Indigenous Ecology: The Melangun Habit of Orang Rimba in Bukit Duabelas National Park of Jambi

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Abstract: This research studies the ecology concept in Melangun habit of Orang Rimba in Jambi’s National Park of Bukit Duabelas. Melangun is the tradition of migrating or moving far away from hometown (place of origin) performed by Orang Rimba if there is any of their family who pass away. The study towards Melangun habit in this research is performed through the perspective of indigenous ecology, namely the perspective rooted on cosmology and world perspective of local community. The research data are acquired through direct observation, focus group discussion, interview, documentation and literature study. The research results indicate that the Orang Rimba are unintentionally perform Melangun not only due to the death of family member, but due to their actions in reflection the situation, their social relation as well as economic adaptation towards tropical forest. In the perspective of Orang Rimba, social and economic relations are not only established between humans, but between human and the ancestors as well which interrelated and interconnected. Melangun habit is the concrete practice performed by Orang Rimba in maintaining the relations. According to that perspective, thus, the concept of indigenous ecology of Melangun habit is reciprocal and responsible relations between subjects in maintaining the cosmos.

Keywords: Ecology Culture, Melangun, Orang Rimba, TNBD

1. Introduction

Although the wealth of natural resources of Indonesia has provided adequately large donation for national economy and development, however, until present, the management and utilization have emerged more deterioration of forest ecology, land degradation, social inequality, and living environment disaster that undermine the fundamental capital for the development itself. The economy of Indonesia is basically still depending on the results of extraction and exploitation activities of natural resources. The drained/exploited natural raw materials continue to degrade the unrenewable natural resources. If the exploitation process continues to run without control, then, the function and carrying capacity of nature as well as the environment will continue to degrade and emerge various natural and environmental disasters which eventually will bring degradation on economic growth.1

One of the fundamental conditions that believed as the trigger of the issue is anthropocentric ecological paradigm that perceives humans as the center of the world and the other creatures are the objects for the needs of humans.2 This paradigm indicates that only humans who perceive intrinsic value. Meanwhile, everything exists in the universe is determined from the use of those objects for the human needs.3 The other words, the root of ecological problem is on the paradigm of relations between humans and non-humans creature in inadequate nature. The environment scholars and enthusiasts/observer need to realize the need of new paradigm in perceiving ecology. Deep ecology scholars see the relation of humans towards nature with the entire creatures as a unity of ecosystem. According to this perspective, humans do not have to see themselves as separated and prominent from the other creatures, on the contrary, they have to see themselves as a small part in cosmos.4

Indigenous ecological knowledge is one of the paradigms valued as potential to offer different perspective towards ecosystem. Indigenous ecological knowledge is not only offering idea regarding the preservation of water, soil, nature, forest, and the other resources aimed for humans,5 instead, it is emphasizing on moral values which perceive that the entire objects exist in the nature have intrinsic value that similar to humans.6 The government of Indonesia has legalized the importance of local wisdom in the management.

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of living environment based on Law No.32/2009 regarding the Protection and Management of Living Environment which states that “Local wisdom is the noble values which applied in the life order of people, including to protect and manage living environment sustainably”.

Melangun is one of the forms of system (order) of the social culture of Orang Rimba. The term of Melangun has been known only for Orang Rimba and unknown for the other communities in Jambi Province. Melangun is the habit of “Orang Rimba” to migrate from one place to another in a relatively far distance and performed due to death or threat in the life of Orang Rimba. Orang Rimba who migrate due to Melangun are not only conducted it to erase the sadness due to the death of their families, but also aimed to manage the forest resources. Due to that matter, Melangun builds boundaries for human actions towards the fellow human beings and the forest as well.

This writing is a specific study about traditional indigenous wisdom of Melangun of Orang Rimba in TNBD of Jambi. Until present, the practice of Melangun is only performed by Orang Rimba, although the forest lands inhabited by them are getting thinner due to forest concession rights (HPH), industrial forest (HTI), and illegal logging. Melangun conceives meaning which indicates the ancestor relations between Orang Rimba with their fellow people and the other creatures besides humans which maintained for generation.

