

Mission Expediency to Female *Sendro* in Bajau Tribe Community at Rampa Village the District Kotabaru Pulau Laut

H. Bakhransyah L. Saththa

Fakultas Dakwah dan Komunikasi IAIN Antasari

Khusus bagi masyarakat Bajau yang berdiam di desa Rampa, wilayah Kecamatan Pulau Laut Utara, Kabupaten Kotabaru, adat budaya (traditional culture) melingkupi kehidupan mereka adalah sangat penting dan sangat bernilai bagi kehidupan. Salah satu budaya dari orang-orang suku Bajau ialah mereka masih memperpegangi tinggi peringkatnya masalah “pengobatan tradisional pedesaan” yang ini banyak dibantu oleh ahli pengobatan tradisional, dalam bahasa Bajau dinamakan “SENDRO”. Sebagian diantaranya ada “Sendro Wanita” yang terbiasa menggunakan bahan obat-obatan, sesuai dengan syari’at agama Islam dalam hal bahan-bahan yang dipergunakan ada yang dikategorikan “Najis” dan bahan-bahan itu tidak layak (tidak baik) dipergunakan dan begitu juga “Sendro” mau menerima dan memakainya, dan dia mendapat kekuatan bathin dari pertolongan Tuhan dan roh-roh yang terdahulu. Dengan demikian, bimbingan pengobatannya mengarah pada animisme dan dinamisme.

Untuk masalah ini, hal yang benar yang diperlukan ialah pencapaian aktivitas yang baik menurut agama dan diupayakan jalan keluarnya dalam Islam, yaitu mengaktifkan kembali pemahaman tentang Islam dan mencarikan jalan keluar yang hubungannya dengan keyakinan lama (kuno) dalam hal sektor pengobatan, sehingga tidak keluar dari koridor dan prinsip-prinsip kebenaran ajaran agama Islam yang hak dan diridhoi oleh Allah azza wajalla.

Kata-kata kunci : *Sendro wanita, aktivitas dakwah dan masyarakat suku Bajau.*

Basilan island, island of Jolo in archipelago of located Tapul between Mindanau island and North Kalimantan island. These three islands are located in the territorial water going out in Sulu sea, namely north side from Kalimantan Island. From the three islands, the beginning tribe of Bajau disseminated to Indonesia archipelago, the core important a long coast side North of Kalimantan, to the East of Kalimantan, till to the province South of Kalimantan subdistrict of Pulau Laut, the district of Kotabaru.

The Bajau tribe generally live in a simple clump of big family enough. Coastal area or edges of sloping and found plenty houses some of them then live in estuaries of the river if there are a lot of fish, as in the countryside of

Rampa Lama (the old Rampa village) and Rampa Baru which was formerly called the village of Semayap. Some of them are still doing daily activities a boat or boats they use like a house or houses which bring them to and from the island to the other island across the wide of the mouth of the rivers, the simple boat is very practical for them and also easy to remove from one side to another side landward to the further of wide sea.

The Bajau earn their living by fishing and gathering fish. After gathering various fishes, then they sell to general people who need the fish which have arrested and salted are then dried in the heat of sun to make dry fish which contain various fishes (*rakkoe doeyang*). The others, collect shells and “*pluck*

algae" which are plenty of them growing in the shallow sea called the sea grass (*sea weed*).

Their minimum of live resulting made them easy attacked to various disease, consequence, the community of Bajau tribe often attacked to get "*sampar*" disease or other (*disease of accident*). To cure, those disease they always call "*traditional doctor*", which called sendro. This sendro is various kinds, beside female and male SENDRO. These are *sendro pandretasi*, *sendro mimmana*, *sendro kawing*, *sendro penno'I lopi barru*.

As SENDRO becomes the focus of this research, the writer found the people of inclusive the only female sendro who is personating of traditional physician and assumed by the society of Bajau tribe as their main traditional doctor. Those sendros own ability and skill in curing, the ill people or those whose pain in the whole body as the patients.

This medication traditionally has ancient customs and rather difficult to change it newer, namely the medication medically, forward looking and directional (one way medical system). Fair in consequence if there is expressing that traditional pattern of life only society in the region of hinterland or boundary going out to the sea still difficult to be altered. Nevertheless, although government has built and founded (Puskesmas) "the center of health communities", but people of Bajau tribe more like to bring the members of their ill or sick family, they bringto female sendro to be given by the medications magically constructively by the magic soul and hence the ingredient which is cut fine vegetables by pertinent sendro from certain object assumed contain "*mana*" or the occult strength. Like *Rotan Sampuk Buku* (match the eyes of rattan), *nyiur buta* (blind coconut), turmeric, petrify snail or stone

of rice field shell (*buntat haliling*), left rotatory shell (*haliling pusing kiwa*), the fur skin of white deer or small deers, sea-horse fish (*ikan kuda laut*), mermaid eye-canine tooth, bile or porpoise and plenty others more.

