

## LOCAL WISDOM OF ELECTRIC CARD AS A COACHING MEDIA FOR THE COMMUNITY OF PESANGGARAN DISTRICT, BANYUWANGI REGENCY

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### ABSTRACT

This study aims to determine the causes and objectives of people who still believe and visit shamans as a shortcut to solving a problem, especially in Pesanggaran District. The discussion studied in this study is 1) What are the causes and objectives that underlie the community still believing in shamans as helpers in solving their problems?, 2) How does the Lintrik Card as a coaching media influence the behavior of people who still believe in Lintrik in solving their problems? From the results of the study, it was found that people who still believe in and visit shamans in Pesanggaran District are due to causal factors and objectives. The causes of people who still believe in and visit shamans in Pesanggaran District are due to the influence of the community's environment and culture, as well as the lack of instilling religious values and norms. Where the actions of these communities will have an influence on community behavior both in decision-making and daily actions. The research method used in this study uses cultural anthropology research. In general, researchers concluded that people who still believe in and visit lintrik shamans in Pesanggaran District do so based on the causes and goals that influence their actions. These actions, in turn, influence the behavior of those who use lintrik.

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### Introductions

Local wisdom is one of the products of Indonesian culture. It is a product of culture born from the need for values, norms, and rules that serve as the basis for action. Local wisdom also encompasses the values that apply in community life. These values are considered truths and serve as examples for daily behavior by the local community. Local wisdom can be defined as a cultural

synthesis created by local actors through a repetitive process, through the internalization and interpretation of religious and cultural teachings, socialized in the form of norms and used as guidelines for daily life for the community (Marijan, 2020:35).

Through the values embodied in local wisdom, communities can develop into a diverse society. Community development is a crucial aspect in achieving the progress and prosperity of a region. One method used to achieve this goal is coaching, which can be defined as an effort to help individuals or groups reach their maximum potential. Coaching is a process of facilitating clients in achieving specific goals, achieving desired learning and personal growth (Yuliawan, 2011:48). A similar opinion explains that coaching is an effort to improve an individual's ability to set and achieve goals, improve interpersonal relationships, handle conflict, or demonstrate a specific leadership style (Virgawenda et al., 2021:21).

Coaching in Indonesian means coaching or training. In today's era, coaching typically utilizes various techniques, tools, and approaches to help coaches identify goals, overcome obstacles, explore potential, and develop concrete action plans. Coaching itself can be applied in various contexts, such as careers, leadership, business, relationships, and personal life. In practice, coaching can utilize various media, including elements of local wisdom.

One of the focuses of this research is the use of lintrik cards as a coaching medium that combines elements of local wisdom and cultural values prevailing within the community. Most people, especially Javanese, are certainly familiar with lintrik shamanism. Lintrik is an ancient Javanese love magic that still exists today. In practice, lintrik uses ceki cards or Dutch cards to predict or cast a love spell (Zamroni, 2015: 3).

In general, this lintrik is performed by a female shaman. The lintrik cards commonly used in this shamanic practice are ceki cards or Dutch cards. Lintrik itself is typically used to attract the heart of someone one is interested in. The meanings and symbols contained within these lintrik cards underlie their use. These lintrik cards are considered symbols of energy, strength, and enlightenment that can help one achieve their potential and goals.

One area in Banyuwangi where lintrik shamanism is practiced and still exists today is Pesanggaran District. This district is located in the southwest of Banyuwangi Regency, an area largely composed of forests, rice fields, and beaches (source: <https://banyuwangikab.bps.go.id/>, 2021).

Based on observations conducted by the author on February 3-5, 2024, it was found that many people still come to the practice of the lintrik shaman in Pesanggaran District. From these observations, it is known that people who come to this lintrik shaman practice are not only residents of Pesanggaran District but also people outside the Pesanggaran area. In fact, they do not only come about love problems but also careers, based on information conveyed by an informant

with the initials W, people who come to the lintrik shaman practice with problems that they feel cannot be resolved and feel at a dead end.

This is interesting to study because, even in this era that has begun to become more rational and modern, with a relatively high level of public education, people still believe in mystical beliefs and use shamans as an alternative way to overcome life's problems, even willing to do whatever the shaman demands to resolve their problems. This indicates that the community's belief, especially in shamans, in Pesanggaran District, remains deeply traditional, where they believe in and uphold ancestral traditions. This is evidenced by the rituals and traditions in Banyuwangi that are still very strong and widely practiced to this day.

Further research on lintrik cards as a coaching medium is interesting because it combines local wisdom with modern self-development methods. This research could provide new insights into how local wisdom can be adapted and integrated into coaching to foster individual development. Pesanggaran District was chosen as the research location, not only because of its continued popularity, but also because there is no previous research discussing lintrik cards in Pesanggaran District.