In correlation to that condition, interesting question regarding Melangun habit emerges, what is the correlation between this culture and environment? Why does it important for Orang Rimba to maintain the Melangun habit? Does the cultural practice of Melangun is merely performed to solace ones due to death? The author argues that Melangun habit which performed and maintained by Orang Rimba until the present time is not only a legitimation for solacing themselves but also a practice based on the cosmology and perspective of Orang Rimba regarding the harmony of their relations with the other creatures (nature) and ancestors, due to that matter, the author mentions Melangun habit as an indigenous ecological practice.

2. Theoretical Study

1) Orang Rimba of Jambi

Who are the Orang Rimba? How do they live? Do they have certain belief or religion? These questions are frequently occur for them who barely knew the Orang Rimba. Orang Rimba are the group of moving/migrating people without regional boundaries, having their own social order, administratively unregistered and avoid themselves from external influence.

Orang Rimba have physical characteristics of mongoloid race, curly hair, sturdy figure, high, slender, thin and muscular looks, therefore, they hard to be distinguished from the other races if they use the casual clothes like the common people. However, for those who getting used of interacting with the Orang Rimba, it’s very easy to recognize them through various distinctive characteristics, including astounding body odor because they avoid bathing with soap. Jungle men use underwear and shirtless, while the women cover their breast with twill fabric. This way of dressing is commonly used by them in the forest. During their time outside the forest or in the village, they use usual clothes, such as pants, shirts, and wearing shoes or sandal. There are no written rules that suggest them to wear the clothes like Orang Terang (Villagers) if they are planning to visit the village. The Orang Rimba call the outsiders who not belong to their community as Orang Terang, Orang Luar (outsiders), Orang kampung (Villagers) or Orang Dasun (Hamlet people).

Orang Rimba believe in the existence of God, as the creator of universe and living creatures, not an animism or dynamism, however, the illustration and embodiment of God are still very abstract. The God who creates universe is called Raja Nyawa; the highest entity. Orang Rimba believe in the existence of gods and the function of gods as intermediary. There are more than a hundred of Gods believed by Orang Rimba, however, they are at least 8 Gods in which their existences are believed by Orang Rimba, namely Dewa Harimau (Tiger God), Dewa Gadjah (Elephant God), Dewa Kucing (Cat God), Dewa Haluaye, Dewa Madu (Honey God), Dewa Padi (Paddy God), Dewa Penyakit (God of Disease), and Dewa Trenggiling (Pangolin God). Each God has its own responsibility and function. The belief system of Orang Rimba has no specific name. Orang Rimba believe in norms that inherited from the original belief of their ancestor, they belief that whoever conduct good deeds will survive and whoever conduct evils will be condemned.

Various origins of Orang Rimba can be discovered from the oral narratives that can be searched through the tales of Buah Gelumpang, the tale of Tambo Anak Dalam (Minangkabau), the tale of Orang Kayo Hitam, Serial Tales of Central Sumatra, the tale of Bagindo Ali’s War, the tale of the war of Jambi with Dutch, the tale of Tambo Sriwijaya, and the tale of Turunan Ulu Besar and Bayat. Based on those tales,

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11Lih, Prasetijo, Adi, S... 2011
Muchlis\textsuperscript{14} draws conclusions that Orang Rimba are coming from three lineages, namely:
1. The descendant of South Sumatra, mostly live in Batanghari Regency.
2. The descendant of Minangkabau, mostly live in BungoTebo Regency, partly in Mersam (Batanghari).
3. The original descendant of Jambi, namely Kubu Air Hitam of Sarolangun and Merangin Regencies.

