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# Proceedings

## **The 4th Annual INTERNATIONAL SEMINAR on Transformative Education and Educational Leadership**

Theme : Education Innovation in Indonesia Context Focused  
on Disruptive Technology of Industrial Revolution 4.0.

23 - 24 September 2019  
Garuda Plaza Hotel - Jln. Sisingamangaraja No. 18  
Medan, North Sumatra - Indonesia



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**Rundown of The 4<sup>th</sup> Annual Internatioanal Seminar on Transformative Education and Educational Leadership (AISTEEL) 2019**  
**Garuda Plaza Hotel, Medan, 23 – 24 September 2019**

**1st day (Monday, September 23, 2019)**

Time	Activities	PIC
15.00 – 20.00	Registration in Garuda Plaza Hotel	committee

**2nd day (Tuesday, September 24, 2019)**

Time	Activities	PIC/Moderator
07.00 – 08.30	Poster Sessions 1	Section Poster 1
08.30 - 09.00	<b>Opening Ceremony</b> 1. MC Speech 2. Traditional Welcome Dance 3. Indonesian National Anthem 4. Pray 5. Chairperson Report 6. <b>MoU signing between Unimed and PSU - Thailand</b> 7. Welcoming speech of Director of Postgraduate School 8. Welcoming speech and official opening of Rector of State University of Medan	MC
09.00 – 09.40	Plenary Lecture 1: <b>Prof. Dr. Syawal Gultom, M.Pd</b> (State University of Medan– Indonesia)	Moderator Section
09.40 – 10.25	Plenari Lecture 2 <b>Prof. W. L. Quint Oga-Baldwin</b> (Department of Education, Faculty of education and Integrated Art and Sciences, Waseda University - Japan)	Prof. Amrin Saragih, PhD (Panel)
10.30 – 11.15	Plenari Lecture 3 <b>Prof. Dr. Wu-Yuin Hwang</b> (Graduate Institute of Network Learning Technology National Central University, NCU - Taiwan)	
11.15 – 12.00	Plenari Lecture 4 <b>Prof. Dr. Ekkarin Sungtong</b> (Dean of Faculty of Education Prince of Songkla University - Thailand)	Mangara Simanjorang, PhD (Panel)
12.00 – 12.45	Plenari Lecture 5 <b>Asst. Prof. Patcharin Panjaburee, Ph.D.</b> (Mahidol University – Thailand)	
<b>12.45 – 13.30</b>	<b>Lunch Break/</b> Poster Sessions 2	Section Poster 2
<b>13.30 – 15.30</b>	<b>Parallel Session 1</b>	
15.30 – 16.00	Break/ Poster Sessions 3	Section Poster 3

15.50 – 18.00	<b>Parallel Session 2</b>	Moderator/Operator
18.00 – 19.00	Break/ Prayer	
19.00 – End	Banquet (Gala Dinner) - Announce of Best Presenter - Announce of Best Poster	Consumption Section

## **Proceedings of the 4<sup>th</sup> Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)**

### **Preface**

The 4<sup>th</sup> Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019) was held in Garuda Plaza Hotel, Medan City-Indonesia on 23-24 September 2019. This seminar is organized by Postgraduate School, Universitas Negeri Medan and become a routine agenda at Postgraduate program of Unimed now.

The AISTEEL is realized this year with various presenters, lecturers, researchers and students from universities both in and out of Indonesia participating in, the seminar with theme “Education, Learning and Leadership Innovation.”

The plenary speakers coming from various provinces in Indonesia have been present topics covering multi disciplines. They have contributed many inspiring inputs on current trending educational research topics all over the world. The expectation is that all potential lecturers and students have shared their research findings for improving their teaching process and quality, and leadership.

The fourth AISTEEL presents a keynote speaker and 4 distinguished invited speakers from Indonesia, Japan, Taiwan, and Thailand. In addition, presenters come from various Government and Private Universities, Institutions, Academy, and Schools. Some of them are those who have sat and will sit in the oral defence examination.

