

## The Magic Values of *Pacu Jalur* Tradition in the Perception of Society of Kenegerian Kari Kuantan Singingi

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### Abstract

*The magic values is closely related to the level of society understanding with their religion. The aim of this research to find out the magic values in pacu jalur tradition and to find out the perception of society toward magic values of pacu jalur tradition. This research used qualitative method. The result concluded that many processes of making the jalur, there are the magic values in it. In every process, the magic values includes the tool, the mantra, the ritual, and the shaman. The perception of society towards magic values is various. It can be showed that there are some of society is believe towards magic values of pacu jalur, due to the mantra from dukun jalur or the shaman still mention the name of Allah and its not contrary with Islamic teachings, but they didn't agree that magic as determiner of the race. Some society believe and agree that magic is important in pacu jalur tradition. But some of society is not believe towards magic values because its contrary with Islamic teaching and it includes polytheism. It can be shown by the shaman when he said the mantra in processing pacu jalur makings. The shaman ask mambang (kind of the spirit) in helping pacu jalur makings until finish and participate in event of pacu jalur. The deeds is opposite with Islamic teaching, and it will be syirik because believe another beside believe in Allah. Another perception of society towards magic values is neutral, because they have sense of indifference.*

### Keywords

Perception; magic; pacu jalur



## I. Introduction

*Pacu Jalur* is one of tradition in Kabupaten Kuantan Singingi that has been going every year since 1900. Kuantan Singingi is also called Rantau Kuantan (UU. Hamidy, 1998) or the movement people from Minangkabau. Nowadays, this tradition has become even national (Suwardi, 2017). *Pacu Jalur* is the biggest annual festival for the local people of Kuantan Singingi, especially in Teluk Kuantan and the area along Sungai Kuantan.

*Pacu jalur* is held once a year, was originally an event for Moslem holidays such as Eid Mubaraq, Maulid Nabi, or Moslem New Year. During the Dutch colonial era, it has been used as an activity to celebrate the birthday of Queen Wihelmina (the Queen of Netherlands). Usually it held on November every year. However, after the independence of Indonesia, *Pacu jalur* was intended to celebrate the Independence Day of Republic of Indonesia (Suwardi, 2017: 126-127). It is usually followed by local people, other area and from other countries such as Malaysia, Singapore, and Thailand.

The tradition of *pacu jalur* is the combination between culture, unique art, sport, and magic. According to Honig (1993), magic can be said that belief and deed of humans in occult power and nature power has directly influence between themselves, whether for good or bad in manipulating higher powerful. Usually before *pacu jalur* starts, it begins

with a sacred and magical ceremony by the shaman or *dukun jalur*. The shaman or *dukun jalur* has important role from the begin until the end of *pacu jalur*. It means, there are the magic values was have done by *dukun jalur* during the choosing of timber to become the *jalur*, during the ceremony and during the event of *pacu jalur* until finish it. Almost area in Taluk Kuantan has *jalur* and *dukun jalur*. Every village at Kenegerian Kari have *jalur* and certainly has *dukun jalur* in making the *jalur*. The names of *jalur* of Kenegerian Kari as following :

No.	Names of Jalur	Villages of Kenegerian Kari
1.	Buayo Danau	Ds. Bandar Alai Kari
2.	Putri Kayangan Danau	Ds. Bandar Alai Kari
3.	Langkah Siluman Buayo Danau	Ds. Sitorajo Kari
4.	Lancang Kuning Jelajah Kuantan	Ds. Pulo Godang Kari
5.	Montiko Limbek Putih	Ds. Pulo Godang Kari
6.	Harimau Paing Tuah Nagori	Ds. Pulo Banjar Kari
7.	Tuah Kori	Ds. Pintu Gobang Kari
8.	Ghajo Montili	Ds. Pintu Gobang Kari
9.	Onggang Sati Danau Batuah	Ds. Koto Kari

