

Kutau Martial Ritual Of Community In The Suro Village

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ABSTRACT: This paper discusses the kutau martial ritual in the people of Suro Village, Muara Beliti District, Musi Rawas Regency. Kutau is one of the ancestral heritage where there are rituals in practice that are carried out. Kutau is in the form of a traditional martial art that developed within the people of Suro Village. Using a qualitative approach, the purpose of this study was to find out the forms of rituals in kutau self-defense and the functions of the kutau rituals in the Suro community. Research data was collected from observation, interviews, and documentation. The data obtained was then analyzed using a ritual approach by Victor Turner and function by Talcot Parsons. The results of the study show that the kutau martial arts ritual is a communication medium for the kutau group and the ancestors who inherited the kutau knowledge, which is related to the beliefs of the Suro people. The sustainability of kutau is due to the achievement of the latency function of the kutau group, so that the system built is able to survive and adapt in society.

Keywords: Rituals, Kutau, Martial



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INTRODUCTION

Public Indonesia with diversity ethnic, ethnic group, And sub his tribe own various type rituals, good ritual Which related with cycle human life from born until die, nor ritual seasonal. Rituals is A prism For see How individual And group social society actualizes about existence they from orientation , view life until confidence. The presence of rituals originates from community traditions which can be considered as part of the local wealth of community genius (Koentjaraningrat, 1985). Therefore, rituals are a good arena for people to build and interpret their lives in relationships between people, relationships with God or the greatest power and relationships with nature or the environment where they are.

Kutau is one of the ancestral traditions where there are rituals in the practices that are carried out (Frausto, 2021; Kiper & Sosis, 2022). Kutau is a traditional form of martial arts that developed in the community of Suro Village, Musi Rawas Regency. The ritual process is the most important part of Kutau martial arts, because kutau is believed to provide not only physical but also mental protection. The types of rituals in kutau consist of alms rituals, rituals around the field, batimbe

rituals, batimbe hatu night rituals , batimbe tige night rituals , batimbe tojoh night rituals and ritual of termination (Amos, 2023; Hallinan et al., 2023; Mignot-Mahdavi, 2023). The entire ritual is also accompanied by rubes or special offerings offered to the ancestors who inherited the knowledge of kutau. The rube in the kutau of the black panther chicken (if the chicken is female, the chicken is still a girl or has not yet laid eggs), 1.5 m long black telesan cloth, three colors of serabi porridge (red, white, green), black sticky rice, green coconut which is taken directly from the tree and must not fall to the ground, then one combed golden banana, black coffee, water and cigarettes.

The rube above will be offered to the ancestors who inherited the knowledge of kutau . This ritual process will be led by a rough trainer or kutau teacher. Ritual activities are believed to be able to protect the kutau group and can sharpen the inner self, as well as making the kutau group immune to sharp weapons. All types of rituals in Kutau martial arts are still believed and carried out by the people of Suro Village. Kutau martial arts also spread to various regions. However, for the most part in other areas the kutau ritual tradition is no longer carried out. The community has transformed kutau martial arts into a martial art that is performed at various regional and national events. As in Lampung, this martial art has been transformed into a performing art. Indra Bulan, (2016), in an arts studies journal entitled "Transformation of Lampung kuttau from martial arts to sword performing arts" revealed that there has been a transformation of the artistic value and form of the martial art kuttau (Indra Bulan e., 2016).

Then, Doraya Anak Gery, Chemaline Anak Osup, (2021) in the journal Kupas Seni entitled "Changes in the Function and Performing Arts of Kuntau Kampung Bayur, Balai Ringin, Sarawak", also revealed that there were changes in the function and performing arts of Kuntau, which were originally for self- defense . This tradition, which is only carried out by men, has now been staged as entertainment on Gawai Dayak Day (Derry & Osup, 2021)). Of the two writings, neither discusses the form of ritual traditions in the kutau martial art. Kutau martial arts is related to the beliefs that exist in the Suro Village community. This is of course related to the local wisdom values contained in the kutau martial arts rituals , thus making the Suro people maintain their existing ritual traditions. Therefore, this article will discuss the ritual forms of kutau martial arts and the function of kutau martial arts rituals in the Suro Village community, using Victor Turner's ritual theory and Talcot Parsons' theory of function (Maddock & Oates, 2022).

