

Interpersonal Communication of Matchmaking Shamans

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ABSTRACT

This research is based on the interpersonal communication approach method between the shaman and the patient. The methodology used also uses descriptive qualitative with the aim of understanding the communication used by shamans in general. The subjects of this study were traditional healers and patients in the Bandung Regency area. Data collection techniques through observation and interviews. Researchers use the theory of Symbolic Interaction. The conclusion of this study is that the visible influence on the surrounding community is due to the communication skills possessed by the shaman. The interpersonal communication possessed by the shaman can influence a patient to express the problems he is experiencing, such as matters of mate. The shaman has the ability to help a person find his life partner through spiritual methods or expertise, this makes people believe in shamans more.

Keywords: Interpersonal Communication, Matchmaker Shaman

1. INTRODUCTION

Shamans are not attached to the Dutch colonial influence which changed traditional to become Westernized. The word shaman comes from the Persian language "DEHQN or DUKKAN" which means to treat because at first the shaman was known for treating sick people. The competence possessed by the shaman is "communication competence to convince everyone who comes to him to believe and trust what is conveyed and do what he is ordered" [1].

Traditional healers appeared for the first time in Indonesia, especially among local people because not many doctors or experts came to Indonesia at that time (20th century). The well-known shaman was not a shaman looking for a mate but a shaman beranak because shaman had an emotional connection with the community at that time who not only assisted in giving birth, but helped the pregnant woman and also cared for her child. Since then, the tariff for shaman beranak itself has not been high, so starting at that time, people started to choose shaman beranak over doctors.

In 1700 a shaman was not defined as a person with spiritual powers, but someone with special skills or a smart person. Traditional healers were also described as a profession that was dominated by women compared to men at that time, at that time there were more shaman beranak and traditional healers for treatment. Over time, shamans began to explore other fields, such as finding a mate, multiplying money and other types of shamans.

The shaman matchmaker has the ability to help a person find a suitable spouse or match through spiritual or supernatural methods or expertise. It is important to remember that these are not scientifically proven and are more like practices or beliefs in a particular cultural or spiritual context. The influence of believing in the existence of Shamans is a hereditary thing from our ancestors. It is an element of culture as a form of inheritance or community tradition, because they believe in the existence of several myths. The search for a life partner by asking a shaman is an

element of community culture which is still being carried out today. In the process of looking for a partner it is also important to build connections emotionally, understand each other, and have compatible values.

A more realistic and general approach to finding a mate, such as developing emotional intelligence, forging good relationships, and expanding social networks, such as joining communities or organizations, can also increase personal values and interests, to increase the chances of meeting people who have something in common. same outlook on life and goals. There are people who still believe in the existence of a shaman to find a mate, and ask the shaman to find a mate without making any previous efforts.

The definition of a shaman is a smart person who has supernatural abilities, who "can communicate with unseen spirits" and then ask the spirit for help so that all his wishes can be granted. The patient only needs to communicate to the shaman interpersonally on what the patient's complaints and wishes are. (Britannica: shamanism)

Communication is something that cannot be avoided in life, because we are created as social beings, we need each other to live life. Through communication interactions in social life, humans can fulfill social needs, achieve common goals, and build their social identity. Interpersonal communication is the process of exchanging messages, ideas and information between two or more people in a direct interaction. This involves sharing thoughts, feelings, and experiences with others through conversation, nonverbal expressions, and mutual listening.

John Stewart and Gary D'Angelo say that interpersonal communication is centered on the quality of information exchange with the people involved. Participants relate directly to each other as actors (unique, able to choose, have feelings, useful, and self-reflective) rather than as objects or things (interchangeable, measurable, automatically respond to design and lack self-awareness). (Hope, 2014).

2. METHODS

This study uses a descriptive qualitative method because the data collected is in the form of words, pictures and not numbers. Everything that is collected is likely to be the key to what has been researched. The qualitative method views that not all social facts appear, however, there is a subjective meaning behind the phenomena that seem real.

As a social researcher must make an interpretation of the observed reality. People will bond with each other when making this interpretation. The task of the social researcher is to scientifically explain this process. In conducting research, the researcher must use the same method of interpretation as the person being observed, so that the researcher can enter into the world of interpretation of the person who is the object of research. In practice the researcher assumes himself as a person who is not interested or not part of the being observed, the researcher is only cognitively involved with the person being observed. According to Alfred Schutz, human action is part of his position in society. So that a person's actions can only be camouflage or imitation of the actions of other people around him. Social researchers can use this technique to approach the cognitive world of research objects.

