

# The Traditional Custom and Ceremonial Tradition in Suku Anak Dalam Language

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**Abstract**— There are many ethnic groups in Indonesia which use specific languages. One of them is *Suku Anak Dalam* or called *Orang Rimba*. *Suku Anak Dalam* is a semi nomadic ethnic group living in National Park of *Bukit Dua Belas*, Jambi. They use *Bahasa Rimba* to communicate to each other. The objectivity of this research is to know form of traditional customs and ceremonial traditions in Suku Anak Dalam Languages that collecting in dictionary. The researcher will collect those languages and make a file namely dictionary. Based on the reality the writer would like to conduct a research about “The Traditional Custom and Ceremonial Tradition in Suku Anak Dalam Language”. This study was conducted for the reason that the analysis of the language from Suku Anak Dalam and will be collected into a dictionary. This research was conducted by using qualitative research method. The author explains in detail the five most basic and most often done in the customs and culture of the Suku Anak Dalam.

**Keywords**—*suku anak dalam language, traditional custom, and ceremonial tradition*

## I. INTRODUCTION

*Suku Anak Dalam* is a semi nomadic ethnic group living in National Park of *Bukit Dua Belas*, Jambi. They use *Bahasa Rimba* to communicate to each other. They are estimated to be descendants of Minangkabau warriors who intend to expand the area to Jambi. The origin of Suku Anak Dalam was first published by Muntholib Soetomo in 1995 in his dissertation entitled “Orang Rimbo”. Suku Anak Dalam comes from three offspring, namely:

1. Descendants from South Sumatra, generally live in Batanghari District.
2. Descendants from Minangkabau, generally in Bungo Tebo District partly Mersam (Batanghari).
3. Descendants from Jambi origin namely Kubu Air Hitam Sarolangun Bangko [1]

Lexicography is used to refer to a profession but also to the principles that underlie the process of compiling and editing a dictionary. Many aspects of lexicography derive from lexicological theory.

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## II. METHOD

This research was conducted by using qualitative research method, whereas qualitative research method will present the description based on data in form word rather than number in which all data analysis taken from transcription and transliteration of the text [2]. In this research, the data are taken from Suku Anak Dalam Dictionary from KKI WARSI. To collect the data mentioned above, the researchers would undertake some procedures, such as; observation, interview, documents, recording, typing and editing in which the purpose of the research would find the lexical terms of Suku Anak Dalam customs and their definitions.

## III. RESULTS AND ANALYSIS

There are so many things to be studied and researched in customs and rituals of the Suku Anak Dalam. Here, the author explains in detail the most basic culture of the Suku Anak Dalam.

### A. Role in The Family

Suku Anak Dalam in running their daily life is governed by rules, norms and customs that apply in accordance with the culture [3]. It is known the term family and kinship groups, such as small families and extended families. Small families consist of husband and wife and unmarried children. The extended family consists of several small families from the wife's relatives. Married boys must reside in the environment of his wife's relatives. They are a social unity and live in a yard environment. Each small family lived each other's lodgings adjacent, which were about two or three huts in a group. In running their daily lives, they have a tiered leadership system, such as Tumenggung, Depati, Mangku, Menti and Jenang. Tumenggung is the highest position; the decisions that are determined must be obeyed. For those who violate will be punished or sanctioned in accordance with the level of error [4]. The role of Tumenggung is very important because it functions as:

1. The highest leadership (as a King or *Rajo*)
2. Law enforcers who decide cases,

3. Leaders of ritual ceremonies,
4. People who have the ability and supernatural powers.

Therefore, in determining who will become *Tumenggung* must be considered background, such as offspring and leadership skills in carrying out its duties.

#### B. Building Construction in Suku Anak Dalam

Construction of the house is building with a binder system of rattan material and the like. The building is in the form of a stage with a height of 1.5 meters, at the bottom used as a granary (booth) that serves as a storage area of rice. The size of the building is about 4 x 5 meters or according to the needs of the family. In addition, there is a roofless cottage as a place to sit and receive guests. There are now three categories of settlement groups of Suku Anak Dalam, the first one who settled in the forest and lived sedentary. Both groups live in the forest and settle down. The third is a group of settlers holding hands with outsiders (people of habit) [5].

#### C. Wedding Ceremony

Suku Anak Dalam also has the ordinance or tradition in terms of marriage that among others are [6]:

##### 1. Whispering.

Whispering is the first customary disclosure of a young man to know or choose his or her spouse, usually a young man looking for an opportunity to find a place where to meet his dream girl, whether in the field is *menugal* (throw a small stump) or while taking water to the river. After establishing communication, there is a match and the agreement of both partners then notified to each of his family (his parents).