The tradition of *pacu jalur* shows a combination of physical element with magical element. Physical element means the strength of *anak pacu* or the paddler, and magical element means the magic ability of *dukun jalur* or the shaman in representing the mystics. Most of people Kuantan Singingi believe that victory will be obtained if the magic element has more power. The magic values in tradition of *pacu jalur* refers to belief dynamism and animism. Dynamism is the belief of humans towards the things that everythings has power or strength can affect the success or failure of human in maintaining life, it can be supernatural powers and they believe that can help them (Manaf in Aslati and Silawati, 2017). Animism is the belief towards spirit and human soul, it first appeared among primitive humans (Daradjat in Aslati and Silawati, 2017). The magic values is closely related to the level of society understanding with their religion. The majority of People in Kuantan Singingi is Islam. Therefore, the perception of society towards magic values is various.

Considering the explanation above, the reasercher becomes interest to find out the magic values of *pacu jalur* tradition and to find out the perception of society of Kenegerian Kari Kecamatan Kuantan Tengah Kabupaten Kuantan Singingi towards the magic values of *pacu jalur* tradition.

According to Elly et.al, Perception is a starting point of thinking to form the words to understand the matter or symptoms in life in use. Meanwhile Hanurawan (2010) Perception is also an information management activity to connects a person with his environment. It is a person's view or understanding of the phenomena that occur in his life environment through conscious sensing tools to manage important information. In this case the perception is needed regarding one's understanding of a social reality or what is referred to as social perception. Perception from Psychology dictionary means the process of knowing or recognizing objects and events by the senses (Chaplin, 2008). Sarwono (2010) argues that perception is a process of acquiring, interpreting, selecting and arranging sensory information. Perception takes place when a person pours a stimulus from outside into inside and was caught by the organs to brought into the brain. He also said that perception is the process of found information to be understood using the senses.

Magic is belief and deed of humans in occult power and nature power has directly influence between themselves, whether for good or bad in manipulating higher powerful (Honig, 1993). He stated that the word magic or magi comes from the Persian language, "maga" which means "priest" for the Zoroastrian religion in developing and preserving religion. He also emphasized that magic is the same as witchery. However, in primitive belief, magic is broader than witchery. Because, the magic is a way of thinking and a way of life has higher meaning and power than what the witch does as an individual.

Dhavamony in Ghazali (2011) defines magic as ceremonial and verbal projecting of human desires to the outside world on the basis of the theory of human control for a purpose. According to Honig (1993) the magical man makes his "world" with the "power" for his own benefit. On a certain side, magical human resemble modern human to conquer nature and make himself be sovereign with irrational ways. Dhavamony (1995) divides magic into two types, namely imitative magic and contagious magic. Imitative magic is based on the principle of similarity in process, i.e. the doll as media to imitate the person as a witchcraft, the sound of thunder to imitate it as the media to ask rain. While contagious magic is based on the physical contact the person as witchcraft, i.e. the hair, fingernail, a piece of cloth or any other object of the person.

Magis has everything has a main element or value as the pillar in supporting its existence. According to Raymond Firth in his book "Magic and Religion" as cited Ghazali (2011), there are three important values in the practice of magic, namely the objects or tools used, ceremonies or rituals, and incantation or magic formula. However, in-depth analysis of Morris Freilich found that Firth lacked one more of the magic values, and it becomes the main value of magic, it is the shaman.

Based on the main values, Bronislaw Malinowski in his book "Magic, Science and Religion" as cited Ghafur (2007) stated that the most important magic values is the incantation or *mantra*, because the power of magic from the incantation and it becomes the central of magic. He also stated the explanation of every magic values, as follows :

#### 1. The Object/Tool of Magic

It can be said that the values or elements of objects used in magical practice are the materials/tools were trusted have supernatural powers. The power in magical items is divided into three. The first, positive, it means is belief to contain "*karomah malaikat*" and it have a positive impact for its owner. The second, negative, it means is belief to contain the evils or demons and it affects a bad deeds was transmitted from evil or demons to its owner. And the last, Neutral, it means that the powers based on the individual of its owner.