METHOD

Kutau martial arts ritual in the Suro Village community is a qualitative research method. This research seeks to explain the ritual form of kutau martial arts . Specifically, this research wants to know the function of the kutau martial arts ritual in the Suro Village community. This research data collection technique was carried out through searching written sources such as journals, oral sources and recorded sources. The data needed in this research was collected through: observation, interview and documentation

RESULT AND DISCUSSION

A. Kutau Martial Arts (Tell The Beginning Of This Tradition)

Kutau is a form of ceremony which aims to ask for self-protection and strength from magical things. In the process there are rites that must be carried out. The activities carried out by this ceremony are outside of human activities. Starting from the time it is held to the place where it is held, what must be done and carried out by people who want to take part. Ritual in Victor Turner's concept of thought is an obligation that a person must go through by carrying out a series of activities, which shows a process with a character structure to enter a condition or a group of people who are obliged to undergo rituals that are regulated by traditional rules, rules and ceremonies that apply during the event (Turner, 1969).

Kutau is a form of martial arts inherited from the ancestors of the people of Musi Rawas Regency. This martial arts spread to various small areas in Musi Rawas Regency, one of which is in Suro Village, Muara Beliti District. Based on an interview conducted with Buya Zuhari, a writer and researcher of Minangkabau silek, he said that the emergence of the kutau martial art is estimated to have occurred in the 18th and 19th centuries, originating from Minangkabau, specifically in the Solok area, Luhak Tanah Datar. This is also strengthened by the results of national research conducted by Eddie Marzuki Nalapraya (President of World Silat) in 2013-2014 which conducted research in the archipelago and overseas areas such as the Netherlands. It was found that all silat in the archipelago came from Minangkabau. .

Kutau in Minangkabau is known as bakaluntau or bapalun, which means really serious about paralyzing or killing your opponent. Kutau is part of silek where the techniques used in kutau are deadly techniques or directly kill and completely paralyze. In essence, the name kutau in the 17th century was silek which later developed into kutau in the 18th century. However, the basic techniques of kutau were already formed along with the emergence of silek. (Buya Zuhari, Interview, July 21, 2023).

The distribution of kutau was led by the head of the group known as Harimau Campo, who was a brave bodyguard, who had a silek character that was quite unique and tough. The silek skill possessed by the campo tiger has characteristics and attack techniques similar to a tiger's that carry out precise attacks on target points that paralyze them. These troops were sent on a holy journey with the aim of monitoring various areas, especially overseas areas. The purpose of this trip was to clean the overseas area from various pirate disturbances, so the trip was called a holy journey. This sacred journey is recorded in the hill position inscription, which is associated with the departure of troops sent and monitored/Maharaja Diraja Minangkabau (in the inscription called Minanga Tamuan) to the area around present-day Palembang Abdullah, 2019 :111. This troop was led by the warlord Minanga Tamuan who had the title Sri Bwijaya or Datuk Sri Bwijaya.

The trip is also carried out via river watershed, by going around Batang Kampar then following the coast and then entering the Laweh (Musi) River area. The Musi River is a cross-provincial river that flows through the Bengkulu and South Sumatra regions. The mouth of the Musi river is in the Bangka Strait. The Musi River is also called "Batanghari Sembilan" which means nine big rivers. The meaning of the nine large rivers is the Musi river and eight large rivers, which flow into the

Musi river. Among these large rivers are the Bliti river and the Rawas river which flow in the Musi Rawas Regency area.

