

The Sustainability Of The "Refuse Of Bal" Ceremony In The Nagari Mandeh Tarusan Fisherman Community, Pesisir Selatan (Perspective Clifford Geertz's Symbolic Interpretative)

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Abstract. *Abstract: This research is motivated by the implementation of the tradition of rejecting reinforcements in the Nagari Mandeh community which is still ongoing in the modern era. In addition, the people of Nagari Mandeh also believe that the empty chart is caused by the many "ubili" or evil spirits that come to the Nagari Mandeh area so that the implementation of the ceremony of rejecting reinforcements is the only (preventive) solution so that the catastrophe that occurs in their area can go away. The purpose of this study is to reveal the factors that influence the ceremony of rejecting reinforcements in the fishing community of Nagari Mandeh Tarusan, Pesisir Selatan Regency. This research is a descriptive qualitative research with data collection methods in this study carried out by non-participant observation. Data were collected by observation, interview and document study techniques. In analyzing the factors that influence the ceremony of rejecting reinforcements in the fishing community of Nagari Mandeh, the researcher uses symbolic interpretive theory. The results of this study indicate that the factors that influence the resilience of repelling reinforcements can be seen from the cultural factors of the coastal community's economy and education. These two factors influence each other so that the tradition of the ceremony of rejecting reinforcements in the Nagari Mandeh community is still maintained today even though it is in the modern era. The ceremony of rejecting reinforcements in Nagari Mandeh was carried out for three consecutive days.*

Keywords: *Fisherman, Sea, Tolak Bala, Tradition, Bagan*

INTRODUCTION

In modern times like today, not all traditions and culture can maintain their existence. This is due to the many influences of globalization which make a tradition almost disappear in the community. Even so, there are not a few people who still maintain the existence of their traditions. As we know that society is people who live together who produce traditions, there is no community without traditions, and vice versa, there is no tradition without society (Asbihani & Jalil, 2017)

Tradition is an inseparable part of the human journey. As tradition in general can be interpreted as a form of characteristic found in a social group and formed naturally which continuously reproduces practices in the interaction process (Porpora & Sekalala, 2019). Thus, it can be understood that tradition cannot be separated from humans because traditions are part of humans themselves. When viewed in the context of culture, tradition is one of the three important components that are fundamental, two of which are myth and language (Steinman, 2012). Tradition becomes a practice that implements a series of actions or behaviors that must be carried out in order to carry out obligations -a mythical obligation, while language is a medium for

conveying messages that play a role in transforming the meanings contained in the forms of traditions that are carried out (Steinman, 2012).

Basically, every community in an area always forms and develops customs, traditions and habits that have become their basic needs. These basic needs can be seen from how people maintain their lives such as the lives of fellow human beings and nature which is the source of people's daily livelihood (Rambe, 2010). As is known, that every community in an area has a special view of nature, such as the view of the sea in the people of Nagari Mandeh.

The people of Nagari Mandeh consider the sea to be their source of life. This is due to the dominance of the people in the Nagari Mandeh area who work as fishermen. Pesisir Selatan Regency has a very large number of people who work as fishermen. According to data from the Fisheries Service of Pesisir Selatan Regency in (Urrahma & Eriyanti, 2020) the number of fishermen in 2019 reached 18,848 people. Based on data from Nagari Mandeh, there are 207 people who work as fishermen out of a total of 410 people who work in Nagari Mandeh. Thus, it can be understood that more than half of Nagari Mandeh's people work as fishermen.

In every life, humans will always face various challenges and problems, such as natural disasters, disease, crop failure, crop failure, and so on. As long as humans are still alive, humans will never be separated from these problems and challenges. Therefore, facing and finding solutions to overcome problems and challenges must be done (Hasbullah, Toyo, Azman, & Pawi, 2017). As for one of the solutions that can be done by the community in facing the challenges and problems that occur or that befall them is to carry out the "reject reinforcements" ceremonial tradition.