The first version of the origin of Orang Rimba is mythical which derived from personal writing of Sayuti Ali, former inheritance of Tanah Garo who explains that the origin of Orang Rimba in Makekalis named as Bujang Perantau (nomad) that come from Pagaruyung. He made a hut in the forest. One day, Bujang Perantau found a Gelumpang fruit. The fruit was took and brought home. At night, the Gelumpang fruit was cracked and transformed into a princess. The princess ask Bujang Perantau to marry her, however, Bujang Perantau resists it because they have no one to marry them. The princess said, “letakanlah batang kayu Bayar, lentangkan di atas sungai, kito berduo sama-samo berlari, apa bila kito berada kepalo, artnyo syah kito kawin (put the stem of Bayar wood on the river, if our heads are met while we running, it means that we are legitimately married).” This marriage culture has become the way of marriage of Orang Rimba until the present time.

From the marriage, four children were born, namely Bujang Mapalangi, Dewo Tunggal, Putri Selaro Pinang Masak, and Putri Gading. The brethren divides, first: Bujang Mapalangi and Putri Selaro Pinang Masak convert to Islam and establish a village. Bujang Mapalangi has settled in Tanah Garo which called as “PangkalWaris” and Putri Selaro Pinang Masak has settledin SerengamTembesi which called as “Ujung Waris”.Second: Dewo Tunggal and Putri Gading are both live in Makekal River, which later called as Orang Rimba.

The second version of the origin of Orang Rimba which included in profile series of Orang Rimba of TNBD\textsuperscript{15} is as follows:in ancient times, there were wars between Jambi Empire rule by Putri Selaras Pinang Masak and Tanjung Jabung Empire which ruled by Rangkayo Hitam. The continuous war has eventually heard by King Pagaruyung as the father of Putri Selaras Pinang Masak. King Pagaruyung orders his armies to be able ofconquering the Tanjung Jabung Empire, the armies are taking oath to never come back until they able to prevail in the fight, the distance between Pagaruyung Empire and Jambi Empire is very far at that time which travelled by foot throughout the dense forest. The travel that takes days decreases the physical condition, meanwhile, the food supplies have ran out, they are in confusion. Their destination is still far ahead, at the same time, it is a shame to go back to Pagaruyung Empire, due to that matter, they are having discussion and decided to stay alive in the forest. In order to avoid the embarrassment, they seek for rarely inhabited places in the depth of forest. As the time passed, the condition of their lives has become more concealed; thus, their descendants named themselves as “Orang Rimba”. The arguments above are supported by Tarib (former Tumenggung of Orang Rimba) who states that Orang Rimba in Duabelas Highland are coming from Pagaruyung Empire who migrate to Jambi.\textsuperscript{16}

The third version tells about the origin of Orang Rimba which has been known since the period of Sriwijaya Empire, however, their existence have never been interfered by civilization, either in religious, economy, or legal manner. Another argument states that the ancestors of Orang Rimba did not live in the forest at the beginning. They forced to live in the forest by a certain circumstance, the jungle later becomes the personal identity of this community due to their self-defense mechanism, based on this condition, the term of Orang Rimba or Kubu Tribe emerges.\textsuperscript{17}

2) Indigenous Ecology

Henk Manschot in one of his writings, “Bruno Latour: Ecology and Pluralism, explains the ecological principle initiated by Bruno Latour especially what related to earth, human as well as the relation and interaction between the entire creatures on earth. One of the important ideas proposed by Latour which considered as “new path” in perceiving the present ecology is diversification and pluralism of knowledge. Knowledge is not restricted to modern science. The solution for the present ecology requires perspective which sees that the entire creatures on earth are having respective values and roles in an ecological unity.That kind of perspective is more dominant on indigenous ecology knowledge rather than on modern ecology knowledge\textsuperscript{18}.

Indigenous ecology is one of the studies in ecology and environmental sciences. Scholars are indicating the significance of indigenous ecology study regarding its

\textsuperscript{17}Lih.,Algopeng., Z. 2014. Orang Rimba di Taman Nasional Bukit Duabelas Jambi. Publisher: BTNBD Jambi
relation to the emerging issue of environmental crisis. Grim expresses that environmental study performed through the perspective of local belief opens the possibility of mutually beneficial dialog between local belief and contemporary science. Some writings in the book of “Indigenous Tradition and Ecology” edited by Grim indicate the significance of local ecological knowledge (indigenous knowledge) which expressed through various methods or forms, including ritual, rules, practices, and others.