#### 2. The Incantation/*Mantera* of Magic

It is the magical words used in magical practice. The values or elements of incantation (*mantera*) were made to be used for various purposes, such as refusing the disaster, as planting the trees, as sending the soldiers to the battlefield, as sending people to marry, as flattering to make fall in love by witchcraft, as treating the illness, etc.

#### 3. The Ritual/Ceremony of Magic

It is one of magic values are usually influenced by the tools and/or traditions of a place. Rituals can be classified into two parts, namely basic rituals and execution rituals. The basic ritual is concerned with all aspects of the existing elements, while the execution ritual is more simple, which is from uttering the *mantra* and from using the already existing magical powers.

#### 4. The Shaman/*Dukun* of Magic

It is the main magic values, due to the shaman is the person who did other magic values.

He/She found the object or the tools to conduct the ritual and utter the *mantera*.

*Pacu jalur* tradition is annual tradition in Kuantan Singingi. Many people can't wait this tradition. It is a grand event for people of Kuantan Singingi was conducted every year. During pandemic, *pacu jalur* was not done for two years. But this year, on August a week after celebrate independence day of Indonesia was held the grand event of *pacu jalur*. The people has been prepared to follow this grand event.

*Pacu jalur* tradition is full mystery and many mystical on it and there are magic values in this tradition. From the start until the end. The *jalur* was made of timber. To find the timber was done by the shaman or *dukun jalur* to become the *jalur* (Agus, 2007) and it was inhabited the *mambang*s (the spirits). Before the timber is fell, the incantation will be uttered by the shaman to ask for the *mambang*s. The shaman is the only person who can master the *mambang*s. He/She is one of important magic values in *pacu jalur* tradition. He/She has important role to makes prediction about the winning and losing in *pacu jalur* event. The incantation or *mantera* from the shaman able to "*memompan*" (UU. Hamidy, 1993) the opponent of the *jalur*, and to protect or to repel the other magic from the other shaman of *pacu jalur*. He/She is the protector of the *jalur*, he/she is the decision maker and the holder of the local residents in *pacu jalur* purposes (UU. Hamidy, *Dukun Melayu*: 113). The words and the advices of shaman must be listened and be heeded.

## II. Method

This research is qualitative research (Sukmadinata, 2013) is a research aimed to describe and to analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts people individually or in groups. The qualitative method basically aims to understand the various external and internal phenomena contained in *Pacu Jalur* tradition in Kuantan Singingi. Qualitative methods refer to research procedures to produce descriptive data, namely informant, it is the words both oral and in written from the person who gave the information. Observation, it is observe what people do fundamentally depend on human observations to people in their language and terminology (Bogdan & Taylor, 1993). In this research is qualitative descriptive that describe, explain, and elaborate the object of the research (Arikunto, 2006). Determination of sample using the purposive sampling technique or the sample is determined based on the researcher's decision. Based on the theory above, the researcher determined the respondents who represented the society of Kenegerian Kari, Kecamatan Kuantan Tengah, Kabupaten Kuantan Singingi.

## III. Results and Discussion

The results of this research were obtained through interviews and observations in several villages of Kenegerian Kari, Kecamatan Kuantan Tengah, Kuantan Singingi. Literature studies relevant to this research were also obtained as supporting data. Based on Chairani (2022) that the *jalur* is made by various processes. It was a lengthy process and takes a lot of time to become a *jalur* that can be raced or *dipacukan*. The process involves labor, cost and other things. Everything must be discussed when making the *jalur* to achieve the goals. The processes of making the *jalur* is as follows:

1. *Rapek Banjar* (Meeting of villager)
2. *Mancari Kayu* (Finding the timber)
3. *Manobang Kayu* (Cutting down the timber)
4. *Mangabung Kayu* (Cutting the timber)
5. *Malopeh Benang* (Removing the thread)