The tradition of the ceremony of rejecting reinforcements that is held is a form of prevention, to prevent all kinds of disasters and epidemics from coming to the community, and/or as a form of mitigation in reducing the impact of disasters and/or epidemics that have already come (Pramayoza, 2021). So it can be understood that rejecting reinforcements is a form of mass treatment that can be carried out by the community in or even reducing the impact of the disaster and or epidemic that has already come. As is well known, the tradition of rejecting reinforcements contains beliefs that believe in souls and spirits, both ancestral spirits and spirits.

According to Koentjaraningrat in (LoisChoFeer & Darmawan, 2021) that the life of the spirit is always related to a place or corner of the area that is considered sacred by the local community. The opinion of Koentjaraningrat illustrates that an area that still carries out the tradition of rejecting reinforcements is an area where indigenous religious knowledge is still thick in the region. Thus, it can be understood that the tradition of rejecting reinforcements in an area that has a belief or natural force that needs to be supported for its survival in order to avoid catastrophe in that place.

The tradition of the ceremony of rejecting reinforcements is also a ritual in the form of symbolic behavior or action as well as a form of expression of the soul of the local community in establishing a relationship with the occupants of the unseen world in a place that is considered a sacred place (Hasbullah et al., 2017). These magical inhabitants are able to influence, change and destroy human life. So humans have to keep this creature from getting angry. However, even though humans have tried to take care of it, mistakes can occur due to accident, so that this can make the occupants of the occult angry (Fitrisia, 2014).

As for one example of the ceremony of rejecting reinforcements which is still carried out in the people of Pesisir Selatan Regency, IV Jurai District, especially in Nagari Mandeh, Tarusan, namely the Rejecting Bala Ceremony in fishing communities. Nagari Mandeh consists of three nagari namely Taratak, Nagari Nagari Tengah, and also Nagari Nagari Baru. As the community work profession in Nagari Mandeh is dominated as a fisherman. The ceremony of rejecting reinforcements for the fishing community in Nagari Mandeh is carried out when the fishermen's charts are not filled or empty. In addition, the ceremony of rejecting reinforcements is also carried out when people in Nagari Mandeh experience a season of illness.

The ceremony of rejecting reinforcements in Nagari Mandeh is a tradition that is still maintained today. Right in 2022, namely last March, the people of Nagari Mandeh have finished carrying out counter reinforcements. Rejecting reinforcements was carried out by the people of Nagari Mandeh because their chart was empty, so the tradition of rejecting reinforcements was a solution that had to be carried out to avoid this catastrophe. The ceremony of rejecting reinforcements was carried out and attended by all traditional leaders, religious leaders, be clever, and all the people of Nagari Mandeh. Even though today's era is very sophisticated, most of the people of Nagari Mandeh still believe and still carry out this tradition of rejecting reinforcements as a symbol of their belief in something supernatural.

Based on the results of the information provided by Ms. Eni (50 years) and AF (52 years) who are the people of Nagari Mandeh, it can be understood that the people of Nagari Mandeh still believe in something

mystical or supernatural even in modern times like right now. The survival of the transition to the ceremony of rejecting reinforcements in this fishing community is still carried out and is still believed by the people of Nagari Mandeh as a form of prevention from a form of treatment or antidote so that no catastrophe occurs and can eliminate a disaster that occurred in Nagari Mandeh.

In today's modern era, not many regions are able to maintain their regional traditions. This is due to the influence of globalization which has made regional traditions considered something old-fashioned and many are starting to forget (Nurhasanah, Siburian, & Fitriana, 2021). Based on the results of the field research that the researchers conducted on May 27-31 and August 7 2022, it was found that the implementation of counter reinforcements in fishing communities in several areas in Pesisir Selatan Regency had started to disappear and was no longer being carried out. As in some of these areas, namely the area of water haji, pasiah painan, carocok painan, sago, and carocok tarusan. Therefore, a question arose by researchers about what are the factors behind the survival of the tradition of rejecting reinforcements in the fishing community in Nagari Mandeh. This question arises from a thought that questions the sustainability of the tradition of rejecting reinforcements in fishing communities in Nagari Mandeh in today's modern era where it is known that all kinds of problems can be solved with advances in technology.

