



The Tradition of Motayok Traditional Ceremonies in Cultural Heritage Management

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Abstract. The traditional celebrations of Indonesia exhibit a wide range of variations, reflecting the diverse ethnic groups present in the country. One such custom is the practice of Motayok traditional rites. The Mentayok traditional ritual in cultural heritage management is rooted in the belief in supernatural forces that are believed to have the power to heal diseases and safeguard the tribe from different plagues. The ceremony follows a ritualistic musical dance, accompanied by singing, that induces a trance-like state in the dancer, allowing them to invoke spirits. This ceremony has been practiced since the 1600s. The Mokokapoi is responsible for summoning spirits while also serving as the guide during the ceremony. Typically, Mokokapoi is the spouse of the lady selected to be possessed. Totenden, as a mediator and supporter of the ritual, will join Bolian in singing the Bandit (song verses). Motayok's vocal performance and choreography will be enhanced by the rhythmic resonance of gongs and the skillful manipulation of dreadlocks by Mototobog. The Motayok traditional ceremony is seen as a form of double god or shirk. Presently, the Motayok traditional ceremony is exclusively observed in Bilalang Bersatu Village and Tudu Aog Village. There should be no necessity for the eradication of this heritage. Motayok, traditionally perceived as a mystical rite dedicated to deity veneration, is, in fact, a variant of psychotherapeutic intervention.

Keywords: Motayok, traditional ceremony, mokokapoi, supernatural, psychotherapy

INTRODUCTION

Indonesia is a nation composed of several tribes and races, resulting in a plethora of cultural and traditional wealth. Oftentimes, culture is transmitted from one generation to another, making it a heritage. Cultural heritage encompasses various manifestations such as artistic expressions, societal ideals, linguistic traditions, and more. Kotagede is the cultural heritage city in Yogyakarta, known for its distinct characteristics (Nisa, 2024). The Sunyaragi cave in Cirebon is a cultural heritage site that holds significant cultural value (Nurkhaeriyah et al., 2024). Additionally, the Kacirebonan Palace is home to the Panjang talisman ceremony, which is a traditional cultural heritage event (Triutama et al., 2024).

Thomas Wolfe defines culture as the elevation of art into a system of beliefs, encompassing dance and music and a belief in mystical entities like 'shamans'. In Indonesia, the prevalence of supernatural abilities among shamans and psychics has been significant due to the rapid development of long-existing animistic beliefs. The evidence is Motayok, a ceremonial practice in Bolaang Mongondow, Balang District, North Sulawesi, where ancestral spirits are summoned to provide healing treatments.

The tourist potential of cultural heritage is significant due to the inseparable connection between contemporary living and the historical legacy. The primary factor contributing to the substantial revenue generated by tourism is the significant attraction of history and culture for travelers. Effective administration is essential for the promotion of cultural heritage as a prominent tourist attraction. The identification of tourism potential and the active participation of the community in its implementation will have a significant impact on the development of tourism. There are numerous untapped potentials inside Indonesian cultural heritage, one of which is Motayok.

According to local beliefs, Bogani, the ancestral spirit of the town, will persist in safeguarding and assisting individuals afflicted by illnesses. Cultural heritage has enormous tourism potential because life today is never separated from the heritage of the past. Tourists' great interest in getting to know history or culture is the main reason for the large tourism income. Empowerment of cultural heritage as a tourism icon certainly requires proper and integrated management. Identifying tourism potential and community involvement during its implementation will affect tourism development. There are still many potentials of Indonesian cultural heritage that have not been developed yet, one of which is Motayok.

METHOD

The literature review research method involves the systematic collection, analysis, and synthesis of relevant literature sources pertaining to the research issue. Below are the key attributes and advantages of the Literature Review Research Method. The study design employed in the literature review research method involves the systematic collection, analysis, and synthesis of relevant literature sources pertaining to the research issue.