6. *Pendadaan* (Making the *jalur* body)
7. *Mancaruk* (Dredging the timber)
8. *Manggiliang* (Grinding the *jalur*)
9. *Manggaliak/Menelungkup* (Inverting the *jalur*)
10. *Mambuek Poruik* (Making the belly)
11. *Mambuek Lubang Kakok* (Making the *kakok*'s holes)
12. *Manggaliak/Menelentang* (Sprawling the *jalur*)
13. *Manggantuang Timbuku* (Hanging the *timbuku*)
14. *Mambontuak Haluan Kemudi* (Forming the prow of steering)
15. *Maelo Jalur* (Pulling the *jalur*)
16. *Manghaluihkan* (Smoothing the *jalur*)
17. *Melayur Jalur* (Curing the *jalur*)
18. *Mambori Namo* (Naming the *jalur*)
19. *Menghias Jalur* (Decorating the *jalur*)
20. *Penurunan Jalur* (Sending down the *jalur*)

### 3.1. The Magic Values of Pacu Jalur Tradition

Based on the process of making of the *jalur* above, there are the magic values in it. In every process, the magic values includes the object/tool, the incantation/mantra, the ritual/ceremony, and the shaman/dukun.

#### a. The Object/Tool of Magic

Based on the interview was conducted with the informan, it can be concluded that the objects of magic in the process of *pacu jalur* tradition as following :

- Timber or *Jalur*  
This wood is a magic tool used to serve as a *jalur*
- Chicken  
To find the timber in making the *jalur*, the shaman needs the black chicken. The chicken will be slaughtered to ask permit to *mambang* of the timber before the timber will cut down
- Egg and rice  
The boil egg and yellow rice is the tool will be given to *mambang*s after the shaman read the *mantera*.
- Incense or *Kemenyan*  
*Kemenyan* will be burnt around the timber to evict the *mambang*s
- *Tepung tawar*  
*Tepung tawar* will be scattered around the timber. *Tepung tawar* includes : *Purasan* (*parasen*), *kumpai*, *sikurau*, *sitawar*, *sedingin*, *suki-suki*, *kembang setaman* (flower), *beras kuning* (yellow rice). All the ingredients are sliced into slices and put in a bucket and then sprinkled on the tree's *pungko* while surrounding the tree.
- Lime or *Jeruk purut*  
*Jeruk purut* is a magic tool used by shamans to predict opponents in the race of *pacu jalur* later.
- *Pelepah pinang*  
*Pelepah pinang* is a magic tool used in the ritual of rowing regatta that was tossed into the water as a sign that the *pacu jalur* will begin.



## b. The Incantation/*Mantra* of Magic

After interviewed the shaman, there are many incantations or *mantra* in the process of *pacu jalur* tradition. They are as follow as :

### ➤ The *Mantra* when entering the forest

This *mantra* was spelled by the shaman or *dukun jalur* when the shaman and team enter the first time into the forest to find the timber to be the *jalur*. The sounds is :

*"Hei ughang nen ado di ghimbo sialang ghantou botuah, botuah sojak dolu, botuah sojak kenek, kami bosamo-samo nen datang daghi desa, nen datang daghi kampuang nen jauh daghi rimbo tibo momintak izin. Kami ken bojagal ko dalom, kami ken moawei ghontiang, mamogang kayu, boilah kami lalu, boilah kami jalen, boilah kami izin, kami masuak dengan elok-elok. Kami aghok kolua daghi siko pun condo itu. Kami mongighim solom untuak ponunggu ghimbo nen lah lamo diom di somak nen ghapen dan kayu nen tinggi. Bismillahhirramanirrahim"*

The meaning of the *mantra* is : Hai.....man who is in the forest of *sialang rantau* who is auspicious, auspicious since long ago and childhood, we together who come from the village, far from the forest come asking for permission, we will walk inside, we will find a branch, hold the timber and please give us the way and permission. We get in here well and we hope to get out of here well too. We give the greetings to forest spirit who have long inhabited this forest and tall timber. Bismillahhirramanirrahim.