##### 2. Proposal or *Melambai*

Before coming home the girl to apply is usually preceded by deliberating on the right time to apply and who is appointed to mature and what items will be brought. In order for the girl's family to get ready, the man's family sent from him to inform the family of the girl. Discussions of application to be negotiated in the girl's home should be notified to the public, whether accepted or rejected or the girl has been proposed by another man called *Sirih Tanya*.

##### 3. Engagement.

After the agreement is taken, The female's family set time of the men's family to arrange *Mudo* (sign) in the form of rings and other materials. This is called *Rebut Sawar Sarung Kelahir*, with kinds of proverbs like:

"Hendak kain kubagi kain  
Kain pembungkus setangkai padi  
Hendak cincin kubagi cincin  
Cincin sebetulnya tanda jadi "

Meaning:

"I want my cloth to cloth  
Woven wrapping of a rice pad  
I want to ring my ring

##### Ring a sign of "

The marriage ceremony was led by a tribal chief called *Tumenggung* by meeting both the foreheads (head) of the two bride-to-be. Before meeting the two bridegroom heads are closed with a piece of cloth. *Tumenggung* approached the two prospective brides while reciting a prayer (spell). At the end of prayer, both hands *Tumenggung* brings together the forehead of the prospective bride. After that the two bride-to-be were instructed to lay down the body with a face-to-face form that was accompanied by the crowds by the guys walking around led by *Tumenggung*, continuously performed repeatedly several times until it was declared over.

The next day the bride is ordered by *Tumenggung* to leave the house to earn a living called for Seeking Side. Whether successful or not, on that day also the bride must go home.

#### D. *Besale*

The ceremony *besale* is a ceremony performed by a Suku Anak Dalam when there are family members who experience illness (usually sickly) with the aim to cure the illness in suffering [7].

This ceremony has been done from generation to generation of Suku Anak Dalam so it becomes a tradition that is often done them if there is one of his family members who suffer from disease. According to the customary village head of the village hamlet 3 ceremonies come from the region of Mentawak region Sarolangun. Passive ceremony is guided by a handler or a *dukun* who is believed to have an inherited knowledge that will later dance and sing to read *jampijampi* intended for the sick person. The shaman uses a white outfit consisting of white trousers, the head covering of a white cloth wrapped around the head of a shaman equipped with a hood made of white cloth.

Other fittings such as jaws are bells made of brass with a loud voice with small bowl 2 pieces of *jampijampian* water. At the end of a white cloth there is a tip that is believed to be able to treat the Suku Anak Dalam children, by dipping the water into the water and water from the *pera* in drip into the eyes of sick children. All the above equipment is kept in place made of wicker rattan and all the equipment is more than 100 years old which is derived from the ancestors of the community. The equipment used by small houses made of wood and wicker from rattan, the birds made of coconut leaves which he placed on the house-house, leaves and fringe leaves [7].

Birds in woven from various leaves are numbered 19 with different names such as *kelancang*, *garudo*, *betel semah*, sword, *d'mang*, laying, *denak*, *emai*, *ranyunai* and some other birds names. Other requirements that must be made is a dish consisting of a variety of foods are also placed in homes that have been in consisting of roast chicken, eggs, *gelamai* and other foods made from brown sugar, white sugar, glutinous rice, Rice, coconut, chicken egg, onion etc.

Uniquely the cuisine that is made has unique names as well there are *juanda*, *caco* pancake, *pepuntir*, *bedaro* fruit,

yellow rice, white sticky rice and others consisting of 18 types of food. In traditional ceremony *besale* believe that if one of the conditions in making the ceremony is not filled then the treatment is not very effective even can make the spirits of anger. The shaman who nurtures the ceremony is in a state of unconsciousness and chants magical songs that are not recognized by the shaman when singing. It may be said when performing dances and singing shamans under the influence of the spirits entering into his body.

The temple of the song as an opening ceremony of this traditional ceremony is: *Betinjak dibungin baru sebiji Dijanjang baru setitik Angin baru serembus Beteduh di langit selebar paying*. Songs are in singing continues lasting overnight under conditions like this shaman is forbidden to eat, shamans danced around the person Sick sitting or lying beneath the previously built homes, by flicking the areca nut which was *jampi* water that has been sung to the sick person the shaman continue to sing unconsciously accompanied by drum beats from several tribes of children in other. Funds needed to carry out this large ceremony ranging from 1,500,000-2,500,000 amount of money that is not small for a traditional ceremony as a medium to heal the sick, with the condition of limited ability to carry out the ceremony *besale* is not seldom. Suku Anak Dalam is only able to bring His family to the clinic to be treated and the cost is not as much as if they had to carry out the ceremony *besale*.