Medication on ingredient from cutting fine vegetables of various blooms and flowers, numerous leaves, various roots growth, husk or from certain trees bar (branches of trees dispensary) is truly useful for the health (various plants life dispensary) and can be tolerated. But if the certain objects assumed has the magical power, like bones, the old knives, petrify, the antique jar, talisman even through smooth soul aid intercession, endanger and disagree with the Islamic law methods (*syari'ah*). Though socialize Bajau tribe themselves at Rampa village in Kotabaru regency, as the writer knew ninety nine percentage (99%) the people of this resident embrace Islamic religion. So that, although the medication the female sendro has done sometimes used animal carcass which is assumed by them is not holy (*najis*) (the unusable goods), supertitious formula inclinating animism and dynamism. Female sendro of among Bajau tribe linger and hold out, continuously for the future, especially for the Bajau community.

To fact that way that's hence the respective to research result with traditional medication by sendro of among the society of Bajau tribe become more important to be done. Utilize to know surely why the medication assessed to oppose with the Islamic law methods is still worn, now are the execution and response socialize by themselves to medication of this sendro, especially "*female sendro*".

Research Method Approach Type

This research is done by using the qualitative approach, added with various studies of bibliographies. The prominent important related to the sociology and anthropological utilize wore in importance analyze. Other literature is also worn add maximum as possible result of former research by some institutions and also individualness upon which the reference, as long as the relevance and enable to be utilized in this research method.

Technique of Data Collecting and Analyses

Getting data which are accurate and valid in the research field, the researcher directly conducts added exploration data by "depth interview", direct observation, with data collecting of through the document study.

After collecting all data from data exploration result in field, before hand performed by a classification data assessment. Apart of all data adapted for by a discussion each type the conduct for editing data as needs as possible. After processing in such a manner the it will be analysis exactly in qualitative description.

Research Findings

Conception of Female Sendro and Her Function

The Bajau tribe in their life and their living are very strong in holding traditional custom. Custom for them very important, not only merely as the base is to arrange behavior of human beings in life and also go into society. However the traditional custom own is more circumstantial meaning. Cause in the tribe's custom consisted in element of belief which real situation and every human being have to obedient to the Highest and Greatest Allah, God created by the whole world therewith its contents. One of the way must be done

in respecting such custom, especially for Bajau tribe always perform out custom ceremony. Like the ceremony to build the new house, degrading boat (*penno'I loppi barru*), traditional party feed sea (*sallamateng makean leut*), swinging child that he/she has 7 until 15 days old (*mapparai toyng*) and others of the traditional customs performing.

This ceremony which is still held and performed in socializing life tribe of the Bajau used to be led by a female sendro (whether sendro of men or women), owning occult ability and the function of them as mediator to God of Lord, to ask something from their community intention. Equally, female is a person who is prominent, clever, smart, elite figure, owning occult strength and able to carry out ceremony or medication, has the best habitual, and becoming an exemplary for society of Bajau tribe. Sendro own ability to assist, helping, and giving the magical service for society who need his at her better service.

Those who are labeled as female sendro have should special criterion : *firstly*, she can speak Bajau language fluently and able to communicate the complete sentence or to recite prayers to the almighty, for instance : (*ma'bacado'ang li puangnga Allah Ta'ala, ma'bacana li basa Bajo attawa basa Ara*). *Secondly*, she does not commit trespassing custom, for example : "telling a lie", "cheating", "stealing", instigate or grudge. *Thirdly*, she does not become the sources of hostility or quarrel among living people. *Fourthly*, she is capable to respect the opinion of other people and accepts opinion of others, and to build the peaceful foundation and always reconcile party or if there is others conflicting. *Fifthly*, no to slander abusing other doing, family and others. Because the nature of the criterion is special this female

sendro, this sendro plays a central position among Bajau society.

Meanwhile, one is able to become female sendro because of certain several things, namely of age where about a female sendro looked into by a moment adult, oldest from age 45-60 years old, come from good clan or there is former or clan sendro cognation, learn by the older sendro, from generation to generation, able to control herself and suffer, and she is able to cure people from any disease.