The other *mantra* after find the timber when entering the forest, so the shaman spelled: *"Kun payakun daru darullah sagolo nen bagak aken tatogun aku di dolom la ilaha illallah..."* (with Allah, all the creature will be obedient to me by saying La ilaha illallah). This *mantra* useful for avoiding the perils or wild and venomous animals like tiger, snake, scorpion, elephant, boar, etc.

### ➤ The *Mantra* when cutting down the timber (*Manobang Kayu*)

This *mantra* was spelled by the shaman when will cut down the timber after choosing the timber by the shaman to be the *jalur*. The sound is :

*"Hei.....ponguasoo ghimbo nen tinggal di sokoliliangko, nen iduik di solo-solo tanah, nen iduik di tanah-tanah maninggi, kami nak membuek jalue, boilah kami izin untuak manobang kayu nen iko, jan bori kami penyakik poniang kapalo, poliagho la kami, berkat rahmat La ilaha illallah.."*

The meaning of the *mantra* is : Oo the ruler of the forest who lives around here, who lives in the ground and on the high ground. We want to make a *jalur*, give us permission to cut down this one, spare us from the disease of dizziness, preserve us by saying La ilaha illallah.

### ➤ The *Mantra* when cutting the timber (*Mangabung Kayu*)

The *mantra* was spelled by the shaman when the first time to cut the timber to avoid unwanted things. This *mantera* is "Kalau inyo di darek, bao ka ulak. Nen di ulak kini lah tibo. Kini mailah kito poi ka ulak bosamo-samo" (If it's in the forest, let's go to the village. The one in the village has now arrived. Now let's go to the village together).

### ➤ The *Mantra* when taking the timber (*Maambiak Kayu*)

This *mantra* was spelled by the shaman after the logging process of the timber is complete, and the timber will be taken back to the village to be used as a *jalur*. Before taking the timber and bringing it home, the shaman performs the ritual of slaughtering a black chicken instead of the timber to be taken while spell the *mantra* : *"Kayu nen kami ambiak ken kami jadikan untuak sobuah pomainen nen bonamo pacu jalue. Mailah kito jago anak cucu komonaken kito. Jangen mongganggu. Kito jago anak cucu komonaken. Putieh mato dapek kito liek, putieh hati ndak ado nen tau, tapi ikolah adonyo"* (we will use the timber for the race, namely *pacu jalur*. Let us take care of our nieces and

grandchildren. Please don't interfere. The white of the eyes we can see, the whites of the heart we do not know, but this is how it is).

➤ The *Mantra* when pulling the timber or *jalur* (*Maelo Jalur*)

In the process of *maelo jalur* or pulling the timber, there must be many obstacles occurred, such as the timber cannot be pulled by heavy equipment or humans; a split rope or experiences other obstacles, then the shaman will slaughter a chicken and his blood is sprinkled on the timber. While sprinkling chicken blood, the shaman spells this mantra: "*Kami ken mombawanyo ko ulak, kami ken mombuek ke uma tompek tinggalnyo, jan gadua ken kami jago saadonyo*" (We will take it to the village, we will make a house for it to live in. Don't worry, we will take care of it)

➤ The *Mantra* when curing the *jalur* (*melayur jalur*)

In this process is also carried out the slaughter of chickens again. His blood was sprinkled on the bow of the *jalur*. This is intended to avoid harm to the crowd. Sometimes if it's not slaughtered a chicken, it will be occurred the *jalur* will burnt and it may be that the fire will spread to the homes of residents around the place of the *jalur*. While sprinkling chicken blood on the *jalur*, the shaman spells: "*Komailah, mei kito bodunsanak, jan moghusak nen membuek binaso...*" (Come here, let's be brothers. Do not damage that causes perishing)