Kutau then developed and was studied by indigenous people (Musi Rawas) with the concept of the kutau philosophy, namely respect for nature, to maintain the stability of nature, as is the view of the Minangkabau people. Alam takambang becomes a teacher, which means that nature is the most honest teacher for humans, who gives a lot of knowledge. However, the development of Kutau martial arts adapted to the culture and traditions of the area, so that Kutau martial arts became a way to communicate with ancestral spirits. Culture is the result and creation of the human mind or mind, such as beliefs, arts and customs. (Koenjaraningrat, 1993 :8)

Kutau in Musi Rawas Regency was deliberately studied to defend oneself and the group, from nature for the sake of survival (Syamsul Adha, Interview 20 December 2022). The defense was carried out because of competition and disputes between other groups who carried out settlements by traveling along the Musi river which connects to the Batanghari Sembilan river using boats, rafts made of wood or bamboo. (Ma'moen et al., 1992: 10) . Kutau was learned and passed down to boys as a defense for survival.

The presence of Kutau reappeared in 1945 when the Musi Rawas people struggled to defend their regional authority from the Dutch colonialists (Syahrur, Interview 15 May 2023). The people are trained and equipped with traditional Kutau martial arts which is a legacy from previous ancestors. So that the training process of the residents was not known by the Dutch Colonials, the training process was held at night when the other residents were asleep or at around 23.00 until it was finished. At night the Dutch colonialists usually patrolled and kept watch. Therefore, their activities are carried out in the middle of the forest and far from residential areas. When other people found out about the Kutau training process, they immediately moved so that their activities would not be suspected by the Dutch. (Syahrur Alamsyah, interview)

Kutau martial arts training process is accompanied by ritual ceremonies which aim to summon the spirits of ancestors and the surrounding nature to help provide powerful energy through one's body. The rituals contained in Kutau martial arts are the opening ritual, alms ritual, batimbe ritual, training process, batimbe hatu night ritual, night batimbe tige ritual, consecutive night batimbe tojoh ritual and termination ritual. This series of rituals is a process carried out to hone spirituality, because in kutau the spiritual and physical must work in harmony (Alaimo, 2022; Place, 2022).

B. Kutau Martial Ritual

Kutau martial arts is a harmony between body and mind. The Kutau group believes that "every human being has the kundu seng of their ancestors, if the kundu is brought by the padek then it will be pade, amen if the kundu is brought by the kundu then it will run away," (interview, Syamsul Adha, 20 December 2021)." (Every human being has a kundu or khodam which comes from his ancestors, if he brings it to goodness then he will become good, if someone cannot guard it then the kundu will run away. Therefore, the ritual in kutau aims to sharpen the inner self in martial arts I know to give peace of mind.

Van Gennep defines Rites de Message as rites that accompany every change in circumstances, place, age and social status. He has shown that all rites are characterized by three phases, namely

the phases of separation, transition, and incorporation (Below the researcher will explain the three stages in the (Turner, 1982),kutau martial arts ritual:

1. Separation Stage

The separation stage is the stage where ritual practitioners separate themselves from everyday life, taking a certain reflective distance to be able to assess everyday life (Pramayoza, 2021 : 71). At this stage, the kutau group separates itself from the general community and then creates its own space by determining its own place, special time, certain people and things needed for the implementation of the ritual. As for the stages of separation or separation in kutau, the author has grouped them as follows:

a. Looking for a location or place for the Kutau training process .

This place must have several conditions, namely: 1. Far from residential areas, 2. No other training process has been carried out in that place, 3. There is no lighting of any kind such as street lights or residents' house lights and 4. Safe from danger such as wild animals. The person sent to search for the location was the Kutau teacher himself or a Kutau senior who had passed the termination. The training location may be in the middle of the forest, in an oil palm plantation, in a rubber plantation or on the edge of a river

b. Field purification

After the place has been cleaned and becomes a field like the picture above. The field was then cleaned. This purification is carried out at night and is carried out only by rough trainers. The rough trainer will pray and ask for blessing from the owner of the universe (Allah) and also ask permission from the ancestors of the farming land, ancestors and forefathers who inherited the kutau martial arts knowledge(Rafiq & Sheridan, 2022). This ritual process is carried out while carrying rube , namely golden bananas, or young coconuts and incense.