METHOD

The type of research used is qualitative research. This type of qualitative research aims to obtain a complete picture of the human perspective being studied and to provide an overview of the underlying factors of the survival of the ceremony of rejecting reinforcements in fishing communities in Nagari Mandeh. This type of qualitative research is also the main research tool, researchers have more advantages than a list of questions that are commonly done in quantitative research. A qualitative approach is an approach that focuses on general principles that underlie an embodiment of meaning originating from social phenomena in society (Bungin, 2007). According to Taylor and Bogdan qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people regarding the observed behavior. The type of research carried out by researchers is a case study, where this research aims to explain and find out what factors are behind the resilience of the ceremony of rejecting reinforcements in fishing communities in Nagari Mandeh. The purpose of this research is to find out the factors behind the survival of the tradition of rejecting reinforcements in fishing communities in Nagari Mandeh. The theory that is relevant to analyzing research on the factors behind the persistence of the tradition of rejecting reinforcements in the fishing community of Nagari Mandeh in the modern era is Clifford Geertz's symbolic interpretative theory. The informants in this study consisted of nagari guardians, youth leaders, religious leaders, and 5 people from Nagari Mandeh. This research was conducted in Pesisir Selatan District, Koto XI Tarusan District. The reason the researcher chose this location was because the location was close to where the researcher lived. In addition, the location is also still famous for its cultural traditions. Data collection techniques were carried out by means of participatory observation, in-depth interviews, and documentation studies. To check the validity of the data in this study, the authors used data triangulation techniques. Data analysis techniques according to Matthew B. Miles and A. Michael Huberman namely Data Reduction (Data reduction), Data Display (Data Presentation), and Conclusion Drawing/ Verification (Withdrawal of Conclusions).

RESULTS AND DISCUSSION

1. Religious Factors (Belief) Ago Form

The first factor that influences the resilience of counter reinforcements in the Nagari Mandeh community is the cultural and economic factor of the coastal community. Culture is a belief and values that exist in society. As this belief can be seen in the economic system of fishing communities who live around the coast of Nagari Mandeh. Belief in the economic system is the dominant factor in the survival of the ceremony of rejecting reinforcements. Based on the results of an interview that researchers conducted on August 22, 2022 with AF (52 years), as follows:

"...kami di siko picayo kalau awak ko hiduik berdampingan jo dunia lain. Hal-hal nan gaib tu pasti ado. Contohnyo sarupo ubili lawik. Kami disiko picayo kalau ubili tu ado, kalau ubili tu lah berang pasti ado tandonyo, sarupo bagan ndak kanai..."

It means:

"...we here believe that we live side by side with other worlds. Unseen things must exist. An example is a sea ghost. We here believe that sea ghosts exist, if a sea ghost is angry there must be a sign, like a chart that doesn't contain..."

Not only AF (52 years), almost the same thing was stated by AR (55 years) who was interviewed on 22 August 2022, as follows:

"...keyakinan mempercayai adonyo ubili lawik dimasyarakat ko alah ado sajak zaman nenek moyang dulu. Dek karano itu adonyo tradisi tolak bala. Tradisi tolak bala ko tujuannyo untuak mausiah malapetaka yang ado di tampek ko, sahingga tampek ko bebas dari ubili-ubili nan jaek dan bagan nelayan disiko nan indak baisi tu, bisa baisi..."