Seeing this phenomenon, the researcher wanted to conduct research related to the use of lintrik cards as a coaching medium and to understand people's motives in using lintrik in this modern era. Therefore, to complete the final assignment in the lecture that the author is currently taking, the author's interest arose in completing this final assignment with the title "Local Wisdom of Lintrik Cards as a Coaching Medium in Pesanggaran District, Banyuwangi Regency."

Based on the background of the problem described above, the following questions can be formulated:

1. What are the underlying causes and goals behind people's continued belief in lintrik shamans as helpers in solving their problems?
2. How does the lintrik card, as a coaching tool, influence the behavior of people who still believe in lintrik to solve their problems?

### **Research Method**

This research was conducted using a qualitative approach that focuses the researcher's attention on the phenomena of life occurring in the environment. Qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or other quantitative methods. A qualitative approach is a process of research and understanding based on a methodology that investigates social phenomena and human problems, producing descriptive data in the form of written and spoken words from people and observed behavior. This approach is used when the problem is unclear, to uncover hidden meanings, to understand social interactions,

to develop theories, to verify data validity, and to examine historical developments (Darmadi, 2014:209).

The type of research used in this anthropological study is a case study. Case study as one of the approaches in research which allows researchers to investigate a case more specifically, comprehensively and in detail. Case study is a series of scientific activities carried out intensively, in detail and in depth about a program, event and activity, whether at the individual level, a group of people, an institution or an organization to gain in-depth knowledge about the event and usually the event chosen which is then called a case is an actual thing (real-life events), which is currently taking place, not something that has passed (Rahardjo, 2017:3).

## RESULT AND DISCUSSION

### A. The Reasons and Aims of People Who Still Believe in and Visit Lintrik Shamans

Shamanism is an interesting issue to study amidst the changing times and technological advancements. With the passage of time, shamanism remains popular among the public, as if it were part of their culture. Field data reveals that individuals who come to meet and use the services of a spiritual healer in Pesanggaran District have varying beliefs and interests. A person's actions are motivated by a cause and purpose, consistent with Max Weber's theory of social action, which posits that in social action, humans act because they have a goal to achieve, and only then do they act or move (Usman, 2004: 41).

#### A.1 Reasons Why People Still Believe in and Visit Lintrik Shamans

##### A.1.1 The Influence of Environment and Culture that is Inherent in Society

One of the underlying factors that continues to encourage people to believe in and use shamans is the environment. Humans and the environment are interconnected, creating a mutually influential interaction. The environment can influence a person's actions and decision-making. Humans and the environment are two factors that continuously interact and influence each other. Human behavior can change the environment, and vice versa, the environment greatly influences how humans behave (Nuqul, 2005:2).

Based on field data findings, it is known that the majority of people who come to and use a shaman are advised by those closest to them, whether friends, neighbors, relatives, or family. Even those closest to the subject have also used the services of a shaman in Pesanggaran District. Hearing stories and experiences from those closest to them, they never once reported failure after visiting and asking for help from the shaman. Because of the recommendations from those closest to the subject who never failed, finally made the subject decide to go and ask for help from the shaman to solve his problem. Moreover, belief in shamans is considered something that is commonplace



because the culture of the community considers a shaman to be someone who can solve a problem. The phenomenon of believing in and visiting a shaman in society is a historical tradition of animism that is still inherent in people's lives today (Nurdin, 2012:386).

#### A.1.2 Lack of Instillation of Religious Values and Norms

The religious values and norms in this study refer to values derived from Islamic teachings, which in this case illustrate that the community that believes in electric shamans in Pesanggaran District is Muslim. Religious values and norms in Islamic teachings, as stated in the Qur'an and Hadith, serve as guidelines and guidance in providing guidance for a Muslim, both right and wrong in carrying out an action. Islamic teachings have explained how to properly address a problem. Islam emphasizes a Muslim's belief in surrendering a problem solely to Allah SWT while making efforts and praying. Religious values, especially Islam, are sourced and rooted in faith in the oneness of Allah SWT. All human life values are rooted in faith in the oneness of Allah SWT, which is the basis of religion (Jempa, 2018:103). In reality, people prefer to go to and ask for help from a shaman to solve their problems. Basically, people consciously understand that asking for help from a shaman is an act of shirk. However, because of the desire to have things fulfilled quickly, people decide to go and ask for help from a shaman as a shortcut to solving their problems.