c. Straighten your intentions and purify yourself

Members who want to mourn in the kutau must straighten out the intentions and goals they want to obtain in joining the kutau . Kutau should only be studied to protect and equip oneself, not to be used as a form of self-arrogance and to harm others. At this stage, it is carried out by each individual by following the directions given by the rough trainer , namely fasting . Matah fasting is a fasting activity that is carried out for 24 hours from 6 pm to 6 pm the following evening. After completing the fast, individuals who wish to join are directed to purify themselves by taking a mandatory bath, and going to the river to clean themselves. This betimber process may be carried out at a time determined by the individual.

d. Prepare the ritual requirements

Prepare all the conditions stipulated for the conditions for joining as a member of Kutau. The main condition for joining as a member of kutau is following the entire ritual process in kutau . The ritual process is carried out when members have met the equipment to carry out the ritual process. The equipment consists of: black kemeyan, black beetle chicken (a hen that has not laid eggs), black rice arbor rice, three colored pancake porridge (red, white, green), young coconut taken directly from the tree, one combed golden banana, coffee black, water, clove cigarettes,

weapons (knife, machete or rattan), 1.5 meter long black cloth, three colored threads (black, red and white) and sewing needle. All of these requirements must be provided as a group by prospective members who wish to join Kutau martial arts .

2. Transition Stage

Transition is the stage of ritual implementation which is seen as a transition, where meanings are renewed. This stage is carried out when all the requirements, time and place for the ritual have been prepared. The author has grouped the stages of implementing this ritual as follows:

a. Alms ritual

This is the first ritual stage that is carried out. The alms ritual is prepared by prospective kutau members who want to join the kutau training process. All ritual requirements will be offered to the ancestors.

b. Ritual around the field/Opening

The incense that is burned to be used in the alms ritual is then also used for the ritual around the field. This field ritual is led directly by a rough trainer and followed by prospective Kutau members. All new participants circled the training field three times, led by a rough trainer, carrying incense to spread the incense smoke throughout the side spaces on the field. This aims to fence off the training area so that other creatures who are not part of the kutau or are not invited enter it. Apart from that, this ritual aims to introduce new kutau members to the ancestors or ancestral spirits who are believed to be present during the training process.

After completing the field tour, the new members began the training process. At the beginning of the training process there is some advice and practices given by the rough trainer. These practices include, if you have mastered this knowledge, remain humble and must not be arrogant, you must not tell other people if you follow kutau, respect each other, be polite to each other, and obey your elders. These practices must be practiced and remembered carefully by members, because if they are violated, various risks must be borne by themselves. Because according to the rough trainer , all knowledge, both black and white, depends on us managing and controlling it. If we manage black magic well, it will be good, and vice versa, if the knowledge is white and managed poorly, it will be bad. The good and bad will return to those who have it.

c. Training Process

The alms ritual and the ritual around the field are carried out continuously until the end of the training process. However, in the next alms ritual, it is not mandatory to bring complete rubes, only a few, such as green coconuts or bananas, cigarettes or coffee, the most important thing is to bring offerings to offer to the ancestors. Kutau training process is predominantly carried out at night and without any lighting. This is because it trains the focus and sharpness of the kutau members . Apart from that, the training process which is carried out at night aims to invite our ancestors to take part in the training process, so that during the process, if someone is injured, they can immediately be healed by asking the ancestors for help. The kutau group believes that the ancestors treated and provided assistance by entering the kutau rough trainer .

Training time is usually every night, starting from dusk until dawn and sometimes until 01.00 at night. All members are not required to take part in the training process until the time runs out. If they are absent or busy, members may have permission to go home first. Because, the rules in Kutau are not coercive and prioritize things that are required in life, such as earning a living, working and so on. It is also not specified that all training members can participate, whether men or women, children or adults. There are no restrictions as long as you are ready to bear the risks and fulfill the requirements. The kutau clothes are basically free as long as you adjust whether they are suitable for training or not. However, new members are required to wear black clothing from head to toe, and wear a kecak.