It means:

"...the belief in the existence of sea ghosts in society has existed since ancient times. Therefore, there is a tradition of rejecting reinforcements. This tradition of rejecting reinforcements has the goal of expelling the havoc that exists in this place, so that this place is free from evil ghosts and the fisherman's chart here that is not filled can be filled..."

Based on the results of interviews with AF (52 years) and AR (55 years) it can be understood that the belief of the fishing community in Nagari Mandeh in the tradition of the ceremony of rejecting reinforcements is a form of culture in the economic system of the fishing community so that the economy of the Nagari Mandeh community returns to normal. This can be known based on the results of the fishermen's charts after the implementation of counter reinforcements.

As it is known that the survival of people who live on the coast depends on marine ecosystems. Even though it is known that the sea is completely uncertain, it forces the fishing community of Nagari Mandeh to be able to prepare themselves so they can control it in an effort to make a living. So that this requires the fishing community in Nagari Mandeh to be able to carry out various ways such as supernatural powers which is a belief that is owned by the fishing community in Nagari Mandeh which is known that their lives are very dependent on natural conveniences.

Establishing a harmonious relationship can be done with religious forms and functions in the ceremony of rejecting reinforcements based on changes in behavior. This change in behavior can be seen in ideal values such as polite behavior in protecting and relating to the sea. Apart from that, the form and function of this religion can also be carried out by offering pets that are agreed upon as a form of offering. Based on the results of an interview with the Wali Nagari Mandeh M (43 years) on August 24 2022, which stated:

"...the implementation of counter reinforcements was carried out when there were already rumors of a catastrophe such as an empty fisherman's chart. The process of carrying out the ceremony of rejecting reinforcements was carried out for 3 consecutive days, starting from the headwaters of the river in Taratak Village, continuing to the Middle Village and finally to the Outer Village with the closing ceremony of slaughtering goats in the middle of the sea with the intention of the sea being blooded. The sea bleeding itself is carried out by slaughtering a goat in the middle of the territorial sea in the Nagari Mandeh area. After being bled, the goat is left as a form of final offering at the ceremony of rejecting the reinforcements as well as other equipment such as herb leaves..."

Based on the results of the researcher's interview with Wali Nagari Mandeh M (43 years) on August 24 2022, it can be understood that the ceremony of rejecting reinforcements itself is something sacred for the people of Nagari Mandeh. As is well known, the process of countering reinforcements itself was carried out for three consecutive days and closed by slaughtering a pet in the form of a goat in the middle of the territorial sea of Kampung Mandeh followed by other equipment such as herb leaves as a form of offering.

The high level of confidence of the people of Nagari Mandeh in the ceremony of rejecting reinforcements as a form of prevention against a catastrophe that they are experiencing can be a function of controlling the behavior of fishing communities in maintaining balance in obtaining economic results.

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"...masyarakat disiko banyak nan berprofesi sebagai seorang nelayan. Karano latak Nagari Mandeh ko di pesisir pantai, sahingga profesi masyarakat disiko dominan manjadi nalayan. Bagi masyarakat disiko, lawik tu lah sumber ekonomi, tampek payambuung hiduik masyarakat. Dulu sabalum tampek ko dibuean jalan dek pemerintah, masyarakat disiko kok pai kama-kama pasti manggunokan bot. Contohnyo sarupo ka pasa tarusan, ka sungai pisang.

Pokoknyo kama-kama pakai kapa kok lah ka pai kalua dari nagari ko. Walaupun kini jalan lah di buek dek pemerintah, akses lah bisa kama-kama mangguno honda, manggunokan oto. Tapi nan profesi dominan di nagari ko masih tetap nelayan. Sahinggo upacara tolak bala untuak mahindari malapetaka, untuak badoa basamo supayo bagan tarisi, itu tetap dilakukan...”

