Usage of IT on Traditional Magic Practice: Review on Cultural Transformation

K Kasmana
Departemen Desain Komunikasi Visual, Universitas Komputer Indonesia, Indonesia
Email: kankan.kasmana@email.unikom.ac.id

Abstract. The purpose of this study is to determine the extent of the use of blog features in the practice of santet in Indonesia. The method of this research used an analysis of compositional interpretation. 3 selected blogs mapped the content. Through research, it is known that internet sites are the initial medium of transactions. Practitioners (shamans) make the internet a medium for trapping consumers (as an actors), especially middle, upper-middle and upper-middle class economies who are busy, reluctant to identify their identities, and need fast processing. In the site presented the types of witchcraft services with various levels, most of the sites straightforwardly load shamans contact numbers. The utilization of blog features is quite optimal, the collaboration between shamans and site admins is quite intense, proven through content so that complete information is available to service users who are filled with a high desire for revenge. Internet technology benefits both parties, both perpetrators of witchcraft (shamans) and service users, for actors of course the economic impact, while for service users are aspects of convenience and information.

1. Introduction
The practice of santet (witchcraft) in Indonesia is still developing until now, service users and perpetrators can be found in various regions, both in big cities and in remote areas throughout Indonesia. Likewise with the case, there have been many death victims both dukun (shamans) and victims because of the problem of santet. One of them appeared in July until December 1998 in Banyuwangi, there were murder cases of 116 people suspected of being santet shamans, followed by a similar incident in 1999 in Pangandaran, West Java [1]. Actually in Indonesia there is a law concerning the activity of santet, and is classified as a form of crime, but this cannot prevent the high offer of santet services. The actors offer their services through a variety of marketing activities, either clandestinely, such as mouth to mouth or through intermediaries, or openly using advertising media in printed matter such as magazines (especially religious and spiritual magazines), posters, flyers, and also massive spread of online media such as the internet [2]. This phenomenon has developed since 2008, since the use of social media has increased very sharply, starting from the use of blogs, social networking media like Facebook, and Twitter, and even YouTube [3]. These business people are competing to capture consumers with wider geographical and demographic coverage. They are extending consumers by capturing more diverse target markets covering all of Indonesia, various economic and social strata, targeting various levels of consumers, but especially those in big cities. The actors (traditional shamans) are generally in the area, technology becomes a bridge for the perpetrators and prospective consumers to facilitate all transactions, the perpetrators are keen to see these opportunities to advance their business. [see 4].

Previous research discussed about the practice of witchcraft by Bashoto Reform Church members in Africa, the findings of the study suggest the importance of guidelines for church worshipers, related to their relationship with God, and that in their Christian teachings, witchcraft is a sin and violates God's command [5]. Other studies discuss persecuting the practice of magic, and its relationship to weather
and economic growth in the renaissance era, this view resulted in many murders of people who were considered magicians in the 13th to 19th centuries [6]. Testimony and testimonials about occult and witchcraft practices in various parts of the world, America, Asia, Australia, Africa, and Europe are summarized in the book as anthropological and ethnographic research [7]. Especially for witchcraft research in Indonesia, Forth conducted a study on the practice of witchcraft on the island of Flores, eastern Indonesia, explained how the practice of witchcraft has a significant role in cosmology, eschatology and etiology of the Nagé people, a tribe that inhabits the central part of the island [8]. Meanwhile other studies discuss the side of the existence of witchcraft practices in the viewpoint of Christian teachings that may not be believed in their existence but there are facts [9]. It is reinforced by other studies that discuss the small number of popular spells., the author argues that popularised Witchcraft has some New Age characteristics, but that other interesting trends include the re-enchantment of everyday life and the sacralisation of the sensuous through love spells, body confidence spells, and material prosperity spells [10]. Specifically, there is no publications have been found regarding the practice of witchcraft on the internet in Indonesia, including how to use the internet site facilities in its service offerings. The phenomenon and its existence are discussed by an Indonesian through local journals, but only as an introductory part in the discussion about the existence of witchcraft practices on the Sumatra island of Medan [2].

This study will explore the skill of the shaman / shaman admin in utilizing blog features, 3 sites have become case studies. The type of internet site is a site with a blog platform, to determine the extent to which the practice is carried out and how to optimize the use of features in the blog-free site.