Kutau training area, namely must not wear sandals or shoes when entering the training area or field. Then you must say greetings (Assalamu'alaikum), you must not say dirty words, and finally you must not turn on the light that comes from anything such as a cell phone, flashlight or lighter. Kutau training process basically does not involve teaching fighting techniques like martial arts in general (Konikov et al., 2022). The rough teacher only gives the members movement principles that must be utilized as best as possible by the members. The names of the movement stems are nyorok nyapak knife, nyipak nuja Lembang, nyorok nuja Lembang, kelok mok ulo, kelak tuja loros, kick the fan's leg, the legs are fanny, the throats are sturdy and the future will be sturdy. Kutau members are also equipped with several weapons, namely knives, machetes and rattan. These three weapons function as self-protection from kutau members. These weapons are representatives of other weapons that exist in people's lives and are close to life. Like rattan, just like mbong and wood, when danger occurs on the road and the opponent is carrying wood, the kutau members are equipped with the knowledge learned how to conquer these objects.

At the process stage there are also two parts, namely the movement stem training process and the spiritual process. After providing the basic movement process, the rough trainer then provides spiritual knowledge to the kutau members. The spiritual provision depends on the agility and dexterity of the kutau members in carrying out the movement training process. Usually each individual kutau gets different supplies (spells or readings) and each reading must be kept secret by the individual so that the power he has is not known by opponents or enemies. These provisions will then be read during the batimbe ritual.

Col ade dead step in terms of belek, there will always be a way for us to move and attack Belek, which means there is no dead step in facing an opponent, knowing that there is definitely a way to deal with it and attack back (Samsul Adha, 20 December 2021). Kutau members are prohibited from attacking the opponent first, but receive attacks from the opponent. If the Kutau warrior attacks, mumbling will occur or die.

d. Batimbe Ritual

Batimbe is a process of bathing in flowing river water, whether the water is flowing fast or not as long as it has a current. The batimbe process is carried out at night after 01.00 or before the Subhu call to prayer. Batimbe is done alone, accompanied by no one and without any lighting, wearing a black telesan cloth and no underwear. Batimbe ritual is carried out in river water by bringing rubes which we will offer to our ancestors. Rube is brought with young coconut bathimbe, coffee or serabi porridge. Members who will carry out this process must have very strong intentions and determination. This intention was built from home before leaving for the batimbe location. When

at home, kutau members must first purify themselves by taking a mandatory bath, performing ablution, praying and reciting the Koran in order to be able to build inner strength from fear.

The purpose of this batimbe ritual is to test the mentality of the kutau member against all the obstacles he will face. Apart from that, through batimbe a teacher can see how kutau members fight the fears built up by themselves and their minds. Another aim is to hone or develop the spiritual knowledge that has been provided to each member of the kutau. There are various types of batimbe processes, namely batimbe hatu night, batimbe tige night and batimbe tojoh night. The batimbe stages must be carried out by each member of the kutau. If a Kutau member has successfully passed the Batimbe Hatu Malam, then in the following week the Kutau member must take part in the Batimbe Tige Night in a row and if they have successfully taken part in the Batimbe Tige Night then in the following week the member must take part in the Batimbe Tojoh Night in a row. The purpose of this batimbe process sequence is to test the mentality of the kutau members to see whether they are still strong or whether they have weakened because of the fear they have built up.

The Batimbe ritual is carried out in river water. Kutau members stand facing the direction opposite to the flow of the river water. At the beginning, the process begins with ablution in river water. After completing the ablution, the member performs the obligatory bathing process while reciting the obligatory bathing intentions and prayers. Then, continue with a normal bath by dipping your body into the river three times to wet your entire body. The next process is the core ritual, namely dousing or manimbe the body with river water while fighting the river flow. Water is poured onto the chest using the hand quickly while reading the reading given by the teacher until the reading is finished. After the reading has been completed, the kutau members continue by repeating the movement in the river. Usually, in the process of repeating the movement bar, there are several obstacles that will be encountered, such as suddenly appearing snakes, crocodiles and even supernatural spirits that will disturb the member's concentration. It is at this stage that a person will reflexively fight against these obstacles.