There are 310 articles submitted to committee, some of which are presented orally in parallel sessions, and others are presented through posters. The articles have been reviewed by double blind reviewer and 172 of them were accepted for published by Atlantis Press indexed by International Indexation and 96 papers are published by digital library indexed by google scholar.

The Committees of AISTEEL invest great efforts in reviewing the papers submitted to the conference and organizing the sessions to enable the participants to gain maximum benefit.

Grateful thanks to all of members of The 4<sup>th</sup> Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019) for their outstanding contributions. Thanks also given to publisher for producing this volume.

The Editors

**Bornok Sinaga**  
**Rahmad Husein**  
**Juniastel Rajagukguk**

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# Rituals at the Tomb of Datuk Darah Putih as a Media for Nonformal Education to Respect Ancestors

*(Case Study Chinese Ethnic in Aur Village Medan Maimun District Medan City)*

Gadis Anastasia  
Social Anthropology  
Universitas Negeri Medan  
Medan, Indonesia  
gadisanastasia30@gmail.com

Usman Pelly  
Social Anthropology  
Universitas Negeri Medan  
Medan, Indonesia

**Abstract**—This study aims to find out Chinese Ethnic background performing rituals at the tomb, patterns carried out during the ritual process take place, and linkages between rituals and non-formal education to respect ancestors. This study itself uses qualitative methods with a case study approach that uses several techniques determination of informants, data collection, and data analysis techniques. The results of this study indicate that Chinese ethnicities who performed the rituals at the tomb are convinced that all their requests will be granted by ancestors who inhabit this tomb, such as requests relating to the smooth running of all kinds of world affairs, health, success, and those related to marriage. The pattern that is carried out during the ritual process starts from the preparation stage. Which continued with the implementation stage where this was the culmination of the ritual by bringing offerings. Then after implementation, do activities by sharing a little fortune. The ritual in this tomb is used as an educational medium that is very useful to continue the next generation through non-formal education to respect ancestors because there are cultural, psychological, and religious values in its implementation.

**Keywords**— *Trust, Rituals, Non-formal Education*

## I. INTRODUCTION

Medan is basically one of the heterogeneous cities in Indonesia. This can be proven from the many ethnicities in this city, both in large and small quantities. Like ethnic Malay, Batak, Javanese, Chinese, and others. Especially the Chinese people themselves, their presence in Medan can certainly be said to be a very important and meaningful group. Because, according to Pelly (1983: 16) Chinese ethnic can control several sectors, both trade and industry sectors from the middle to upper levels [1]. The success they achieve certainly cannot be separated from the responsive mental attitude related to the development and progress of the times (Agustrisno, 2005: 1) [2].

Even though their lives tend to be modern and complex, they never forget to balance it with the beliefs of their ancestors and as a form of respect for the ancestors, namely by performing a ritual every week. Where one of the many rituals performed by them is a ritual at the Tomb of Datuk Darah Putih every Thursday. The ritual that is carried out every week is certainly inseparable from the values of education in order to be passed on to the next generation on an ongoing basis. To add and maintain social and cultural values, of

course the introduction of this ritual can be done through a system called education, both formal and informal education.

In general, most people have the notion that formal education is the only institution that can answer a variety of questions related to sharing things that lead to the progress of the times. However, because formal education is only carried out in schools with an orientation to the ownership of diplomas, then in terms of student learning time of course separated from social life. This is certainly different from non-formal education which is more focused on social life in a society whose time tends to be relatively shorter and has specific objectives for the achievement of certain functional needs for the present and future life.

Based on the above background, the writer is interested in studying "Rituals in Datuk Darah Putih's Tomb as Non-Formal Education Media to Respect Ancestors (Case Study of Chinese Ethnic in Aur Village, Medan Maimun District, Medan City)". In this case the author wants to know the reasons for Chinese Ethnic rituals at the tomb, the pattern that is carried out during the ritual process starts from the preparation stage until after the ritual takes place, and the last is to find out the relationship between rituals and non-formal education to respect ancestors.