2. Methods

The research strategy chosen was case study research with a qualitative paradigm. Researchers focus on observing the form of activity of the santet bidding on selected sites [11]. Every information contained on the site is collected carefully, presented descriptively. Compositional interpretation is used to analyze compositions that appear visually to determine the utilization of the site structure to place internet sites as design products. Compositional interpretation relies on accuracy and accuracy in viewing (good eye) [12], this analysis is basically used in art or design products, including in this case the internet site as a design product. The unit of analysis is limited to aspects of site content and how they are used.

Three sites were selected as study material, including http://dukunsaktisantettesetampuh.blogspot.com, https://jasasantetganasmematikan.blogspot.com, and http://jasasantetonline.blogspot.com/. The site was chosen as an overview of representatives of the users of free sites on the business, randomly selected from more than 160 sites of existing santet service offerings. 3 selected sites in general are prototype representatives from similar blog sites.

Following are the research stages:

- Expressing the background of the problem, the significance and urgency of the study, followed by the formulation of research questions.
- The next stage is to determine 3 selected sites as case studies and also study material. Based on the context of the research question, namely the use of site elements, unpaid sites, then the blog was chosen.
- Every information contained in the site is presented through analysis of compositional interpretations focusing on looking at the content of the site along with the use of aspects, and then determining the patterns of the three sites
- The results of the analysis are then interpreted to produce synthesis into the research findings

3. Results and Discussion

3.1 Santet in Indonesia

Santet in English is identical to the word witchcraft, which means "a form of sorcery, the magical manipulation of supernormal forces through the casting of spells and conjuring or invoking of spirits, for either good or bad purposes. In most societies, however, witchcraft has been considered harmful [13], this understanding is generally used to practice in the west. In this study the word santet used is the term in Javanese which stands for mesisan benthet which means hard collision, or mesisan kanthet which means all sticky [14] this acronym is associated with the goal of santet that is hurting, or making the victim lured (sticky). Santet is often associated with the term dematerialization, because some
psychics believe that santet is a process of changing material into non-material energy, and then put it in the body of the victim, therefore it is often referred to as technique of sending negative energy, reactions and symptoms are similar to stress [15]. Among them, feeling tired when I wake up in the morning, heart palpitations, back muscles and nape of the neck, cannot relax, sleep disturbances, and the intensity of nightmares increases. These conditions usually lead to angry, forgetful, nervous, unable to concentrate, fearless without cause, not at home, hallucinating like often hearing the door, footsteps, and calling people. While physically, the arrival of Santet is characterized by symptoms of hot and heavy soles of the feet, a lot of cold sweat, dizziness, pain in the pit of the stomach, as well as aches that move away.

Santet is a ritual that involves four parties, including perpetrators, victims, dukun or paranormal (a shamans in bahasa Indonesia), and men of fine spirits (genie in the teachings of Islam) who have the characteristics of a devil. The perpetrator is some one who have the motive to do santet to other people. The victim is someone who is considered an enemy, or vice versa the person who is very liked by the perpetrator. While the dukun (shaman) is someone who has knowledge of the occult, has a spell and is able to make contact / cooperation with spirits as the implementer of santet, genie is another party involved in the action of santet, a genie with a demonic nature, is involved in a contract with a dukun, Ocim mentions the dukun practicing heresy, serving the devil to a contract that is paid with the remaining age of the dukun [16]. Some regions in Indonesia recognize the term santet in various names in West Java and Banten called teluh, tenung, ganggoang, and sogna. On Java it is called santet, in Bali called desti, teluh, and tenang jana, in West Sumatra it is called biring or tinggam. While in Papua called suanggi [17].

In Sundanese culture the type of witchcraft is divided into 4 according to Al Bantany [18]

- **Santet**
  Santet attacking victims at a distance, using inanimate media such as cloth, straw (rice stalks are formed dolls) needles, razor blades, broken glass, stones, broom sticks, candles, threads, flowers, incense and others [18]. The buhal (medium) are a combination of native forest wild boar bones, roban, deadly ground snakes, white incense, porcupine thorns, pig oil, land in the home of the victim's parents or the grave's land, and rotten eggs. Then it is mixed to be planted in the ground, given a ritual, after the oil is added the paper contains the writing of the victim's name, then dipped in the blood of Cemani chicken (black chicken). Then the oil was sown near the victim's house. The result is the emergence of pain in the body of a normal victim, without symptoms visible to the eye. The pain is generally only a certain part and there is nothing at the X-ray. The aim is to bring down the family economy because the victim's property is used up for treatment [19].