In general, "sendro" is divided into two types, namely sendro and sendro men or women. Sendro women or female sendro generally her function to perform the corresponding custom ceremony of medication event, "custom massaula event" (*dio-dio pitum buleng*), and ceremony "mapparai toyang" or (swing newborn child who has age between 7 until 15 days old). The male sendro generally function at special events such as "mappatettung bolla" (to build the new house), *penno'I loppi barru* (degrading new boat), *sallamateng makean leut* (traditional party to feed the sea), as well as especially male sendro, namely one who give ill medication to them among Bajau tribe community.

in principle, sendro, custom ceremony performs, and the traditional medication represent an integral unity. Equally every and anywhere executed by a sure Bajau tribe custom ceremony all of them led by a sendro, whether female sendro or male sendro. The Bajau people call them as "SENDRO" in generally, but in special women, they called by female sendro (the traditional female doctor).

The types of Disease to be Cured by Sendro

The types of disease which is generally able to be cured by "SENDRO" in Rampa village consist of two types of

disease namely "the occult pattern" and "external disease".

a. The inner diseases which have the occult pattern, among them are as follow "

1) "Sakkeat Sungngyeang", namely somebody who has been attacked by sudden sick feeling or which is come down someone feels jabbed at in an organ and in chest cavity, or in the liver ("*manyucuk*" or "*menyamak*"). The disease usually attacks someone's chest cavity or stomach cavity.

2) "Sakkeat Lakka Tendeh", namely a disease resulting from a lot of exit blood, from the nose hole or from someone's vagina, even from mouth cavity, nose, ears, and or the anus. This disease can be caused by eating or drinking the poison of hand or it has been attacked by the black magic, from another criminal tendencies to the pair of bride.

3) "Sakkeat Pangamreang", namely if somebody incurred by a disease effect of evil ghost ("*pelasi*"), or also called as "PEJAT" by Bajau's language people in Rampa village.

4) "Sakkeat Kategur-teguran", namely the disease which attack couple of bride which is conduct of nuptials or they will sit side by side (*mender tou bottingnge kawieang*), the sudden incurred their bodies become weakness, or they faint. This matter is caused pertinent of they did not visit gaves of their parent's, grandmother, grandfather, ancestors or great grandfather before marriage event.

5) "Sakkeat Katurrumean", or the generation disease, because pertinent of their family assumed to look after accult something that has not been feed yet by their family when its time arrive in a circle time for instance : once in a year or once in six months.

6) "Sakkeat Ninge Gilleh", namely the sudden mad pain, it can be caused by the philter, someone who has done

the black magic or “*teluh*” to somebody catty remark, or somebody’s grudge, and making somebody’s vexation.

7) “*Sakkeat Tekka Nganeak*”, (difficult disease bear). *Sakkeat Tupan Tummanneang* (disease the lost time to own child), *sakkeat Dendah* and *Lellah Lajjuh* (disease do not like spouse with husband to wife or wife to husband because off withcraft deed), *Sakkeat Da’ah Cocok Lellah Wanu Dendah*, *Sakkeat Sokke*, *Tondek* or *Dotte* (ill effect of incurred by black magic, “*teluh*”) and the others.

b. The factual external diseases, among them are :

1) “*Sakkeat Tarrua Itteang*”, ill jabbed by thorn of noxious fish, for example the fish “*sembilang*” (catfish “*lele*”), ray fish (*tukka-tukkah*), fish kipar (*clipper catfish*) lemon colored and spot black domed, fish “*barrokang*” (of a kind with fish bargain like “*kenduri*”) fish of “*lundu*” or “*senggiringan*”, fish “*baronang*”, fish of “*bullu mannu*”, and others.

2) “*Sakkeat Songi-songi*” or “*Sakkeat Rampang*”, this disease occasionally inveterate children aged about 3-7 years old, and sometimes attacks the groan adult. This disease is also referred as “*cekka*”, its cause come from the food that was contamination by the amoeba bacterium (dysentery amoeba disease).

3) “*Sakkeat Peddieh to Kolouk*”, namely having a headache, dizzy, caused by the kidney disease, someone has poisoned food or tired of eye feeling. Because they have done as the fisherman whole day, from the early morning until four or five o’clock in the afternoon.

4) “*sakkeat Talinga Collea*”, this disease can be felt by someone namely at ear hole scratch beginning from chafing ears of the little children and it is generally indicated with the higher temperature of the children’s bodies (fever), ear ache hole and continue with

exit the dilution stinking from their ears hole.