## II. METHOD

Research on Rituals in Datuk Darah Putih Tombs as Non-Formal Education Media to Respect Ancestors (Case Study of Chinese Ethnic in Aur Village, Medan Maimun District, Medan City) in this case using descriptive qualitative research methods with a case study approach with the technique (1) Determination of informants using purposive sampling. Where in this case the sample is chosen with various considerations which are then developed with the snow ball technique, namely with the key informant being the guardian of the tomb. (2) Data collection is carried out by means of observation, interviews, and documentation studies. (3) Data analysis techniques.

## III. THEORITICAL REVIEW

According to Koentjaraningrat (1990: 190) the meaning of ritual ceremonies or ceremonies is a system of activities or a series of actions arranged by custom or law in force in a society related to various kinds of events that usually occur in the community concerned [3]. While Goody as quoted from Gultom (2010: 23) defines the ritual as "a category of standardize behavior (custom) in

which the relationship between the means and the end is not intrinsic", i.e. is either irrational or non-rational" [4].

Religion can also be understood through aspects of its actions namely ceremonies (rites or rituals). The rite system for Gultom (2010: 22-23) is a major component of religion because all religious behavior and beliefs are reflected in the rite, it is religion in action [4]. As religion in action, as explained by (Haviland, tt: 207 in Repantu, 2016: 25) that rites connect humans with the sacred. It is a means to strengthen social ties and reduce tensions, and also to celebrate important events or crises, such as death, so as not to disturb the community [5].

So that the ritual process is concluded and linked to this research as an activity carried out by the executor of the intention to achieve certain goals based on his religious and cultural beliefs.

#### IV. RESULT AND DISCUSSION

##### Chinese Ethnic Belief System Performs Rituals in Datuk Putih's Tomb

Basically, Chinese ethnics perform rituals at the Tomb of Datuk Darah Putih because they have a belief in the unseen, especially the spirits of the ancestors. This happens because traditional Chinese beliefs place great importance on respecting ancestors who are the initiates of beliefs and also the influence of Confucian teachings which places great importance on their ancestors and both parents (Bahrum, 2003: 89) [6]. The spirits of these ancestors are also believed to be fed (offerings) which is a form of offerings from living humans. Because this spirit is a "helper" for those who are still alive. As Suryadinata (1984: 74) argues that belief in spirits or supernatural beings is called "Datuk" in accordance with the disappearance of their true identity so that they have to adapt themselves to the beliefs in which they live [7].

The results of this study indicate that the Chinese Ethics have a view to always harmonize the life of the supernatural and the real world. Because what is said by Zenal (2013: 14) that they believe that the universe happens because of the incarnation of natural forces controlled by natural forces, as well as the strength of ancestral spirits that are very strong so they can continue their eternal life even though they are dead [8]. This was also confirmed by (Auh in Agustrisno, 1983: 60) that in Confucian teachings humans must align themselves with the natural environment [9]. Because for Endrawarsa (2013: 14) indeed the ritual phenomenon that is carried out is actually none other than to maintain harmony in social relations both in the order of the microcosm or the functional macrocosm [10].

Because they must harmoniously adjust to the universe, that is, with the life of heaven, earth, and human life itself. For this reason, besides believing in God, the Chinese ethnic group also believes in supernatural forces and goddesses that are numerous and very important. As said by Barrum (2003: 89) that such belief is based on the concept of God [6]. Of course, to achieve all that there is a relationship that must be maintained, namely by carrying out rituals in places that are considered sacred.

##### Ritual Implementation at Datuk Putih's Tomb

###### a. Preparation phase

The things that must be prepared before the ritual process takes place are: 1) Must not eat bloody food or drink alcoholic beverages (which are prohibited by Muslims) because Datuk Darah Putih is Muslim. So this was done as a form of respect for Datuk and his

wife; 2) For women who come to this tomb must be clean (not menstruating); 3) Prepare Hio (the amount according to the wishes of the executor); 4) Preparing mineral water (in accordance with the wishes of the executor); 5) Prepare seven flower forms; 6) Prepare coconut or banana (may or may not be used); 7) White candles as a sign for lighting; 8) Bring yellow pulut or dishes such as cooked chicken klio (brought on one day before Ramadan and Eid).