- **Teluh**
  Overturned from santet, teluh carrying animate elements such as animals [20]. The overriding feature is the appearance of light like a red fire shot and entered the target house. If exposed, the victim's body will stand out because there are animals such as worms, coconut insects, centipedes and even snakes in the victim's body. The characteristics of a person affected by the gulf are the appearance of leeches or foul odors that are not clearly proven in the victim's house.

- **Guna-guna**
  The medium of guna-guna is use everyday media such as food, drinks and clothing. If the food or drinks are swallowed, then the effect of santet will lock the body's defenses and can make someone die. Meanwhile, if the clothes will make the user feel bad and will usually die from an accident. Pesugihan (devil worships) offerings are included in the category of santet. This method is referred to as contagious magic, namely santet that uses items used by victims. There are also those who use the imitative magic method done through the medium of a doll, then stab the doll with a needle or nail, like voodoo [18].
3.2 Santet in Internet
In Indonesia there are laws / regulation regarding the practice of santet as a criminal act which are regulated in Articles 545, 546, and 547 of the KUHP (Criminal Code) [2], but this does not dampen the motivation of the perpetrators to offer their services, including on the internet. This phenomenon is presumably caused by the fact that there are clear sanctions, as well as difficulties in proving santet practices, because basically this practice occurs in the unseen realm, it is difficult to prove logically and empirically, so the dukun is free to practice it. On the other hand, there have been many casualties claiming to be santet. In 2013, it had formulated wicked crime in the KUHP Draft chapter 5 article 293, but the draft law has not yet been ratified [16].

The story of the santet is not only felt by the public, as it is known that the President of Indonesia previously had experience with santet, such as Soekarno, Suharto, and also Susilo Bambang Yudhoyono [21]. Even as was known by the Indonesian people, the late president of the 2nd Republic of Indonesia, Soeharto had a personal paranormal, who was in charge of warding down santet directed at him.

3.3 Santet Business Practices in Indonesia Through Blogs
At first the blog site, was a mixture of unique proportions of links, comments and thoughts and personal essays. Weblogs can only be made by people who already know how to create a website. But in its development the function of the blog expanded, including in promoting business. In Indonesia blogs are used by shamans to promote the santet business, besides that blogs are the initial information media about santet for prospective service users. The blog feature is used by the admin to present information, complete persuasion regarding santet. Blogs are used by adding a number of texts and images, some even being repossessed.

Following is the use of blog features in selected sites:

This site is filled with quite a lot of information. Divided into 2 columns, namely content and statistical section. (see Figure 2) In the header/headbanner section the site admin places a large headline in the form of text that seeks to convince consumers; "dukun sakti paling ampuh " (The most sacred - powerful shaman) and followed by the subheadline "Pakar Santet/Pelet Terpercaya Aki Afdullah Hasan: 0823.5239.7891" (Trusted Santet / Pelet Expert Aki Afdullah Hasan: 0823.5239.7891) shows the name of the shaman, as well as the contact number of the cellphone that can be contacted. If you pay attention to the name of the perpetrator, ethnically they show the name aki (the term grandfather) in the Sundanese (West Java) as well as the name of the dukun Afdullah Hasan who tends to the name of a Muslim.

Then the body text was followed by those who presented praise for themselves, that shamans were the best and were bestowed in Indonesia, and even won the award for Best Paranormal Version of Supernatural magazine, famous in several countries Malaysia, Singapore, Hong Kong, Australia, Taiwan, the Netherlands and parts of the world other. The next text contains the recognition of being a regular customer of officials, politicians, businessmen, artists, and he is carrying out 11 types of santet a deadly step. Other images present on this site are winged jenglot images that are also on other sites, meaning images are not original images of Ki Afdullah This site is made only 1 page, there is no previous post.

According to statistics (https://www.revolvermaps.com), recorded 1821 people saw the site, including from other countries such as America, Malaysia, India, England etc. The color nuances that are present are dark red, with a travel theme (theme from blogspot), with a touch of Victorian style, which can be seen from the background used, decorative ornaments as seen in Figure 1.