#### A.2 The Goal of the Community Who Still Believe in and Visit the Lintrik Shaman

##### A.2.1 Economic Interests

The economy, as a sector supporting human needs, is a crucial part of sustainable life. Humans will do anything to maintain economic stability. One example is the use of a shaman. People who decide to visit a shaman for their economic needs, as informant SY did, sought the shaman's help with their business. They asked the shaman to attract buyers and protect their business from harm. This trust in a shaman for economic interests has persisted and developed through interactions within the community.

##### A.2.2 Love Interests

People who visit and use the services of a spiritual healer in Pesanggaran District come from various walks of life, both married and unmarried. The love problems that lead people to seek help from spiritual healers are related to marital relationships or finding a partner with the intention of attracting the opposite sex. For those who are married, love problems include a strained relationship, the presence of a third party, or a relationship on the verge of divorce. For those who are unmarried, love problems can include difficulty finding a partner or trying to attract the heart of a member of the

opposite sex they are interested in. These love problems ultimately become the basis for people to seek help from spiritual healers, especially those in Pesanggaran District.

#### A.2.3 Career Interests

For everyone, having a good career and future by working in a dream job is a dream and a hope. A career is one of the supporting factors in life. However, it takes effort and competition to achieve it all. Similarly, data findings in the field, people who visit a shaman in Pesanggaran District regarding their careers, as did informant JK. He asked the shaman for help to predict the nature of people who are trying to thwart a promotion that will be given to him so he can be more careful and ask for smooth work opportunities that JK is working on.

#### A.2.4 Alternative Problem Solving

The reason people visit shamans in Pesanggaran sub-district is because they seek alternative solutions. Field data reveals that when people are faced with a complex problem and feel they haven't found a solution, even though they have previously tried their best to resolve it, they feel confused and unsure what else to do to find a solution. This is what ultimately drives people to seek help or solutions from shamans, especially when the problem is beyond the reach of the five senses.

### B. The Influence of Lintrik Shamans as a Coaching Medium on Community Behavior

The behavior of a society can occur due to influence. The use of the services of a shaman for every problem is not only about habits and behavior but an interaction that is obtained from generation to generation, this can be seen from the many people who still go to shamans, especially shamans, rather than just asking God Almighty, whether unconsciously this action will lead to social change in community life. In line with the theory of social change put forward by Wilbert More, which defines social change as an important change that occurs in the entire social structure, behavioral patterns and social interaction systems, including changes in norms, values, and cultural phenomena (Lorentius Goa, 2017:54).

The social change referred to in this study is related to the influence of the shaman on the behavior of people who still believe in the shaman, one of which is the emergence of a sense of comfort that occurs during coaching sessions or guidance between the shaman and the community, so that the community considers the shaman as their own family. However, trust in the shaman will create dependence as a source of solutions that can influence a person's actions in making daily behavioral decisions, and weaken a person's belief in religious teachings.

Furthermore, this can also influence the behavior of individuals who rely more on shamans than on God to solve life's problems. While those who place their trust in a shaman will naturally feel comforted and supported by increased self-confidence, trust in a shaman can also

create a dependency that can be detrimental. This dependency can potentially diminish a person's confidence in solving problems independently and damage their relationship with God.

## CONCLUSION

This study found that many people still believe in shamanism despite the rapid changes in the times, and that belief in shamans is indeed a valid part of social life. Based on the causes, the community's belief in shamans in Pesanggaran District is based on environmental and cultural influences inherent in the community, as well as a lack of instillation of religious norms. First, environmental factors, namely those closest to the subject, whether friends, neighbors, relatives, or even family, recommend the subject to seek help from a shaman. Moreover, using a shaman for every problem is a common practice among the community. Therefore, this has become a phenomenon that continues to occur from generation to generation. Second, the lack of instillation of religious values and norms. The subject realizes that believing in anything other than God, let alone believing in and seeking help from a shaman, is an act of shirk. However, based on the desire for quick fulfillment, the community continues to place trust in shamans, especially shamans, and ignores religious teachings.

Based on its purpose, the beliefs of people who still believe in and visit shamans include economic interests, romantic interests, career interests, and as an alternative solution to problems. Belief in shamans for economic interests can be seen from a trader who asks for a talisman for his business and to fence his business from disturbances from people who want to destroy his business. Belief in shamans for romantic interests can be seen from people who visit shamans to ask for help in finding a partner or want to attract the opposite sex and harmony in household relationships. Meanwhile, in careers, belief in shamans can be seen from those who visit shamans to make all their career matters easier and to be kept away from people with bad intentions.

Furthermore, belief in lintrik shamans has a transformative effect on the behavior of those who still believe in lintrik. While it can boost self-confidence, it can also lead to dependency, which can be detrimental, not only detrimental but also shattering an individual's faith and belief in God.

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