It means:

“...many people here work as fishermen. Because the location of Nagari Mandeh is in the vicinity of the coast, the dominant profession of the people here is fishing. For the people here, the sea is an economic source, a place to make a living for the community. In the past, before the government made roads for this place, the people here had to use bots to go anywhere. For example, going to Paras Tarusan, to Sungai Pisang. What is clear is that if you want to go anywhere or get out of this nagari by boat. Even though now the road has been made by the government, access can already be done using a Honda, using a car. However, the dominant profession in this nagari is still fishing. So the ceremony of rejecting reinforcements to avoid catastrophe, to pray together so that the chart is filled, is still being carried out...”

Based on the results of the researcher's interview with MP (55 years) on August 24, it can be understood that the economy of the people in Nagari Mandeh is highly dependent on the sea. Apart from that, the people of Nagari Mandeh also believe that supernatural things and natural forces can help or even hinder marine activities. Thus, the people of Nagari Mandeh must carry out a ceremony of rejecting reinforcements as a form of tradition that has the ability to dispel havoc in the region and foster good relations between humans and nature.

The implementation of the ceremony of rejecting reinforcements also functions in the economic sector, especially in production and consumption patterns. As expressed by E (50 years) interviewed on 24 August 2022, as follows:

“...dalam pelaksanaan upacara tolak bala tu awak melakukan doa basamo. Mayampaiakan sado harapan-harapan awak supayo bagan dapek tarisi baliak. Maingekkan sasamo awak untuak indak manggunokan caro-caro yang ndak elok katiko manangkok ikan. maingekkan sasamo awak juo untuak indak malakukan hal-hal yang tabu di lawik...”

It means:

“...in the implementation of the tolak bala ceremony, we will pray together. Conveying all our hopes so that the chart can be filled again. Reminding our neighbors not to use wrong or bad methods when catching fish. Reminding our neighbors also not to do prohibited things while at sea...”

Almost the same thing was stated by M (43 years), who was interviewed on 24 August 2022, as follows:

“...proses dari tajadinyo malapetaka di nagari ko hinggo harus melakukan upacara tolak bala, sabananyo alam ko ingin manyampaiakan pasan untuak awak sebagai manusia bisa untuak labiah menghargai sesama makhluk ciptaan tuhan, untuak bisa labiah manjago, untuak bisa melakukan hal-hal yang labiah positif, untuak bisa labiah hemat dan indak boros. Karano indak salamonyo tangkapan ikan awak tarui malimpah sarupo nan awak nio. Dan setiap perbuatan yang awak lakukan pasti selalu ado balasannyo...”

It means:

“...the process from the catastrophe in this nagari to having to carry out a ceremony of rejecting reinforcements, actually nature wants to give or convey a message to us as humans to be able to appreciate fellow creatures of God more, to be able to take better care of them, to be able to do things more positive, to be more thrifty and not wasteful. Because our fish catches are not always as abundant as we want them to be. And every deed we do must always have a reward...”

Based on the results of interviews with researchers with E (50 years) and MP (52 years) it can be understood that the implementation of the ceremony of rejecting reinforcements is related to the economic sector, especially to fishermen's production and consumption patterns. The production pattern itself is marked by the meaning of reminding fellow human beings to be able to carry out fishing procedures properly and correctly so as not to damage the marine ecology. Meanwhile, in terms of consumption patterns, the implementation of the ceremony of rejecting reinforcements also contains meaning or meaning to remind the people of Nagari Mandeh that the catch of fish we catch is not always abundant. Thus the community must be able to maintain a balance between income and expenditure.

2. Educational Factors

Most of the people in Nagari Mandeh still have ordinary knowledge. This is due to the low level of public education in Nagari Mandeh. Based on the educational data of Nagari Mandeh, people with status who did not finish elementary school/equivalent dominate in Nagari Mandeh with a total of 607 people. Meanwhile, for S1/Diploma graduate status there were only 11 people. Thus, it can be understood that the education of a person/group greatly influences the mindset of a person/group in understanding something.