The following is the composition of the use of feature blogs in this site.
The difference from the previous site, this site divides into three columns (content, statistic and blog archive). The admin utilizes the blog feature to add essays/articles about santet, pelets and other occult sciences, even though it turns out the contents are empty and the explanation is: In the header/head section of the banner admin the site places a large banner containing text that discusses crystals originating from elephant sperm, in the banner it is mentioned about the benefits of elephant sperm crystals which can be a powerful peleting tool. Magnetic vibration from elephant sperm crystals according to this banner can attract the attention of customers, superiors, coworkers, entertainers to be liked by people because it can emit the aura of the user. This banner is a shortcut for site visitors who are interested in the pelet/grading services offered by this site.

The following is the composition of the use of feature blogs in this site (see Figure 2).
Figure 2. The visual composition of the 2nd site was adopted from http://jasasantetonline.blogspot.com/  

This site utilizes a banner head with a smaller size than the headbanner area provided by blogspot. In the banner, there is an explosion image that overflowing with text that reads reliable online santet services. In the menu bar there is a menu for bloggers to edit or change content. In the left side section there is a profile picture in the form of jenglot (mini-sized human mummy), followed by Einstein's picture with his distinctive style overwritten by writing “Think!!! beware of fake shaman”. Followed by a blog archive containing article content about santet there are 29 posts, from 2016 to 2018. However, only a portion of the content of the home page is only repetitive.  

The next bodystext section discusses questions about problems that the shaman can overcome such as being hurt by people, getting rid of political opponents, romance problems, followed by statements of appeals for revenge. What is surprising is that it is followed by the text "use Ki Ended's services, all guaranteed to be done ... !!!" Even though previously being discussed was Ki Anom (See Figure 3).
Figure 3. The visual composition of the 3rd site

The results of the analysis show that there are similar and different patterns from each selected site. The same pattern includes:

- In general, the three sites use a color pattern with the same shades of red and derivatives including brown.
- Text that is quite provocative, the actor optimally seeks to attract consumers by presenting persuasive, provocative words for revenge, by presenting testimonies in the form of chat images of the perpetrators, and seductive by presenting the lure that santet activities can be done remotely, the security and confidentiality of users is guaranteed, the ease of transactions, meaning that service users do not need to go to the dukun practice site, which is in the area even though some dukun receive offline meetings.
- Financial transactions are carried out at the beginning, the term dowry is used as or substitute for services.
- There is a repetition of text related to keywords in an effort to be easily searchable on search engines.
- The use of images that are allegedly not the admin's original, serves to convince potential customers.
There are testimonials from service users who have succeeded in performing their santet and pelets, including in the form of photographic evidence of success, although it is not yet known in depth the ownership originality of the photo.

The three sites are not reluctant to present the words that become the risk of santet such as death, death, accident and others, because it becomes one of the goals of santet, in an attempt to revenge or succeed in a material life.

The site is not made with the correct design studies, including in terms of technical nature, it is assumed that the admin is not too good at developing the site.

Meanwhile the difference:
- 1 site is used by a dukun team not individual but consists of 3 shamans who join.
- One site displays the office hours of santet operations, while the other only receives consultations, but can hold meetings offline.
- The tendency of the site to come from shamans with different ethnic groups, Javanese and Sundanese.
- There are sites that include parts of Islamic teachings on the site.
- 2 sites utilize blog archive as a repetition of sentences whose parts are keywords in the site.
- Two blogs are not connected to other wizard blog networks while the third site is related to 2 other blogs that offer similar services.
- One site ensures that dowry paid after santet is successful.
- The third site presents data on santet sites that deceive consumers

4. Conclusion
The use of blog sites in santet business practices is quite optimal, presumably the collaboration between actors (shamans) and site admins is quite intense, as evidenced by the content in the form of text and images that meet the blog used. Optimizing the use of blog sites in general is done so as to provide complete information for service users who are filled with high desire for revenge, this motive makes the users not think much clearly in initiating santet practice. Internet technology benefits both parties, both perpetrators of santet (shamans) and service users, for actors of course the economic impact, while for service users are aspects of convenience and information. Although on the one hand santet is part of the way of life and primordial thinking of tribes in Indonesia, but the use of various aspects of technology such as web-blogs, chat applications, e-mail, transfers shows the form of adaptation of Indonesian people today who want to accept change, so no wonder it is called a hybrid human who has flexibility in business matters. In addition, blogs show that actors have sensitivity to technological developments, as well as the ability to glance at economic opportunities in their business, regardless of whether the site is deceptive or real.