Data Sources: The data sources utilized in this approach are derived from diverse outlets, including national and international journals, books, periodicals, and other relevant publications pertaining to the research subject. Data collection procedures encompass the identification of pertinent literature sources, the gathering of data from these sources, as

well as the subsequent analysis and synthesis of the acquired information. Advantages of Literature Review in Research Methods. By doing a literature review, researchers can gain a comprehensive understanding of the most recent advancements in their specific study fields. This allows them to identify and analyze current studies, significant discoveries, and emerging trends in research.

Literature reviews aid researchers in identifying knowledge gaps or deficiencies in the current body of literature. This enables them to develop pertinent research topics and make novel contributions to the subject. Enhancing Research Justification: By consulting prior studies in the same domain, a literature review can bolster the justification of research and establish a robust theoretical foundation for the forthcoming study. The key distinction between the systematic literature review technique and other approaches, such as the systematic literature review, lies in their respective focuses.

The systematic literature review method places greater emphasis on the systematic collection and presentation of data, whereas the systematic literature review entails a rigorous study of current studies. The literature review study method is a crucial approach in research, enabling researchers to comprehend the most recent advancements, pinpoint areas of information deficiency, and enhance the justification of their research. By employing this approach, researchers are able to gather, examine, and integrate pertinent literary materials that pertain to the research subject, so establishing a robust theoretical foundation for the forthcoming investigation.

DISCUSSION

The inception of this ritual can be traced back to Punu' Mokodoludut, the inaugural monarch of Bolaang Mongondow, who became unwell before reaching the age of five. During that period, due to the absence of contemporary medical understanding, the Bogani community came together and treated Punu' Mokodoludut by doing the Motayok rite. Since the era of the Punu Tadohe Government, which occurred in the 1600s, the Motayok ceremonial has persisted up to the present day. The lack of contemporary medical advancements during that era compelled individuals to place their faith and reliance on the efficacy of healing rituals. This tradition originated from the amalgamation of the animism philosophy with the art forms of dance and song. It is believed that his ancestor, named Bogani, remains with his suffering and afflicted people and does not go from them. The dance and music performed are thought to be Bogani's preferred means of summoning the spirits of the ancestors. The Motayok ceremony necessitates the presence of a Bolian, a

lady who has been specifically selected by the ancestral spirits to undergo possession and administer healing rituals. Bolian serves as a platform for Bogani to provide medical treatment to people. Only women with specific lineage can become Bolians, hence her inheritance is contingent upon her ancestry. Furthermore, there is Mokokapoi, who fulfills the role of a spirit summoner and serves as a guide during ceremonies. Typically, Mokokapoi is the spouse of the lady who is selected to be possessed. Totenden, in their role as a mediator and supporter of the ceremony, will join Bolian in singing the Bondit, which are the song verses. Motayok's vocal performance and choreography will be backed by the resonant sounds of gongs and the rhythmic playing of dreadlocks by Mototobog.

According to the local community's beliefs, there are two types of diseases experienced by sick individuals. The first type is called "Takit bonu Baloi" or "Sick in the House," which refers to diseases that are believed to be acquired from within one's own home. This is thought to be caused by engaging in swearing and using offensive language towards one's own family members. (2) Takid kon Dalan (Pain on the Road) refers to the affliction experienced by an individual as a result of illness contracted outside the confines of their residence or in public spaces. Typically, this illness is attributed to the disruption created by ethereal entities or the influence of external factors. Depending on the nature of the illness, there are two protocols for conducting rituals: if the disease is contracted within the household (takit bonu baloi), the ritual is performed inside the house. However, if the disease is acquired outside the home (takit kon dalan), the ceremony is conducted outside.