I think each individual will gain different knowledge and obstacles. If what is encountered is a snake then usually the individual will have the knowledge of kutau which moves like a snake and the same goes for other animals. This batimbe process is also known as the process of searching for the identity of kutau members. At this stage is the process of unifying the natural self of the human being through the qundhu that is possessed from within the human being. Every kutau member who goes through this stage will gain advantages from their respective qundhu, such as being able to treat sick people, becoming a figure or mediator in community life because of their wisdom, becoming a protector of the community and even becoming someone who has the ability to communicate with the unseen world (Syahur Alamsyah, May 15, 2023). Not a few kutau members fail to carry out this batimbe process so they cannot continue to the next ritual process, namely the termination ritual.

3. Incorporation Stage (Merger)

Kutau members reunite into the social structure of their community, bringing new meaning. This stage is marked by a termination ritual. The severing ritual is the final stage in the training process or ritual process in Kutau martial arts (Samborskiy et al., 2023). There are several conditions that must be prepared by kutau members. These requirements are rube, thread of three colors (red,

white, black), sewing needle and weapons such as knives, axes or rattan. These weapons are carried and chosen by the kutau members themselves.

The severing ritual is carried out in the middle of the forest. This process is carried out alone with a rough trainer. Before the ritual process takes place, members must have straight intentions and be mentally strong. Intend in your heart to only hope for useful knowledge, not to harm other people or misuse knowledge. The rube that is brought is then offered to the spirits of the ancestors by burning incense. Then the eyes of the kutau members are closed using a *kecak*. The rough trainer will surround the member while playing the weapon the member has chosen. If a weapon doesn't break, it's a sign of a motorbike. Spontaneously, abusive trainers will attack members in random directions. At this stage there is concentration, instincts obtained during the previous process. If the member has carried out the steps well, such as carrying out *batimbe* in a row, then he can fend off the attack well so that the knife or weapon being attacked can penetrate the member's body. If the member is able to fend off attacks from the rude trainer then the member is declared *motos* (finished), if otherwise then the member must repeat the process from the start of the training.

Kutau member in participating in the breaking ritual is symbolized by "severing" the three-colored thread that the kutau member has carried using the weapon used to attack the member. The three-colored thread is a symbol of the kutau which is united within the self, namely courage (red), purity (white) and conquest of nature (black) found in the *pekutau*, (Syamsul Adha, 20 May 2023). The Termination Ritual means that the cutting of the thread means the end of the ritual process and training in martial arts and the kutau members return to being ordinary people bringing with them the knowledge gained while studying kutau martial arts which is symbolized by the three-colored thread (Liman et al., 2022). A farmer must use this knowledge well for himself, his family and society. However, the rough trainer's bond with the members remains as a kutau family.

C. Kuta Martial Ritual Function

Kutau martial arts provides its own function for the Kutau martial arts group and of course the supporting community. Talcott Parson (Ritzer, 2006) explains that: "Function is a collection of activities aimed at fulfilling system needs." Parson further said that there are four important or absolute functions required for all social systems, which include Adaptation (A), goal attainment (G), integration (I), and latency (L)." All systems must have these four functions in order to survive. The power of the system that will organize a group so that it is able to maintain rites and processes consistently.

The rituals presented in kutau self-defense do not solely stand alone and are only for the benefit of the group itself. The rituals present certainly have their own impact and role for the supporting community. So that this ritual can still maintain its existence today (Torres-Toukoumidis et al., 2022). Talcot Parson conceptualized a function in a scheme known as AGIL. From the AGIL scheme initiated by Parson, it can be explained that adaptation, goal attainment, integration, latency. Based on Parson's theory, it can be seen that Kutau is a system that is able to meet needs. These needs are met consistently from the ritual and martial functions of Kutau itself. So that the system that is built is able to survive and continue to coexist in the social life of society.

