musical equipment is also used to accompany every worship that they carry out, such as keyboards, saxophones, and others. In terms of worship or ritual is very thick with the nuances of the Customs and culture of Batak Toba. The use of symbols that are very thick with Batak cultural customs in religious ceremonial rites and strengthen social relations between followers of the Malim religion. In the teachings of Parmalim, it must be accompanied by gondang and tutor, in the sense that gondang and tutor bagian integral part of the ceremony. The symbol tiga of the three chickens having different colors berbeda, namely black, white, and red, shows the color khar orang of the Batak khar. Yang Which is made in a chicken symbol that has three colors

1.1. THE IMPORTANCE OF RELIGION IN THE DIGITAL AGE TENTANG EKSISTENSI AGAMA MALIM ERA DIGITAL

In the context of an era called the modern era that prioritizes technology and knowledge, where popular culture becomes something that is in great demand, it turns out that there are still groups of people who maintain adat their cultural customs, namely

parmalmim. The community group tersebut makes the custom or culture as a basis for forming a belief. Customs and culture itu refers to perkembangan intelektual a person 's intellectual development, spiritual and aesthetic of an individual, a group or society (Sutrisno,2005).

In the context of modernity and globalization, there are still religions that are still alive in traditional customs and cultures tradisional and even make religion and culture itu a part of their beliefs and beliefs. One of the religions that are still alive in tatanan the traditional and cultural order is Agama the Malim religion which is often also referred to as parmalmim. A feature of the life of the parmalmim people is marked by penekanan yang such a strong emphasis Kuat on customs and culture. The way of dress and the rules of life are derived from customary laws that are believed to have been handed down by Mulajadi na Bolon. Despite the values of modernity and globality, it does not undermine pola the lifestyle of those who lebih emphasize the pola hidup traditional lifestyle .

In relation to parmalmim, how the parmalmim community that appears in the community remains in the community by displaying the characteristics of Toba Batak Customs and culture without being eroded by the values brought by modernity and globalization. Existence includes the existence and behavior in social life in the community. Being tantangan a challenge for parmalmim, in the midst budaya of popular culture that is loved by the community, they still exist to maintain the Toba Batak Customs and culture as the values of belief and various rites that exist in keyakinan parmalmim's beliefs.

Terminologically, some identify the Parmalmim as a theological group heavily influenced by Islamic teachings. The word "Malim "itself is believed to be analogous to the word" alim "which is taken from the Arabic language. According to some sources it is even mentioned that this teaching seventy percent comes from the Islamic religion that has been known to the Batak people since the 8th century AD. Some of the teachings derived from the thought and interpretation was finally relied upon King Uti of Barus. As telah mentioned earlier, the elements of Islam are very kentara clearly visible in the word "Malim " which comes from the Arabic language found in the holy books; which means holy and pious from the origin of the word"muallim". In Arabic Muallim refers to the term saint who is a guide and support. Parmalmim in Batak terms evolved into the sense orang-orang of pious people yang <http://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/>

dressed sorban in white turbans.

The existence of Parmalim still survives to this day in principle can not be separated from the openness of the attitude of Parmalim adherents themselves and their ability to interact well with the outside world. When viewed from certain points, the impression is built that Parmalim is an exclusive community. However, this assumption is not appropriate, because the Parmalim community is quite diffuse and berinteraksi dengan interact well with pada komunitas other communities even though the parsaktian House complex ruma parsaktian where Parmalim community worship looks very closed.

This study takes the theory of resilience from Grotberg in (Desmita, 2006) said “that resilience is the ability or human capacity of a person, group, or society that allows it to face, prevent, minimize and even eliminate the adverse effects of various unpleasant and painful circumstances to be a natural thing to overcome.” (Susiati et al., 2022)

Malim religion or parmalmim community does have many problems in the aspect pelayanan of public services. This is dikarenakan because penganut Parmalim adherents are still difficult to obtain ID cards even though Parmalim has been registered as one of the local religions under the bawah auspices of the Ministry of Education and culture. In the absence of ID tersebut cards, of course , affect other aspects of public services . However, some time yang ago there seemed to be an attempt to sue it, especially now that Parmalim is quite helped by the public service law which was passed in 2009 .In percaturan the political arena, Parmalim has been able to deliver dutanya his ambassador as one of the representatives of the people in kabupaten Toba Samosir regency.

Along with the development of the era and msuknya agama-agama other religions in the Land of Batak, the adherents of Parmalim beliefs is increasingly reduced, which at first believed that all orang Batak people adherents kepercayaan of Parmalim beliefs. Meskipun However, Parmalim's belief still exists today. Although the followers of this religion juga have also spread di everywhere, in all parts of the country, but this community is still many developed in Huta Tinggi Village (Toba Samosir) as a center of belief and the forerunner

kepercayaan of Parmalim belief.

Conclusion

According to the author, Agama Malim religion is able to survive from various threats of modernization and globalization because cultural values have been reflected in the rites of worship and their religious teachings. Thus, Parmalim is not easily affected by the currents of change brought about by modernity and globalization. Parmalim became one of the various communities that still survive with Toba Batak Customs and culture, both in religious rites and in interacting with the community in a social environment. Even in modern times agama the Malim religion still maintains kepercayaan its beliefs even though Indonesia has not mengakui fully recognized such religions agama that have been inaugurated.

Agama Malim religion is a Ajaran belief that emerged from Budaya the Batak Toba culture. The principle of the adherents of the Malim religion is to maintain the Toba Batak culture well. The results of the author's Research show that Parmalim has a regular religious arrangement and is very influential on his followers. In the Malim religion has a belief in Mulajadi Nabolon, and they also have a system of worship, teachings and laws that are very thick with nilai-nilai traditional values and budaya Batak Toba Batak culture which is then passed secara down orally and in writing to each generasi subsequent generation until today.

One of the achievements of the adherents of the Malim religion is the success of maintaining and maintaining the values of Customs and culture until now, Malim religious culture is still thick and they are not affected by modern circumstances now where it is rare for people to believe in the existence agama of local religion even people who know it pun are rarely encountered. It is not uncommon for people who adhere to the Malim religion to try to maintain the integrity of their religion and keep away from all things that can damage and eliminate the religion of their ancestors. So, we as Muslim believers should be mutually tolerant and appreciate the diversity of the Indonesian nation, especially local religions that have not been recognized. The teachings that have been embedded and lived in behavior make parmalmim not easily tempted by the changes yang offered by the currents of modernization and globalization.

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