

ABSTRACT

Zuraidah, NIM 3143122053, Upacara *Nadzar Batumbang Apam* di Makam Keramat Gajah Desa Kubah Sentang Dusun I Kecamatan Pantai Labu. Program Studi Pendidikan Antropologi. Fakultas Ilmu Sosial. Universitas Negeri Medan.

The aim of this study was to find out about the *Nadzar Batumbang Apam* ceremony at the makam Keramat Gajah of Kubah Sentang Village, dusun I, Pantai Labu sub-district. The type of research used is qualitative with a descriptive approach. This research consisted of eight informants consisting of prayer leader informants, the people who had already performed the *nadzar batumbang apam* ceremony in the sacred tomb of elephants and the people who had never performed the *nadzar batumbang apam* ceremony at the makam Keramat Gajah. The technique of collecting data through observation, interviews and documentation. The results of this study reveal that the *nadzar batumbang apam* ceremony is a ceremony that is believed by the Kubah Sentang villagers as a *nadzar* payment or promise of a wish achieved. For example if a mother *bernadzar* when her child is sick, later if her child is healthy she will bring her child *batumbang* to the makam Keramat Gajah located in Kubah village Sentang Dusun I. The ceremony of *nadzar batumbang apam* is inseparable from the existence of the makam Keramat Gajah which is usually used as a place for *nadzar batumbang apam* ceremony. The things that must be prepared before this ceremony are the apam cake, the coconut midrib which will later be smeared with cakes, coins, and other foods such as pulut, grilled chicken. Then the procession from the ceremony of *nadzar batumbang apam* was broken in the sacred tomb of the elephant who first came to the house of the prayer leader while conveying his purpose or intention to *batumbang apam*, then walked to the tomb, when he was buried the coconut midrib which had been smeared with sticks on the side of the tomb followed by the establishment of people which will be *dibatumbangkan*, then read basmallah, prayer, al-fatihah, congratulatory prayer, then distribute coins to the children present at the ceremony, and end by eating *apam* cakes and other foods that have been prayed together. The views of the Kubah Village of Sentang against the *nadzar batumbang apam* ceremony were at the makam Keramat Gajah, namely they considered the existence of supernatural powers at the Elephant Sacred Grave so that when performing *nadzar* it was easy to come true.

Keywords: *Ceremony, nadzar, batumbang apam*