1. Adaptation Function

The development of rituals in Suro Village society has been around for a long time and is still maintained today. Not only the *kutau ritual* but there are also other forms of ritual. These rituals are related to the beliefs held by the surrounding community. Through rituals, people believe that they can connect them with something sacred and can provide protection and a sense of security. (Tremmel, 1976 : 132-134)said that, in general, rituals can be said to function to facilitate mental or spiritual changes within a person, to build communication relationships between its members and God.

2. Goal Attainment Function

Kutau ritual has a function as goal attainment or achieving goals. Through the kutau ritual, it has been proven to provide protection for the community, such as during the colonial era against the Dutch. Apart from that, pekutau who have been equipped with knowledge are able to help the community by curing diseases and protecting the village from physical and supernatural evil. According to Brown (Soekanto & Sulistyowati, 2017 : 13-1913-19), humans are not only there to fulfill individual needs, but also to maintain and maintain the survival of society. Conflict will actually damage survival and disrupt the harmonious functioning of the social system (society).

The kutau ritual is still carried out by the community today. This is because it is still considered effective and proven to be a ritual that can provide protection, security and maintain harmony in society. Because a cultural value (Koentjaraningrat, 1987)can be maintained by the supporting community, because this value is still considered valuable and is upheld in life.

3. Integration Function

Integration as a system regulates the relationships between the parts that are components. Integration will only be realized if there is functional unity between sub-sub systems in the social structure of society. Implicitly, the system has kutau ritual requirements that must be fulfilled, so that the system can be used to view socio-cultural phenomena and overcome them. These requirements come from the existence of an agreement on ideas or values created by society so that the existing social system is able to function educationally, social control, as well as functioning integratively.

The stages and requirements of the Kutau ritual are still carried out by the Kutau group without reducing or bypassing the previous ritual process. So that through the steps and conditions carried out it can produce the power of knowledge as expected. Several ritual stages of kutau are also carried out by the general public as traditions such as alms rituals, bapitekan, benezar.

4. Latency Function

Furthermore, a cultural value can survive in society if these cultural values continue to be repeated by the community, because a cultural value is declared lost or faded when the supporting community no longer cares about its existence. If a cultural value is continuously implemented, then a generational regeneration process can be achieved. This system is a function of latency.

One way to obtain these cultural values is through a learning process, borrowing the term Koentjaraningrat, even though it is a cultural value that has existed for a long time, the current generation needs to study it again in order to know more precisely what and how cultural values are (Koentjaraningrat, 1985). For this reason, most of the various rituals carried out are usually

followed by many people, one of the aims is for the younger generation to learn about them and in future implementation they can be carried out as they see them.

Kutau ritual can be followed by many people from various ages, from children, teenagers, the younger generation to the older generation as long as they are able to meet the requirements and bear any risks they face. Meanwhile, the implementation is carried out at night. This has been carried out intensively by the kutau group up to the present day. As a social ritual, of course there is an element of learning for the younger generation, so that they do not forget and always carry it out in the future.

Meanwhile, to become a rough trainer, it is usually based on a person's genetics . This gene could have been passed down from his family, whether his grandmother or grandfather was a rough trainer. Because the knowledge of kutau is inherited from generation to generation through the family line (Syahur Alamsyah, 20 May 2023). This actually has something to do with elements of the belief of the people of Suro Village regarding the concept of reincarnation which they understand, that a person who has died, his spirit will return to his children and grandchildren, which is called kundu . The offspring chosen to be rough trainers will be given guidance through dreams.

CONCLUSION

Observing the object using the concept of ritual from Victor Turner's thoughts, it can be concluded that Kutau is a form of ceremony which aims to ask for self-protection and power from magical things. The form of ritual that is present in kutau martial arts is a manifestation of the culture that exists in society which is related to belief in ancestors. Through rituals, people believe that they can connect them with something sacred and can provide protection and a sense of security. The kutau ritual is still carried out by the community today (Sharma & Timothy, 2023). This is because it is still considered effective and proven to be a ritual that can provide protection, security and maintain harmony in society. A cultural value can survive in society if these cultural values continue to be repeated by the community, because a cultural value is declared lost or faded when the supporting community no longer cares about its existence.

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