Sometimes the ceremony that has been implemented does not bring healing for the person treated, according to the *dukun's* acknowledgment this happens because the incomplete offerings are made. The shaman who is also the norm leader is highly respected among them, and to become a shaman who subsequently replaces him requires people who have certain criteria.

To become a shaman must fight with a teacher who is a shaman who will provide his knowledge by using young betel nut and betel nut that is ripe. However, beforehand has been held hermitage with a variety of conditions that have been determined. If the pupil has been immune to shoots from the young areca nut and has been able to pass various challenges during the study that has been given then the young shaman can replace the previous shaman in guiding the ceremony *besale*, treating other sick people.

#### E. Melangun

The word *melangun* comes from the Malay language, which is found only in the conversation language of the Suku Anak Dalam in Jambi. The word wake up can be seen from 2 definitions, ie in the sense of being limited (narrow) and in the broadest sense (general). In a limited sense, the word *melangun* means living wandering (nomad) in the forest. The first factor that causes them to travel in the forest because of the belief that the death was caused by the disorder of evil spirits and evil spirits should be shunned because it can disrupt the lives of living people. The second factor is the location where the death takes place is seen as an unlucky place or wretched place.

Therefore, the living human needs to stay away from that wretched place as soon as possible. In a broad sense, the word wake contains many meanings, among others, as follows [8]:

1. *Melangun* is the embodiment of love (affection) affection for the dead. -The more love and affection towards the dead then the Suku Anak Dalamness (*ibo hati*) is higher, so the longer the sense of suffering. -The more love for someone then the activity wakes up longer. -The longer the time it wakes up the farther the distance the region (roaming) wakes up.
2. *Melangun* is an effort to overcome the suffering (suffering) due to the death of family members. -His family died during the activity will wake (*mekhatop / roof*).
3. *Melangun* as a form of respect for the spirit of the dead.
4. *Melangun* as a form of social solidarity.
5. *Melangun* as a cultural value system (Cultural value system).
6. *Melangun* as a symbol of the procession of the dead spirit's journey.

Based on the literature that the author reads, at the time of death, all the members of the Anak Dalam family who passed away felt deeply Suku Anak Dalam, they cried and wailed for a week. Some of the women tossed his body to a big tree or land, there is a shout and say *laa illa hail, ya Tuhan kami kembalikan nyawo urang kami yang mati*.

The corpse of the deceased is then covered with a cloth from the ankle to cover the head and then lifted by 3 people from *sudung / house* to the last resting in a hut located more than 4 Km into the forest. This cottage if the adult height 12 shifts from the ground, if the children are 4 high from the ground. This cottage is given a base of small log sticks and given a roof of dried leaves. The body of the Suku Anak Dalam was not bathed and buried in the ground [9].

According to their traditions, the deceased can still live again, if they are buried in the ground, then the dead person has no chance to rise again to meet his group. The beliefs stem from past events where the dying person (possibly fainted for a long time) was left by his group in a cabin in the forest, and then it turned out that some of them were able to live and be healthy again As well as returning to his group. This incident inspired them not to bury the bodies of the dead. Members of the group occasionally still look at the hut where the body is laid, they look from a distance to confirm the state of the corpse. In this case that becomes a taboo for them, namely the prohibition of calling colleagues / family who have died because this will make them feel back to the deep Suku Anak Dalam. They say do not be a friend to mention the dead man. This is what it says "Leaving Not to Be Left" from the tribe of children in Jambi. Faithful flocks, sorrows, mutual help in groups are shared. Although they are psychologically Suku Anak Dalam to lose but they still have great hope for a healing.



#### IV. CONCLUSION

Suku Anak Dalam is people who are referred to as the interior. Suku Anak Dalam usually uses without wearing clothes, except the cover of the naked their genitals. Their houses are only roofed and wood-paneled wooden. Often eat fruits from the forest, hunt and consume water from the river. The culture of the child's tribe when a member of his family dies, it is a Suku Anak Dalam event, especially his family. Those who are in the vicinity of the death house will leave because they think that the place is unlucky. The belief began in a long time since they lived in the forest. In general they believe in the gods, the ethnic term *dewo-dewo* - those who believe spirits as a supernatural force. The jungle kinship system should not name their names, nor should they mention the deceased. Before marriage there is no tradition of dating. The culture of the Suku Anak Dalam is very different from the culture of modern society as it is today.

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