The high level of status of not completing elementary school/equivalent in the Nagari Mandeh community is also influenced by the lack of educational institutions in Nagari Mandeh. Referring to the data on the number of educational institutions in Nagari Mandeh, it is known that there are only 2 levels of educational institutions in Nagari Mandeh, namely TK/PAUD and SD, with each building consisting of 2 buildings. As for the junior and senior high school education levels, they are outside Nagari Mandeh with distances ranging from 30 minutes to 55 minutes respectively from Nagari Mandeh.

The high level of education also influences one's perception and mindset to be more receptive to new ideas and technology. This is because education is one of the factors that influence the mindset of a person/group towards something. As in the Nagari Mandeh community, most of the people have a low level of education and knowledge that is still common in understanding something. This can be understood based on the results of the researcher's interview with M (43 years) as Wali Nagari Mandeh on August 24 2022, as follows:

"...tingkat pendidikan masyarakat di Nagari Mandeh ko sebagian besar hanyo tamatan SD atau SMP. Sedangkan untuk tingkat masyarakat dengan tamatan SMA dapek dikatokan lumayan banyak. Oleh karano itu juo, masyarakat disiko masih memiliki pola pikir yang dapek dikategorikan masih awam untuak manarimo ide-ide atau sesuatu yang baru. Karano masyarakat disiko masih sangat tinggi antusiasnyo atau partisipasinya dan keyakinannyo terhadap upacara tolak bala. Bagi masyarakat disiko upacara tolak bala itu adolah sesuatu hal yang sakral yang lah ado saja zaman nenek moyang dulu dan memang harus dilakukan katiko masibah atau malapetaka mahampiri nagari ko supayo malapetaka tu pai, hilangnyo dari tampek ko. Terutama katiko bagan ndak kanai, karano kebanyakan masyarakat disiko mayoritas profesinya sebagai nelayan. Jadi katiko bagan ndak kanai, upacara tolak bala tu harus dilakukan..."

It means:

"...the education level of the people in Nagari Mandeh is mostly only elementary or junior high school graduates. As for the level of society with high school graduates, it can be said that there are quite a lot. Because of that, the people here still have a common way of thinking to accept new ideas or things. Because the people here are still very enthusiastic about their participation and belief in the ceremony of rejecting reinforcements. For the people here, the ceremony of rejecting reinforcements is something sacred that has existed since ancient times and must be carried out when a disaster or catastrophe approaches this village so that the catastrophe goes away, it disappears from this place. Especially when the chart doesn't contain it, because the majority of the people here work as fishermen. So when the chart is empty, the counter-offering ceremony must be performed..."

Based on the data provided by M (43 years) as the Wali of Nagari Mandeh, it can be understood that the level of public education in Nagari Mandeh is still in the low category. So that the low level of public education in Nagari Mandeh is one of the factors that causes many Nagari Mandeh people to have ordinary thoughts/knowledge about new ideas.

The assumption or view of the people of Nagari Mandeh regarding the ceremony of rejecting reinforcements as an inheritance from their ancestors that must be maintained is a form of mindset that originates from the strong traditional knowledge possessed by the community. As it is known that traditional knowledge is a knowledge that is owned by a society that has a hereditary tradition (Riswandi, 2005). This is in line with the knowledge possessed by the people of Nagari Mandeh. Traditional knowledge is considered to dominate and dominate the thinking of the people of Nagari Mandeh without involving much more critical thinking.

Having a society that dominates its traditional knowledge is not something that has a negative value. As this also has a positive side to the survival of a tradition in society. Even though the people of Nagari Mandeh have ordinary knowledge of something new such as new ideas and technology, in their traditional knowledge the people of Nagari Mandeh are able to maintain and maintain the tradition of the ceremony of rejecting reinforcements and make this tradition the local wisdom of Nagari Mandeh itself. By having this

traditional knowledge, the community is able to understand and absorb the values contained in the implementation of the tradition that is being carried out, as well as the Mandeh Community who still adhere to the implementation of the ceremony of rejecting reinforcements. Thus, it can be understood that the survival factor of the ceremony of rejecting reinforcements in the Nagari Mandeh community is also based on their educational factor.