This research was conducted in May 2023-June 2023. The location chosen in this study was adjusted to the subject matter, because this research wanted to find and find out about "Traffickers' Interpersonal Communication", this research was conducted in the Bandung Regency area. The data

in this study were conducted in two ways, namely primary and secondary data collection. Primary data collection is done in two ways. First, observations are conducted in a frank manner to data sources that are carrying out research activities, and secondly, the subjects studied know from the beginning to the end about research activities, but under certain conditions they are also not forthright or covert in observation. This is to avoid that the data sought is data that is still confidential, if it is done frankly then the researcher will not be allowed to carry out observations, while the data obtained is analyzed qualitatively.

3. RESULTS AND DISCUSSION

3.1 Interpersonal Communication of Shamans to Patients

The communication that occurs between Abah Encon and the patient creates an attitude of influence. The message conveyed can affect the patient's psychotherapy. Psychotherapy here is a process of traditional medicine, both physical and psychological treatment of a person. The role of the shaman becomes a socio-cultural form that is commonly believed by the surrounding community to have spiritual knowledge abilities. He as a communicator influences patients as communicants with persuasion in order to encourage patients to cause actions such as drinking prayer water, reading prescribed letters or verses of the Holy Qur'an, because the context of the instructions he makes still smells of religion, the patient will more and more confident about it.

Abah Encon is a 65-year-old soul mate seeker, he was born in Garut and currently lives in the Bandung Regency area. Abah Encon is not highly educated but he has descendants from his father regarding spiritual knowledge, because formerly his father was a well-known or influential smart man in the Garut area, in the realm of shamanism, there are two terms that are very closely related to this profession, namely psychics and alternative healers. These paranormal abilities and alternative healers have actually been possessed by our ancestors and have become a hereditary legacy of Indonesian tradition [2].

Spiritual knowledge passed down from our ancestors is a cultural element that refers to everything that is an expression of the culture of society. Cultural elements include values, norms, beliefs, traditions, language, art, and so on. This cultural element can vary from one society to another, due to what principles have become hereditary things from their ancestors. Cultural elements are very important to form a community habit that has its own uniqueness. Spiritual refers to a trait that contains energy, spirit, strength that exists but cannot be seen, its existence can only be felt [3].

The tradition of collecting antiques is a habit for Abah Encon, however, according to him, the antiques in his hermitage have their respective guardians, examples of items in his place such as keris, statues, congklak, jars, harps, and so on. Meanwhile, if we examine it more deeply, it is already familiar that these items are in spiritual places. The keris is a valuable typical Indonesian weapon (tosan aji) made of a mixture of dirty and clean iron, prestige and coating, and metal that has a curved shape and is considered an heirloom. According to Suryadi, "the keris functions as a 'place' for revelations and spells" [4].

Abah Encon gave conditions that the patient could consult 1 to 3 meetings so that he himself could find out the essence of the problem experienced by the patient. The problems that are consulted by the patients will not be arbitrarily given way by Abah Encon himself, the patients who come must take part so that they can open themselves to try and carry it out wholeheartedly, then

after the patients stay in touch and get the approval of their parents, he gave conditions to patients to read the Koran every night. He himself solved the patient's problems by meditating to get guidance, not to the supernatural but to the Almighty.

Meditation is what he usually does as a form of ritual in the process of finding a mate and healing patients. Meditation is usually done to get closer to the Almighty and the universe. Meditation comes from the word *Bhāvanā* in Pāli. The definition of the word meditation is “mental development from bad to good from low to high qualities” [5].

Patients who come will be asked about the birth, the patient will be given water by him just like the Shari'ah in religion to entertain guests. Most of the patients who come have anxiety about their soul mate. In addition, the patient will be asked to ask for permission and also the blessing of the parents so that he can take the next step. Interpersonal communication has the potential to carry out instrumental functions as a tool to influence or persuade others, because we can use sentences as our sensory tools to enhance the persuasiveness of the messages we communicate to our communicants [6].

Abah Encon will not just be silent about receiving news from his patients, he provides the next step which is called the Ma'rifat method which he does for patient self-introduction, with that he can find out the patient's shortcomings. After he explained what his shortcomings were and continued by asking the patient to read Surah Al-Waqi'ah with the reason to bring in a mate. Surah Al-Waqi'ah is one of the letters that must be read, not with the meaning of this letter itself which means to bring sustenance. The match given by the Almighty is also part of the fortune given to His servant, therefore Abah Encon asks his patients to read this letter. Not just reading, patients are also given orders in certain verses to change the pronunciation of these verses.

The thing he always reminds his patients is ablution. According to him, ablution can cleanse the soul and prevent bad deeds. In addition, ablution is one of the sunnah religious syari'at. According to him, when a patient carries out the recommendations he gives, it means that the patient is considered ready and open to fighting the bad aura and demons that are in the patient. It is not only Surah Al-Waqi'ah that is recommended to be read, Surah Yusuf and Al-Fatihah which must be read every night where patients ask for the opening of the mate they ask for and pray for.