5) “*Sakkeat Tupan Tongboke Illoan*”, a type of disease in which mouth continuously produces saliva. This attacks groaning children, if they reach 2 – 5 years old, in Banjarese language is (“*baliurran*”), “*Sakkeat Seppunen*” , the childish ill or the children sometime have bloody noses, “*Sakkeat Peddieh te Giggieh*” (toothache) “*Sakkeat Bissuel*” (abscessed) in the contain organ like at legs, backs, or at behind muscle near the anus.

6) “*Sakkeat Peddieh Betteang*”, ache at stomach or stomach at exactly at twelve finger intestine and large intestineache, either due wormy or chafe constipation of at large intestine, “*Sakkeat Manggah Iddie Betteang*” , the ache because oppressing to breathe (*manggah*), caused by the virus of asthma disease, and usually attack the groan of, somebodies patient, generally the rainy weather when coming soon the wet season.

Both types of the disease, are generally cured by society of Bajau tribe countryside of Rampa village by asking help to a female sendro with the old age. Through the traditional ingredient having the nature character of the experience, taken away from the various roots, bar, numerous leaves, sprout of plants made by as the healer drug. If it is done like this by female sendro, it does not become problems, because those types of useful the certain crop (crop of live dispensary) that is contain as the useful drug, like also other things of also with milk and honey. That problem is among the old age sendro, there is still hence the certain object as the media of medication, like various plenty of bone, husk of certain animal, and hence aid of smooth soul (magic), so that feel rather inclination animism and dynamism, what in the next till the end, will endanger to “*akidah*” especially

for Islamic believing and the relief in God for the community. As we know many of them living in the suburb and in the long sea shore, the mouth of the rivers and in the small island far from Kotabaru. So the religion news from the busy of the big town or big city. For that the technique and the way of medication of this female sendro need to give the input of these elements of Islamic missionize (*Dakwah Islam*)

The Perception of the People Community to Medication of Sendro

Generally socialize tribe all the people of Bajau tribe In Rampa village assume trouble or disease befalling somebody because of three factor. *First* caused from outside, for example, falling down, hurt, broken, swollen, jabbed by a keen etc. *secondly* caused by from within, for example because disfunction of brain nerve, confusing, harder emotion, hopeless, madness, etc. *thirdly* because of the deed of human being constructively the occult creature.

The strength belief and custom which they hold, beside had become as their habit and its cheapest cost for medication to a sendro compared if they are examined by doctor in Puskesmas or in private doctor's office, the society of Bajau tribe more like to medicinize traditionally to female sendro than to a doctor. More coherent they have simple occasion why they had to medicinize to sendro because of three factors are : First, tradisional medication used to have the simple requirements recipe of their ancestors, their recipe had the nature character and the old experience of drug and its substance was easy to get, because it was taken away from flora (various plants) or animal oil generally from the oil fish. Second, traditional medication from female sendro still dominant in environment socialize of Bajau tribe because they assumed the cost is cheaper than in doctor's is cure, easy to find and also

easy to make it, that requirements can be drunk or dabbed to whole body without owning side effect endangering. Third, the skilled sendro would do traditional medication was still easy to meet whenever and wherever in each countryside environment in Bajau tribe.

Female Sendro and Missionize Islam

The people of Bajau tribe happened the opposition view of care about the existence of this sendro, especially who has skill and modern education with people who still hold ancestor custom, although if has the character of syncretism. Those who have contra opinion assume that ; medication of female sendro which hence the ingredient having the "character of nature" because from the cutting fine vegetables and taken away from a traditional substance like bar, husk, leaves, grow on, sprout of plants all of them are truly useful and made by as drug of healer or from oil of permitting trees and bars and permitting animal and fish oil mixture, milk or honey essentially do not become problems. However, it becomes problem, when female sendro usually use certain object assumed containing occult strength (*mana*), such as various bone, jar, miraculous weapon (dagger), dead hero men's hair, having the character of excrement or have recourse to occult being or soul, so that animism and dynamism, oppose against principle of Islam teaching. Therefore, we need to re-straightened the mission approach with the character of persuasive and communicative systems. We realized that the appearance of traditional medication and custom itselfin advance coming than Islamic religion teaching. Honestly, they believe that animism and dynamism still be strongly embraced. Hence, when Islam comes later to their belief that has taken strength, culture and crystallized in social life of Bajau

tribe, so that cannot be eliminated off quickly, but *'ulama* and Islamic teachers must give them religious teaching smoothly step by step. According to the oldest elite people, that the custom for them very important, not just as merely base, however pattern and hold of life which cannot be losted at all as easy as pouring the water on the floor.