This argument also supported by Kalu (2001) who expresses that the perspective of the community in West Africa towards the world (Indigenous worldwide) which rooted on the local belief is in principle having close relation to environment. They express the ecological knowledge through myths that restrict their actions towards nature, however, that perspective or knowledge is less sustainable in the adjustment of modernity pressure, but this condition is not an obstacle but instead works as an opportunity to describe the problem which called as “the open predicament”. Kalu is reassuring that the local community along with their belief system are dynamic and transforming.

Pierottiand Wildcat also express that local ecology or what they labelled as traditional ecological knowledge (TEK) is different with the western perspective of ecology which assumes that humans are more prominent, superior, and separated from nature. Maarif provides one of the example of the implementation of indigenous ecology in Indonesia, namely on Ammatoa Tribe in Sulawesi. The indigenous ecology of Ammatoa Tribe is the perspective and understanding of indigenous people of Ammatoa regarding nature which based on traditional cosmology in which the community of Ammatoa along with the non-human creatures are not merely living together but having reciprocal sharing as well.

The study of indigenous ecology which related to the purposes of practice-based conservation or specific custom ritual is still debatable among the scholars on whether the indigenous people have truly practiced a habit or custom that specifically aimed for conservation or not. Dove explains that in debate, some academics use the term of intention and conscience as the standard in the ideas of culture-based conservation. According to Dove, there is a group of scholars which disagree with the perspective that local ecological knowledge is a conservation practice, however, there is also a view about intention-unintentional. The term and concept of conservation might be undiscovered and still applied by indigenous people, however, it does not mean that their knowledge and life practice can be determined as ecological practice.

3. Method

This field research is began with the search for relevant literatures and secondary data as well as the previous studies. Orang Rimba which studied in this article is the Orang Rimba who live in TNBD of Jambi. TNBD is one of the forests exists in Sumatra with tropical climate. Administratively, TNBD is included in five regencies, namely Sarolangun, Merangin, Tebo, Bungo, and Batanghari. Orang Rimba live in group and spreading. In Bukit Duabelas National Park, there are 13 immense groups which commonly called as ketumenggungan.

This research is focused on Ketumenggungan area of Orang Rimba of Makekal Ulu located in west part of TNBD. Administratively, Makekal Ulu is included in Tebo Regency, however, the accessibility is easier to be reached from Merangin Regency. This group is selected because Orang Rimba of Makekal Ulu live in the depth forest and firmly hold their culture/custom. The collected information includes the forest condition of Bukit Duabelas National Park of Jambi, the behavior of Orang Rimba and the Melangun habit of Orang Rimba. The informants are determined through purposive and snowball sampling. The data are acquired through focus group discussion, interview, observation, documentation, and literature study.

4. Discussion

1) Melangun and Circle of Life Orang Rimba

The forest area of Bukit Duabelas National Park with all its resources is the original habitat of the daily life of Orang Rimba. They were born, raised, and even died in the forest of Bukit Duabelas. In short, forest is the hometown of Orang Rimba. They have developed a cultural feature in the forest, namely Melangunhabitat.

One of the traditions or life habits that mostly known by outsiders (Orang Terang) about Orang Rimba is Melangun. This tradition is intriguing because it has vast implication towards the life of Orang Rimba. This tradition is also unique because a similar tradition has never found on the other tribes exist in this earth. Common people are sometimes have wrong perceptions towards this tradition, therefore, more responsible information and explanation are required to correct the existing perception regarding this tradition.