➤ The *Mantra* when sending down the *jalur*

This *mantra* was spelled by the shaman after arranging the *jalur* to be filled the former by the *onjai* man, *timbo* man, the dancer, and the last one is the paddler (*anak pacu*). Then the shaman holds the bow of the *jalur* while spelled: "*Allahumma Wahtimlana Bil Iman Wahtimlana Bil Khairaa, Allahu Akbar 3x*"

### c. The Ritual/Ceremony of Magic

Nowadays is industrial revolution 5.0, but it is different for *pacu jalur* tradition. Industrial revolution 5.0 means that human as a main component in using modern technology. *Pacu jalur* tradition is still use human for the race without any machines, but many rituals are performed in this tradition, both during the process of making the *jalur* until the process of race. These rituals are performed by the shaman to complete a series of processes and needs the incantation/*mantra* in spelling and also using the magic tools to make the ritual be perfect.

Before looking for the timber into the forest, the shaman first performs a special ritual or ceremony in his house or at the village chief's house, namely the *babalian* ceremony or *batonuang* ceremony. First, the *babalian* ceremony, which is a ceremony of dances performed by the shaman with the accompaniment of *rebab* music. Second, the *batonuang* ceremony, which is a special ceremony performed by shamans to look for the timber by using magical powers and spells. In this way the shaman can find a suitable place or location of the forest to look for the timber (Syaiful Bakri, 2012).

However, nowadays such ceremonies are already rarely performed by shamans. Shamans usually goes to the forest with the team. However, this does not mean that shamans do not perform rituals. The shaman before leaving for the forest usually eats a grain of rice that is recited by *shalawat* when he steps from the house to the forest, the purpose is that in the process of finding the timber for the *jalur* will be safe without any obstacle.

Another ritual performed by the shaman is when spelling the incantations or *mantra*. It is the ritual of stepping in entering the forest. The shaman will spell the mantera before entering the forest. Then the shaman and his team entered the forest led by the shaman. Until the journey of about 25 steps must not be anyone who precedes the shaman, the shaman must walk ahead, only after the journey of 25 steps can the other member of team

be able to precede the shaman. That is, on the 25-step journey all the members were already under the spell of the shaman.

Then the shaman perform the ritual of *menyemah* in cutting down the timber. After the timber is found, so the timber must be marked. Usually, the sign uses red paint for easy viewing. Before being marked the shaman will burn *kemenyan* (incense) on the *pungko* of the tree to repel the ghosts, genies, and the spirits around the tree. *Menyemah* is a special ritual is performed by shaman to give *sesajen* to *mambang* of the timber. Then the shaman wake the *mambang* up by various rituals, such as chicken slaughter, incense burning, *tepung tawar* spreading, and so on.

Another ritual perform is maelo jalur. This ritual of carrying or pulling the timber. This ritual is performed with the release of a black chicken and toss the egg as a substitute for the timber that using for the jalur. Then the shaman spells the mantra when perform this ritual. After the timber is carried to the vilage, it will be made a *jalur*. After it reaches 60%, then the *jalur* will take the process of burning and fumigating or curing. It called *melayur jalur*. In this process, the shaman performs the ritual of chicken slaughter and spread the *tepung tawar* and blood of chicken from the back to the bow of *jalur*.

The last ritual is rituals in the Race Process. In this process, the role of the shaman is very important because the shaman will determine the steps when the *jalur* will be race. On the night before the race, the shaman cut *jeruk purut* (limes) in 3 pieces with the following meanings; first piece of lime is a symbol of the opponent's *jalur*. If the piece of lime is face down, it means that the opponent's *jalur* will lost. However, if it is face up, it means that the opponent's *jalur* will wins. The second piece of lime is a symbol of the *jalur* belonging to the shaman. If the piece of lime is on face up, it means that the *jalur* will win. However, if it is face down, it means that the *jalur* will lost. The third piece of lime has no meaning, only completes a lime-cutting ritual.