Even though Islam as a supple religion with its teaching, stands in its position of course, it will not drift and melt in society consumer of old custom, on the contrary by "attempt mission" the medication of female sendro should be Islamization. Sendroes themselves are the prominent figures respected by the Bajau people, because their characteristic is in accordance with good behavior of Islamic religion. Therefore, its custom and the system of traditional medication of Bajau tribe itself, is compatible with the principles of Islam and it contains the elements taught in Islam. This matter should not be stopped but to be developed in the future. Because the elements of the Islamic mission are very potential for against of old traditional medication which has pattern of animism and dynamism.

Despitefully the model mission of with oral words (*Dakwah bil-lisan*) and mission with real condition activity (*Dakwah bil-hal*) need to be well programmed, for example ; healthy respective program, how to be healthy in life or to care health and the way of medicinize. This matter requires to be submitted and socialized to the people or society through various occasions such as missionize, religion discourse, religion teaching, Friday sermon, commemoration of the celebration day of Islam, thank goodness, and hoping ceremony with pray etc, particularly again to female sendro. Even if it is necessary they should be given the

special upgrading in care healthy and the technique of modern medication with the usual traditional medication, and also to train traditional midwife (*bidan kampung*). Of course the training performed with Islamic religion approach. As we know, religion for the people Bajau tribe is sacred and vital, in this case consequence any word of their religion will be devoted to execute it and to do them well.

The program of Islamic religion with real condition activity (*Dakwah bil-hal*) is the form of health socialize, like healthy lifestyle. Mean while to the effort minimum or eliminate the way of female sendro using the excrement things or have recourse smooth creature in medication, this can be conducted through female sendro by herself, namely they do not use the object again and aid of the smooth soul, it cause humanity of their group by effectiveness of communications will be more valuable and well guaranteed, because there are same languages and same characteristics in their tribe, especially for Bajau tribe community indeed.

Conclusion

Pursuant to the above description, it is apparent that female sendro in Bajau tribe is the representative of elite figure or button hole of among tribe of Bajau since they have extraordinary skill and they are clever at curing various inner disease. But regrettably their ability of medication among other things there will be still used tas excrement object and ask help with spirit. Sendro who practice medication at this level must be provided with religious guidance from *Da'I* and *Da'iyah* and mission expediency most important to give the all SENDROES. Utilize to give awareness by generalization (*kaffah*) to them that Islam prohibits the comparable the God (*Allah*), this sense is (*syirik*) and use spirit's aid and

excrement object in medication must be eradicated soon. Islamic religion supports the people to medicinize and drug is made available wide under this earth, yet substance used for the medication of those substances permitting and do not excrement (*najis*), both for stemming from plant (life aphotical plants) and also various skins of animals, as long as the substances which are used for the medication things are permitted, Islam religion has never prohibited, but if the excrement object is used and have recourse smooth soul helping the Islam religion hard refuse it and there is no compormity according to Islamic law (*shari'a*).

Especially for Muslim believe that medicinize without permitted things, expressly prohibit at all. For the human being order cause medicinize well and humas ask healing to be healthy only to *Allah*, there is no God except *Allah*.

As the consequence, female sendro play a central position in social life of tribe Bajau Rampa whose community (99%) believe in Islam. All the key people have to be constructed and directed not to fall into '*syirik*' and to bring the society of Bajau tribe to the comparable the God (*Allah swt*), kesyirikan (curtseying fetish), animism and dynamism through endeavour and approach of Islamic mission having comprehensive characteristics. If recently foverment during the time have carried out program of inwrought in cooperative training system of countryside like midwife and all female sendro, hence utilize to improve the health of Bajau community, especially for Bajau tribe do not feel guilty if conducted also the inwrought training for "*traditional doctor*" female sendro among society of Bajau tribe, so that : the substances, type and the way (system) of medication will be conducted as they want according to the principles

of Islamic teaching and Islamic law (*syar'i*).

Nowadays, the Bajau community well understand and embrance the Islamic religion in general, so they know religion of Islam and Islamic religion could make their understanding more developed than the past time. And they also know that Islam is the best adherent and simple to do as the complete religion for the future and after death. We are able to know best, as the content of Surah 5 ; 3 as below : "this day I have perpected your religion for you and completed My favour to you, I have chosen *ISLAM* to be your faith (*The Qur'an p.74*), 1980.

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