In the initial stage of the Motayok treatment ritual, the prepared offerings are arranged on young enau leaves shaped like trays and positioned atop a tiny structure often designated for this purpose. According to the Indonesian Mongondow Language Dictionary (2003: 144), Polapag refers to a compact structure specifically constructed for conducting traditional medicinal rituals, containing a variety of food offerings intended for the ancestral spirits. According to their beliefs, the offerings buried underneath represent relatives with leg disabilities, while the offerings placed somewhat higher in the modest building represent healthy ancestors. To ensure the seamless execution of the motayok ritual, other from fulfilling the offerings, there are additional requirements that must be met. These include avoiding incorrect drumming and ensuring that no children walk by, as their presence may disturb the process. In the event of this occurrence, it is customary for Logantod songs to be sung. The logantod is a musical composition performed to revive a bolian individual who lost consciousness either due to an incorrect rhythm played on a

dreadlock drum or due to a disturbance caused by a passing youngster, interrupting the treatment ceremony.

Motayok in the Tourism Industry



Source: Zonautara.com and Youtube.com

The Motayok ceremony, known for its inexplicable displays, is a captivating spectacle. According to Chairun, a cultural advocate in Bolaang Mongondow, Motayok is a captivating attraction for travelers. Tourists highly favor Bolian's ability to effortlessly elevate objects with his hands or extract items from the ground. Unfortunately, a lack of precise data indicates the exact economic revenue earned by the Motayok traditional ceremony. Due to its relative obscurity, the name Motayok remains obscure to the majority of individuals, thus making it akin to a concealed cultural gem. Typically, the individuals who express interest in witnessing this ritual are domestic visitors. Two primary factors can inspire tourists to visit: a curiosity in the local culture and arts and a desire to seek recovery or engage in Motayok treatment rituals. As the executor, the local community plays a crucial role in meeting this requirement. Moreover, the government and cultural activists also provide support for the acquisition of the Motayok rite. The construction of the Motayok Traditional House in Balang Village is evidence of the government's support facilitated by the Cultural Value Preservation Center. Furthermore, cultural enthusiasts also founded cultural studios intending to safeguard the legacy.

Although Motayok possesses significant potential, the current reality does not align with this. Motayok is reportedly approaching the brink of extinction. This occurred due to a shift in the mentality of the local population. The community benefits from modernization and convenient access to information, which leads to fresh insights and knowledge. As a provider, there is a decreasing demand for the Motayok traditional ceremony due to its association with dualistic beliefs or shirk, which discourages many

individuals from participating. Presently, the Motayok traditional ceremony is exclusively observed in Bilalang Bersatu Village and Tudu Aog Village.

There should be no necessity for the demise of this heritage. Motayok, traditionally perceived as a supernatural ceremony dedicated to the worship of a deity, is in fact a modality of psychotherapeutic intervention. This implies that the healing process is not only attributed to the actions of ancestor spirits or Bogani, but rather it involves a comprehensive connection between the patient, the healer, and the ritual. Individuals seeking Motayok treatment typically view it as a final desire or request. This situation facilitates the occurrence of the Placebo Effect. The placebo effect is a beneficial outcome observed in patients receiving either a genuine or a fake treatment, which can be attributed to their expectations or suggestions. According to Dr. Herbert, a physician affiliated with Harvard Medical School, the proposal will enable individuals to recall their own health status. This syndrome is alternatively referred to as Remembered Wellness. The Motayok ceremony should be seen as a superstitious belief and a valuable inheritance from our predecessors in medicine. The administration, cognizant of this fact, is not remaining mute. In recognition of the significance of safeguarding cultural heritage, the government is actively endorsing the implementation of Motayok. This is aimed at encouraging other institutions and religious leaders to likewise acknowledge the Motayok ceremony as a valuable heritage that should be conserved.

CONCLUSION

The preservation and maintenance of Motayok as an ancestral cultural resource are crucial to safeguarding it as a cultural heritage. Motayok incorporates a belief in ancestor spirits, yet it has evolved into a hereditary tradition. Religion and culture operate independently. The presence of Motayok in Bolaang Mongondow is remarkable due to its significant tourism potential stemming from the rite. The residents of Bolaang Mongondow will experience economic benefits as a result of tourists' fascination with art (culture tourism) and various forms of medicine (wellness tourism).

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