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The word *Melangun* is derived from Malay language, which has two meanings—in broad and limited terms. In a limited term, *Melangun* has two meanings, namely “being nomadic in the forest” and “a bad place”. In that order, the living humans have to stay away from that bad place as soon as possible. In a broad term, *Melangun* can be defined as follows: 1) *Melangun* is the embodiment of love towards the dead. More love on the dead will establish more compassion; 2) *Melangun* is the effort of overcoming the pain and eradicating the sadness by *mekhotop* (mourning) the soul of the dead; 3) *Melangun* is the embodiment of respect towards the dead; 4) *Melangun* is the embodiment social solidarity; and 5) *Melangun* is the symbol of traveling process of the dead’s soul, due to that matter, *Melangun* has to be conducted. Melangun habit is the teaching of the ancestor which crucial and has to be obeyed, the curse will come if this habit is not performed, and the *Orang Rimba* of Makekal Ulu are terrified of curse.

*Melangun* is the taboo of death which makes *Orang Rimba* have to leave their home and looking for a new one when one of their relatives of community members has passed away. According to the interview results with Tumenggung Celitai (Makekal Ulu), the *Melangun* ceremony is indicated when one of the family members in the group has been considered of showing death signs due to severe disease. The member who become seriously ill will be moved to another place in a hut accompanied by the close family (father, mother, siblings). The other family members in the group are immediately preparing for *Melangun* ceremony. The corpse of *Orang Rimba* is bathed, then covered with fabric from the head to toe. Necklace jewelry which made from beads, bracelets, and rings is worn to the female corpse, white karchief and head scarf are worn to male corpse. The corpse then warped with fabric. The number of fabric layer is adjusted to the wealth of the corpse’s family. More wealth means more layers. The corpse is buried in *pesaron* ground, a hut with the same size of the corpse is made, embedded with roof with 3-8 meter of heights that usually called as *sesudungan*. The heights of *sesudungan* is adjusted to the wish of the corpse’s family. The location is very far from the forest, however, the family will leave a sign by planting a certain type of tree, therefore, if the family wants to come back to the burial area, they will find the sign. Moreover, to mark the area in which the members have performed *melangun*, a piece of wood is stuck in reverse on the ground towards the way to their previous *genah* (home).

The place where people are death is considered as cursed and inhabited by many ghosts, therefore, the place has to be abandoned, even though, sometimes during the season in which the land yields some fruits. The plants such as cassava, sweet potato, sugarcane, and caladium can still be taken, however, the place will no longer able to be made as home, even temporary. Generally, the destination during the act of *Melangun* is the abandoned area which has been worked by them in the past, or the other places that considered as having quite abundant food resources. There is no certain measurement which calculate the distance of *melangun* and the migration towards a new *genah* (home). Further distance and the longer that distance is travelled would be better, because this process will able to forget the dead person.

During *Melangun*, any property of *Orang Rimba* is brought along by them. The goods of *haba-haba* include the cooking equipment, such as pot, frying pan, and carpet. In addition, weapons like machete, *kujur*, and pickaxe which usually used by *Orang Rimba* farm and hunt animals are always accompany this *melangun* trip. The cooking equipment is usually taken by putting them in *Ambung*. *Ambung* is a unique basket of *Orang Rimba* which made from rattan and smeared with *jernang* (a type of resin) as the dye of the *ambung*. *Ambung* has various diameters, however, the *ambung* with 50 cm diameter is used to carry goods, thus, it quite large to contain the luggage during *Melangun*. *Melangun* also involves the relatives group, especially from the mother side, because it correlated with the post-marriage custom in which the men will move to women family, while the group of women relatives from the father side will be responsible to deliver the corpse and take care of the place abandoned by the core family as well as the group from mother side.

The author has visited *sesudungan* (*Orang Rimba*) of Makekal Ulu which was in the middle of *Melangun*. The author asked:

“Mikay ngapo tinggal di siko? (why do you live here?)
“Kamiy ndok melangun “(we are currently in the middle of Melangun act)
“Sudah berapo lamo mikay melangun di siko? (how long have you been performing Melangun here?)
“Sudah 4 bulan kamy melangun (we have lived here for four months)

“Biasonyo sampai berapo lamo mikay melangun? (how long does it usually take for you to perform Melangun??
Kamicyendokitau, kalau tanahnyo subur, kamy lamo melangun disiko (we don’t know, if the soil is fertile, we would stay longer)

This condition indicates that the length of *Melangun* performed by *Orang Rimba* is not only depending on the mood/feeling of the heir, but also determined by the condition of the area which inhabited by them during *Melangun*. If the soil is fertile, close to the water source, they would stay longer in the area. In the past, *Orang Rimba* will conduct Melangun in a quite long time, usually for 10-12 years, however, because the forest area has getting narrowed today, thus, they melangun period has become shorter which only for few months.