CONCLUSIONS

The factors underlying the resistance of countering reinforcements in Nagari Mandeh were influenced by two factors, namely the economic culture of the rich people and education. The implementation of the ceremony of rejecting reinforcements has a bearing on the economic sector, especially on fishermen's production and consumption patterns. The production pattern itself is marked by the meaning of reminding fellow human beings to be able to carry out fishing procedures properly and correctly so as not to damage the marine ecology. Meanwhile, in terms of consumption patterns, the implementation of the ceremony of rejecting reinforcements also contains meaning or meaning to remind the people of Nagari Mandeh that the catch of fish we catch is not always abundant. Thus the community must be able to maintain a balance between income and expenditure.

According to Geertz in Lestari (2018), suggests that the concept of culture is specifically defined as a set of control mechanisms, namely plans, recipes, rules, instructions (what are referred to as "programs" by scholars). computer expert), to regulate human behavior. Understanding culture as plans, recipes, rules, and instructions. According to Geertz in Lestari (2018), plan refers to the first concept or plan for a task. Humans constantly use their minds to guide their actions before acting. Humans base their behavior on a set of plans known as culture in response to various life problems. These thoughts or ideas are usually abstract in nature and exist only in the minds of each member of the group. The results of the plan are in the form of human behavior, for example folk traditions, using language in communication, sacred heirlooms, carrying out traditional ceremonies, traditional weapons and other cultural objects. As in this study, it can be seen from the implementation of the ceremony of rejecting reinforcements in fishing communities which are carried out for three consecutive days with different procedures for one day, although not significantly.

Furthermore, culture as a recipe as a form of control mechanism as meant by Geertz is an analogy for mentioning every result of human critical thinking that contains solutions to solve problems. If it is related to this research, then the ceremony of rejecting reinforcements is a solution for the fishing community of Nagari Mandeh when the fishing community experiences an empty chart. In order to restore the fishing community chart of Nagari Mandeh to be filled again and the economy of the fishing community to recover, it is necessary to carry out the ceremony of rejecting reinforcements in Nagari Mandeh. Thus the implementation of the ceremony of rejecting reinforcements is what is then maintained and passed down from generation to generation by the fishing community of Nagari Mandeh.

Next, based on the concept of culture as a rule put forward by Geertz, he explained that the concept of culture can be used to describe a system of rules, conventions and values shared by all members of society and used as a framework for their interactions. Another form of rules or norms in society is related to manners and ethics, then in carrying out the ceremony of rejecting reinforcements carried out by the fishing community in Nagari Mandeh there are rules and procedures for implementing them. That is, the procedure for carrying out the ceremony of rejecting reinforcements or instilling the sea cannot be done carelessly, but also has certain methods that must be obeyed by every executor. This is because the implementation of the ceremony of rejecting reinforcements has certain values. As this can be seen from the implementation of the ceremony of rejecting reinforcements for fishing communities in Nagari Mandeh which was carried out for 3 consecutive days.

Not only that, Geertz in his symbolic interpretative theory also explains the concept of culture as a guide. Geertz explains culture as a control mechanism that contains instructions directing human behavior, culture is closely related to religion as a cultural system, religion is always present in society. "Community soul" is always in the hands of religion, which also gives and protects it. Rituals, rites or beliefs that are considered sacred by local community groups can be evidence of the existence of religion in a civilization. As in the fishing community in Nagari Mandeh who have faith in the ceremony of rejecting reinforcements or Bleeding the ocean as a solution when there is a void in the chart. It is believed that the implementation of the ceremony of rejecting reinforcements to the fishing community in Nagari Mandeh is able to restore the economy of the fishermen in Nagari Mandeh.

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