#### d. The Shaman

Shamans are the most important element of magic. Because the shaman is the one who handles all magic processes in the use of other magic elements. Because without the shaman, no other element controls it and it will be useless in the procession. In this research, the shaman was interviewed by the researcher are Jowan Dikal (50 years old), Iyat (67 years old), and Sitam (70 years old). They are the shaman, especially shaman of *jalur* from Kenegerian Kari, Kecamatan Kuantan Tengah Kabupaten Kuantan Singingi).

#### 3.2. The Perception of Society toward The Magic Values of Pacu Jalur Tradition

The result of observation and interview was conducted with several informants, includes three person of *dukun jalur* or the shaman, two person traditional elders or religious leader, three person of the paddler, two person of the society, one person of coach the *jalur*, and one person of committe the *jalur* in Kenegerian Kari Kecamatan Kuantan Tengah, Kabupaten Kuantan Singingi. Based on the result of the interview that perception of society toward the magic values of *pacu jalur* is they belief but didn't agree if the magic determine of the process of *pacu jalur* or the winning the *jalur*. This statement is strengthened by the interview's answer from the informants as follows:

R1 : "I think there are the magic values of *pacu jalur* tradition, because from the beginnning of *pacu jalur*, always have *dukun jalur* in every village. But it is contrary to islamic teaching"

R2 : "I belief that *pacu jalur* tradition has magic, but I do not agree that *dukun jalur* determine the process of *pacu jalur*. Of course the paddler and the coach determine it to get the winner in *pacu jalur*"



R3 : “*Pacu jalur* tradition includes magic process in it, but it is imposible if magic makes the *jalur* wins in the race competition”

R4 : “I am a moslem, if I say I do not belief, it is false because there are another creature beside us. *Pacu jalur* tradition has *mambang* and *dukun jalur*, so I belief that there are magic in *pacu jalur* tradition. But in the process of *pacu jalur*, especially in the competition, the role of the shaman is not important, I think the important is focus to the paddlers, coaching them to be strong to paddle the *jalur*”

R5 : “*Pacu jalur* tradition has magic values, but it is not important because there is nothing happen when *dukun jalur* spelled the *mantera* in every process and I think to get the victory, it needs the teamwork between the paddlers and the coach, it is no relate with *dukun jalur* and *mambang*”

Another informant, especially the shaman and one person of the committe the *jalur* said that they belief and agree that the magic values is the determiner of *pacu jalur* process. They said that the magic values, includes the shaman and *mambang* is the important role to determine victory in the race. Another perception of society toward the magic values of *pacu jalur* that they have neutral opinion, because they told that with or without the magic values of *pacu jalur* is the same. It is nothing happen with or without magic, lose and win is common thing in the competition. But different with the traditional elder and the religion leader, Amal (74 years old) said that there is no magic of *pacu jalur* tradition. It is contrary with islamic teaching and it is *syirik* if we believe another beside believe in Allah.

#### IV. Conclusion

Based on the results of the research conducted, it can be conclude that many processes of making the *jalur*, there are the magic values in it. In every process, the magic values includes the tool, the mantra, the ritual, and the shaman. the perception of society of Kenegerian Kari Kecamatan Kuantan Tengah Kabupaten Kuantan Singingi toward magic values of *pacu jalur* tradition. It was found that the magic values of *pacu jalur* tradition, and found that various perception toward magic values of *pacu jalur* tradition. The first is almost society of Kenegerian Kari Kecamatan Kuantan Tengah Kabupaten Kuantan Singingi believe that there is magic in *pacu jalur* tradition, but they didn’t agree that magic as determiner of the race. The second is some society believe and agree that magic is important in *pacu jalur* tradition. The third is neutral, because they have sense of indifferent. And the last is didn’t believe toward magic values of *pacu jalur* tradition because it is contrary with Islamic teaching and it is *syirik* if believe another beside believe in Allah.

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