The destination of *Melangun* is usually determined by the *penguuloran* the leader of the group. This *penguulu* is a *tumenggung*, *tengganai*, *mangku*, *menti*, or *depati*. If there is no *penguulu* in the group, thus, a *rerayo* (elder person) can be

selected. There is no particular ritual to determine the new location. The most important things of the place that will be inhabited by them are the food source and hunted animal as well as sufficient water which will be used for living. When the forest in TNBD area is still relatively intact, the mobility of Melangun is performed from west to east or from north to south or on the contrary in accordance to where the death occurs. If the death occurs in the west, then the group will travel to east or south or vice versa. The migration pattern is associated with traditional political system at that time in those three directions are domiciled. Pangkal Waris in the north, Ujung Waris in the East, and Jenang in the South. Pangkal Waris is defined by Orang Rimba as the exploration area of Orang Rimba, Ujung Warisas the migration area of Orang Rimba, especially as the boundaries during their Melangun process. The locations which made as the destination of Melangun in the past have no longer ideal at present. According to the information acquired from rerayo, in the past, the destination of Melangun has to be an intact and vast forest. Because in that area, a new life cycle will roll.

If that dreamland has not been discovered during the process of Melangun, they will return to the original land after leaving it for three months. The reason of their return to the previous land is because that land categorized as pengantilan land (the land that always occurs in their minds). They might remember their old places because the rubber plants which planted by them before have become shady, green, and bigger. However, if they find a better place or location, thus, only parts of the group which return to the previous land. This condition occurs because they have found a location or place which considered as good and have began to re-manage their lives. If this kind of land is found, the first thing done by Orang Rimba is preparing the field to be planted with tubers, because they are in the shortage during the Melangun period.

As a comparison, there is an interesting case when Tumenggung Tarib (Orang Rimba Air Hitam that already settled) conducted Melangun due to the death of their sister, they performed the Melangun which only less than 10 kilometers from the previous genah (home), moving to the old rubber farm that will be tapped. When he was asked why the Melangun nis not performed in the location which far from the previous genah (home)? The reason expressed by Tumenggung Tarib is because their strategic home location which not located in the depth of the forest and not too far from the village. In addition, the farm which cultivated with young rubber plant has made them to become reluctant of leaving it because they afraid the plant will be ruined and eaten by wild boar. Tumenggung Tarib performed Melangun for about 3 months only. This kind of event in which the melangun is conducted in a short time and with a destination that close to genah has been performed as well by the Orang Rimba who live in the western part of Jambi in which the forest has gone and replaced with palm and rubber farms.

2) Melangun; the Economic Adaptation of Orang Rimba towards Tropical Forest

A sleek teasing from Peter L Beget “Every human being knows their own world better than any outsiders”. The knowledge of Orang Rimba regarding their values and understanding towards culture and forest is only known by the Orang Rimba themselves. For the forest people, the melangun habit is a knowledge which refers to the effort of observing, inspecting, measuring, and supervising the surrounding natural symptoms. Melangun is not only aimed for the tears of despair as the consolation of grief, or the habit of Orang Rimba to move from one place to another, but also to seek for a better life.