###### b. Implementation Stage

In this stage the thing to do is to bring all the materials needed for the ritual. Not forgetting the main thing is saying hello to Datuk Darah Putih and his wife. Then light the white candle with the amount that visitors want. Next is to stick incense in the incense place (Hio Lo) which is located in the middle of the two tombs. This is done after the placing of food, bananas, coconuts. Or mineral water in the middle of the tomb The last thing to do is to sow the seven flower shapes. After that, visitors must bow and kneel at the tomb while praying and asking for everything they want in Indonesian. Because, Datuk Darah Putih is believed to be a cleric who is a Malay by ethnic Chinese.

###### c. Post Implementation Stage

At this stage all visitors who have finished performing the ritual can go straight home to continue their activities. However, do not forget the thing to do is to share with people in need. Both are in the cemetery complex or outside the cemetery complex. Usually what is distributed is in the form of money. Because they believe that if they want all requests to be granted by the grandfather, then the thing to do is to share a little fortune.

##### The Relationship of Rituals in Datuk Darah Putih's Tomb with Non-Formal Education

The values of non-formal education behind this ritual are that is to know also understand how important the ritual in the Datuk Darah Putih's Tomb is especially for the Chinese community in the Aur Village. In addition, this ritual can provide knowledge related to the pattern of ritual implementation ranging from preparation, implementation, to things that must be done after implementation.

Basically there are many educational values obtained from ritual activities carried out by the Chinese Ethnic especially in terms of the first non-formal education, cultural values which in this ritual cultural values are useful to strengthen the solidarity of the Chinese Ethnic community as a basis for maintaining existing social structures in the community and carry on their traditional teachings. Second, religious values which aim to maintain harmony with the ancestors, especially the spirits in their dwellings so that the peace and well-being of their families is more secure. Finally, it is a psychological value which is certainly a manifestation of the fulfillment of needs such as security and respect.

For this reason, it can be said that the ritual carried out is an educational medium which certainly contains many values that are useful for life and adds insight related to Chinese culture which will be passed on from generation to generation through non-formal education. Likewise, non-formal education that was born through rituals carried out by Chinese Ethnic as well as rituals that are carried out every Thursday at the Datuk Darah Putih's Tomb. Of course in this case there is a correlation between the Ritual conducted at the Tomb of Datuk Darah Putih with non-formal education which actually affects each other so that it can create a peaceful and harmonious life as well as harmony that makes the social relations more well maintained.

## V. CONCLUSION

The Chinese ethnic belief system for performing rituals in the Datuk Darah Putih's Tomb is because of its belief in the supernatural world and the existence of beliefs related to the mutual relationship between the living and the dead. Where these relationships can affect the quality of life of those who are still living in the world. Performing a ritual every Thursday at the Tomb of Datuk Darah Putih is one of the forms of respect for the ancestors, especially the ancestors who inhabit the land where they live in order to make a balance.

The ritual process at this place is carried out by the Chinese Ethnic consisting of the preparatory stage. Where in this case the visitors prepare the facilities and infrastructure needed for the ritual process. Then is the preparation stage, which is the peak of the ritual where all kinds of facilities and infrastructure that have been prepared must be brought. The last is the post implementation stage, that is, after performing the ritual they can go straight home to continue the activity and not forget to share with others.

The ritual actually has three functions, the first is the function of culture because it is a form to strengthen Chinese ethnic solidarity and their traditional teachings. Second, religious functions that are useful to maintain harmony with the ancestors, especially the spirits in their dwellings so that the welfare of their lives is guaranteed. The latter is a psychological function which is an embodiment of needs such as security and respect.

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