Abah Encon here is likened to a vehicle, namely as an intermediary to provide other people's way of life because he is also revived by the Almighty. The prayer that was answered the most was the “Prayer of Fuqoro and Masakin” because according to him this prayer was a really solemn prayer without any strings attached. *Ud'uunii astajib Lakum*, this sentence is found in a hadith which means asking the Almighty gently, politely, and submissively, the meaning of submission here is not a head that is bowed, but a heart that really asks for help, said Abah Encon.

3.2 Community trust in the existence of a shaman looking for a match

The beginning of practice of this shaman started when he studied orthopedics, then started treating the local community and also doing calling treatment for people far away. He has a spiritual ancestry from his father and he also became interested in exploring spiritual knowledge which resulted in people starting to believe in Abah Encon. The trust of the local community was gained because he did not offer himself but the people who came because he did not set a fee. In fact, even if he was not paid, it would not be a problem because, Abah Encon wanted to make the surrounding community trust him more to solve the problems they were experiencing, including finding a mate. Meanwhile, basically matchmaking is dark because for matchmaking, death and accidents are not

our business but are the business of the Almighty. Spiritual is "an adjective derived from the noun 'spirit'. Spirit itself, at least includes spirit, spirit, soul or soul, so that people who have spiritual intelligence will have intelligence, spirit, and spirit that helps a person to develop himself fully through creating possibilities to apply positive values" [7].

Abah Encon here thinks that a mate depends on how we are, similar to what the saying goes that "mate is a reflection of oneself". His job is only too direct, like opening doors for patients and then those who run them are still patients. His method is Ma'rifat (patient introduction). The first step is to ask the time of the patient's birth, birth is decisive, for example, being born on a Friday means water, the nature of a person born on a Friday will be like water that can give life. However, it can also bring danger, therefore control is needed for people who have properties like water.

Abah Encon himself at this hermitage does not say that "he will always be successful in solving the problems his patients give him, they also know that in this hermitage the problems will not be solved all at once according to their wishes," said Abah Encon. The principles that he holds are the basis of religion, namely the Qur'an and Hadith, therefore the results are still in the hands of the Almighty. He himself admits that he has more knowledge here only to be utilized and used for good too, because he does his daily work to help the surrounding community, this is why even patients know they won't be 100% successful with their problems. If he always succeeded, maybe he would not live a simple life like now. People are increasingly feeling confident about their choice to come to Abah Encon, because if we examine him closely, he is playing with human psychology, namely transpersonal psychology. Transpersonal psychology is "a science that focuses on the spiritual or transcendental aspects of human beings" [8].

As time went by, with word-of-mouth communication, he became a shaman who was known for finding a mate, lots of local people came to him to open the door for their matchmaking, not only the surrounding community made him a matchmaker, but many people also outside the area who come to his place to find a mate. In this word of mouth communication process, "the communicator conveys the message directly to the target audience which is generally a community. Community members in turn also become communicators who convey messages to other communities, and so on" [9].

The method given by Abah Encon is interconnected with each other, starting with the blessing of the parents to the photos of the couples who come to Abah Encon who are ready and sincere, to open themselves up so that they can be helped to resolve the matchmaking problems of the patients who come to Abah Encon. Al-Hadith and the Book which Abah Encon upholds are a reference that Abah Encon cannot be separated from His blessing. The existence of this method proves that Abah Encon is right to prove that he is not arrogant and keeps asking only to the Almighty, so from here the patients also come with a sincere feeling that problems regarding matchmaking or other problems, are not guaranteed to be completed 100%. They came only with the intention, sincerity, and open to the blessing of their parents, came to Abah Encon asking for directions and ways to solve their problems.

According to the results of our research, Abah Encon can influence the people who come to his place by approaching him with patients. The theory that is right for this approach is, "Symbolic Interaction Theory". Symbolic interaction exists because "the basic ideas in forming meaning come from the human mind (Mind) about self (Self), and its relationships in the midst of social interaction,

and the ultimate goal is to mediate, and interpret meaning in society (Society) where the individual resides." [10].

4. CONCLUSION

Based on the research that we have presented, this study resulted in the following conclusions: Interpersonal communication that is owned by a shaman can influence a patient to express the problems he is experiencing, such as matters of mate. In addition, this shaman has the ability to help a person find his life partner through spiritual methods or expertise. The expertise possessed by the shaman in treating and helping the community is through an interpersonal communication system.

People who live around their environment are not spared from things related to spirituality because of their interpersonal communication. Another expertise possessed by the shaman is, orthopedics. So that the shaman is not only known as a matchmaker, but also an orthopedic expert. So with that the nest that can be given from the results of this study is, shamans cannot only be considered as negative things, but shamans also have positive things such as health issues, especially in the field of orthopedics.

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