References
[1] Herniti E 2012 Kepercayaan Masyarakat Jawa terhadap Santet, Wangsit, dan Roh Menurut Perspektif Edwards Evans-Pritchard Journal Thaqafiyat, 13,(2). p 390
[2] Suharyanto A 2015 Eksistensi Paranormal dan Penyembuh Alternatif dalam Kehidupan Masyarakat Medan, Anthropos: Jurnal Antropologi Sosial dan Budaya, 1(2) pp 196-201
[3] Edosomwan SO 2011 The History of Social Media and its Impact on Business The Journal of Applied Management and Entrepreneurship, 16(3) pp 79-91
[4] Kaplan AM, Haenlein M 2010 Users of the world, unite! The challenges and opportunities of Social Media Journal Business Horizons, 53 pp 59—68 http://doi:10.1016/j.bushor.2009.09.003
[5] Semeny DA, Letsosa R 2013 Effects and impact of santet on Sotho Reformed Churches and the biblical view of witchcraft Verbum et Ecclesia, 34 (1) pp 138-145, http://dx.doi.org/10.4102/ve.v34i1.67Arthani NLGY 2015 Praktek paranormal dalam kajian hukum pidana di Indonesia Jurnal Advokasi, 5(1), Maret 2015 pp 30-40
[6] Wintrob R 2017 The influence of others: witchcraft and rootwork as explanations of behavior disturbances The Journal of Nervous and Mental Disease: V 156 - Issue 5 may 1973. Administrator 2017 Dunia santet dalam jagat maya Online article https://majalah.tempo.co/read/97072/dunia-santet-dalam-jagat-maya

[7] Oster E 2004 Witchcraft, weather and economic growth in Renaissance Europe Journal of Economic Perspectives—Vol 18 Number 1—Winter 2004—P 215–228

[8] Forth G Social and simbolic aspect of the witch among the Nage of eastern Indonesia in Watson, C. W., Ellen R. F (Ed.) Understanding witchcraft and sorcery in Southeast Asia, Honolulu: University of Hawaii Press, 1993, pp. 99-122.

[9] Howe R G Modern Witchcraft: It May Not Be What You Think Christian Research Journal, 28(1) (2005) p 1

[10] Douglas E 2003 New Age Witchcraft? Popular spell books and the re-enchantment of everyday life, Culture and Religion, 4:1, 47-65, DOI: 10.1080/01438300302813

[11] Cresswell J W 2002 Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. SAGE Publications p 45

[12] Rose G 2008 Visual methodologies: An introduction to the interpretation of visual materials. 3rd ed. London: SAGE Publications p 34

[13] Guiley E R 2008 The Encyclopedia of Witches, Witchcraft and Wicca, Third Edition, Facts On File, Inc., 2008 p 378

[14] A. Masruri. 2010 The Secret of Santet, Jakarta: Visi Media p 65

[15] Ocic 2016 Interview about Santet. Ciranjang-Cianjur

[16] Hutari F. 2016 Menelisik Tradisi Santet, Online article: https://jurnalruang.com/read/1475481245-menelisik-tradisi-santet# (acessed 20 January 2019)

[17] Al-Bantanny R G 2015 Sebuah kesaksian dari mantan dukun yang bertaubat tentang ilmu santet/teluh. Online article: http://infoherbalis.com/07/sebuah-kesaksian-dari-mantan-dukun-yang-bertaubat-tentang-imu-santet-teluh.html. (Accessed 2 January 2016)

[18] Sundari, D., 2015 Perbedaan Santet, Tenung, Teluh dan Guna-guna. Online article http://www.pengobatanjawa.com/ (Accessed 2 September 2015)

[19] Nitibaskara, T R R 2001 Teori, Konsep, dan Kasus Sihir Tenung di Indonesia. Jakarta: Peradaban. p36

[20] Nitibaskara T R R 1993 Observations on the practise of sorcery in Java in Watson, C. W., Ellen R. F (Ed.) Understanding witchcraft and sorcery in Southeast Asia, Honolulu: University of Hawaii Press, pp. 123-134.

[21] Yudhoyono SB 2014. Selalu Ada Pilihan. Jakarta: Penerbit Buku Kompas.

[22] Kasmana K. et. all (2018) The Belief in the Existence of Supernatural Beings in the Community of Moslem Sundanese, Journal of Arts and Humanities 7. http://dx.doi.org/10.18533/journal.v7i4.1375