A better life for Orang Rimba is highly depending on the integrity of forest. Melangun as cultural system is a set of ideas which form behavior of Orang Rimba towards an ecosystem. Through Melangun, Orang Rimba perform an adaptation towards the environment (forest). Melangun (the migration) of Orang Rimba from one place to another generates a meaning of “rotation on forest resources management”. It means that, they provide the opportunity for the old farm to rest and re-establish as Jungle (wilderness). The phases of forest resources management of Orang Rimba are as follows: “Ladang- Sesap –Belukor and Benuaron” (sesapi s the remains of farming land which still leaving the yields of crop, belukor sisaand sesapare leaving new thicket plants, benuaron is a new potential forest for Orang Rimba. The last returns into a Jungle. The existence of these phases of forest resources management becomes the adaptation process which produces a perfect balance. Through Melangun habit, a new ecosystem has established to maintain their lives and the unity of forest.

3) Melangun; Social Reflection of Orang Rimba

Orang Rimba have unique characteristic of living in group, however, the existence of this group is not restricted by specific habitat. They are free to live together with another group. Each member of the group is able to get themselves closer or further from the bound of a certain group with various reasons, for example a conflict or violation of cultural order. These two problems are frequently occurring on the group of Orang Rimba. However, its not easy for Orang Rimba to change group. Orang Rimba are able to conduct mobilization between groups only through two ways, namely melangun (death) and nyemendo (marriage). Those kinds of prohibition are regulated by indigenous law. If marriage occurs, thus, the men side will follow the group from the side of the wife. The settling culture of Orang Rimba...
The change of household composition between groups is a common thing. If the composition of the member of a group is to stable in a relatively long period, thus, it would be vulnerable towards various types of conflict. The conflict that frequently occurs in the forest people is the decreasing availability of natural resources. Sometimes conflicts also occur due to very simple things. Therefore, the best time to disengage from the group is by approaching another group. This can be happened due to death or due to the Melangun reason. Melangun creates new balance to renew social order between groups of Orang Rimba.

4) Melangun; A Traditional Wisdom in Indigenous Ecology Perspective

According to the two previous explanations regarding the conception of melangun, thus, the implementation of indigenous ecology perspective is a concrete action to be conducted by Orang Rimba in maintaining the balance and order of their world. Cultural practice of Melangun indicates the presence of interconnection between the surrounding objects. Melangun habit involves the relationship between humans, nature, and their ancestors in which those three are the main creatures that inhabit the cosmos of Orang Rimba.

The life of Orang Rimba is very depending on the function of ecosystem. They see themselves as an integral part of ecosystem. In the context of community of Rimba, Melangun habit is understood as the embodiment of respect towards the dead and the ancestors. By performing Melangun, Orang Rimba has maintained the continuity of good relation which has been established by the ancestors with gods. Obeying gods will provide safety. Melangun habit is seemed to be related with religious system alone, however, the actual condition shows that Melangun habit is also associated with the social relation of Orang Rimba towards their fellow human beings and the relation of Orang Rimba towards nature.

Unconsciously, by performing Melangun, Orang Rimba has performed rotation of forest resources management and preventing the excessive exploitation towards forest resources. By performing Melangun, Orang Rimba also able to maintain their social relation and preventing conflicts between them. This argument is supported by Reichel-Dalmatoff which mentions that the ritual on pra-modern community that involves materials and energy from nature does not only related to mythical things but also beneficial to strengthen emotional bond with material and energy, therefore, the imbalance which generates disaster can be prevented.

Melangun is the bound that contains commitment of relationship between humans, spirits, ancestors, fellows Orang Rimba, forest, and gods. This condition indicates that Orang Rimba and the other creatures exist in the nature are the actively interconnected subjects. Melangun is ritually regulated ecosystem; as system in which the ritual works to preserve the structure of the system itself. Orang Rimba have crucial role in maintaining order and balance of ecosystem. More harmonic relation between those three will create a better life in the cosmos.

5. Conclusion

Orang Rimba is a community which consistently holding the culture and highly depending on nature. Melangun is the culture of Orang Rimba that until present is still performed. Melangun describes the social relation occurs between humans, nature, ancestors, and gods. Although, the manifestation of spirit and god are invisible, however, its interconnected and interrelated. Melangun is a concrete practice performed by Orang Rimba in the effort of preserving the relation with another subject. Melangun is a ritually regulated ecosystem in a system in which the ritual works to maintain the structure of the system.

References


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