
The Process Of Muja Sumbang Ceremony Among Kaharingan Hindus In Papar Pujung Village, West Lahei Sub-District, North Barito Regency

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ABSTRACT

Muja Sumbang comes from the Dayak language of Dusun Malang in Lahei Barat regency, North Barito district. *Muja Sumbang* is composed of two words, "Muja," which means mantra worship, and the word "Sumbang," which means wrong view. Thus, *Muja Sumbang* is the worship of God/*Jus Tuha Alah Talla*, his manifestations, and his ancestors to ask for forgiveness and protection for the occurrence of false marriages between male and female couples. According to the beliefs of the Kaharingan Hindu community in Papar Pujung Village, Lahei Barat District, North Barito Regency, this marriage is not appropriate or should not be performed because this marriage occurs when a woman is pregnant out of wedlock and a man and woman live together without marital status. If the marriage goes ahead, the man and woman must perform the ceremony in accordance with local customary law. According to the beliefs of the Kaharingan Hindu community in Papar Pujung, Lahei Barat District, North Barito Regency, the *Muja Sumbang* ceremony is an attempt to purify the couple physically and mentally and to restore the balance of nature that has been created or disturbed by the couple's deviant behavior.

Keywords : Process, *Muja Sumbang Ceremony*, Hindu Kaharingan.

I. Introduction

Central Kalimantan is one of the islands in Kalimantan with the capital, Palangka Raya. Especially for Hinduism in Central Kalimantan, which has its own uniqueness compared to Hinduism in other places because Hinduism in Central Kalimantan calls the identity of Hinduism as Hindu Kaharingan. According to Adi et al. 2021, "de jure," the mention of Hindu identity that refers to the identity of social groups of people as it happens in the field, is not found, but "de facto" has become a kind of general agreement by science and Hindus. Thus, in the daily life of Hindus in Indonesia, the mention of Hindu religious identity can be found according to certain ethnicities.

The term Hindu Kaharingan is the identity of Hindu followers in Central Kalimantan related to the history of Kaharingan (the religious identity of the Dayak people in Central Kalimantan), which was then decided by its leaders to join Hinduism with the integration of Kaharingan followers with Hinduism. Thus, on 19 April 1980, through the Decree of the Director General of Hinduism and Buddhism of the Ministry of Religion of the Republic of Indonesia No. H/37/Sk/80, the Kaharingan Hindu Religious Council was confirmed as a religious body in charge of managing the best of the Kaharingan Hindu Religious Council for the benefit of the Kaharingan people, thus integrating Kaharingan with Hinduism, hence the formation of Kaharingan Hinduism. Kaharingan Hinduism is a faith for Hindus in Central Kalimantan with local genius (local wisdom) and is the original religion for the Dayak people of Central Kalimantan (Etika, 2020).

The Hindus in Kalimantan consist of several tribes, including Dayak Ngaju, Dayak Dusun, Apu Kayan, Dayak Iban, Ot Danum, Dayak Punan, Dayak Murut, and Dayak Klemantan. The Dayak Dusun tribe has 8 small tribes, one of which is the Dayak Dusun Malang tribe, in the book Mantikei & Riwut, 2003: (63-64). The Dayak Dusun Malang tribe is one of the indigenous tribes living on the island of Central Kalimantan, spread over several regions such as West Lahei district and North Barito regency. West Lahei is one of the sub-districts in North Barito Regency, Central Kalimantan Province, Indonesia. Based on data from the Central Bureau of Statistics of North Barito Regency, this sub-district consists of 11 villages, namely Nihan Hulu, Nihan Hilir, Papar Pujung, Jangkang Baru, Jangkang Lama, Teluk Melewai, Bena Hilir, Bena Hilir, Karamuan, Luwe Hulu, Luwe Hilir, and Karamuan (Compilation Team, 2023).

The Dayak tribe of Malang Hamlet in Papar Pujung West Lahei District, North Barito Regency, has a culture that is quite different from other regions, and until now the culture is still maintained. This cannot be separated from the role of the government, traditional leaders, religious leaders, and the community in it. The culture in question is such as customs, traditions, beliefs, habits, language, forms of ceremonies, and others both written and non-written, such as in the life of the Dayak tribe of Malang Hamlet in Papar Pujung Village, which is very thick with

traditions and culture, customs that maintain religious values that have existed for generations from Dayak ancestors. This is especially true for Dayak people who follow Kaharingan Hinduism, who still maintain all forms of ancestral teachings related to ceremonies. Hindu Kaharingan have many ceremonies that can be grouped into several types, such as the performance of pregnancy, birth, marriage, devotion to life, and death ceremonies. One of the most dominant ceremonies that is still performed and maintained is the marriage ceremony.

The Kaharingan Hindus marriage ceremony in Papar Pujung Village, West Lahei Subdistrict, North Barito Regency is divided into two, namely the general marriage ceremony for local Kaharingan Hindus called *Titik Telui*, which is a marriage with the procedures contained in the *Panaturan* Holy Book regarding the marriage of *Nyai Endas Bulau Lisan Tinggang with Raja Garing Hatangku*, which is contained in Article 30: '*Kameluh Endas Bulau Lisan Tinggang Kawin*'. Meanwhile, *Muja Sumbang* is a type of marriage with procedures different from ideal marriages because this type of marriage includes marriages that should not occur. *Muja Sumbang* marriages occur due to various reasons, including women getting pregnant out of wedlock and men and women living together in the same house without any family ties.

The *Muja Sumbang* ceremony is one of the ways in which the local community maintains the morality of the Kaharingan Hindus, including maintaining the existence of the existing ideal marriage procedures by not allowing any deviation from the *Muja Sumbang* behavior as a sanction for couples. The *sumbang* marriage procedure called *Muja Sumbang* certainly has a purpose, a deep meaning for life that must be understood by the community that owns the culture, so that it is followed and used as a guideline in their daily lives. This is related to the view of the Kaharingan Hindu community in Papar Pujung Village, West Lahei Subdistrict, North Barito Regency, who believe that deviant behavior will have an impact on worldly life, so it is necessary to understand why the ceremony is performed.

Based on the above phenomenon, the purpose of writing is to know, understand, and explain the process of Muja Sumbang ceremony among Hindu Kaharingan in Papar Pujung village, West Lahei district, North Barito regency.

II. Discussion

1. History of the Origin of Muja Sumbang

A long time ago, in a place called Tetung Marahaleng (the place of Sangiang Sumbang), there were Munu Soong (a man) and Munu Bawe (a woman) who had been married for a long time but could not have children. One day Munu Soong went and picked a handful of sap and a handful of stems, cut down two ironwood logs, and smeared them with various mixtures of sour fruits like tamarind, orange, and others and kept them in Langsangga 7 while under a banyan tree. He went home and came back fourteen days later. Fourteen days later, when he came under the banyan tree, he saw two human babies positioned right on top of the ironwood that had been mixed yesterday, one baby positioned on top of the *tebilung*, or outer bundle, of the *mayang* and the other baby positioned inside the *mayang*, or *serakin*. Seeing the two babies, Munu Soong immediately took the two children home to be brought up as his own.

Days passed, months passed, and years passed, and the two children grew normally and became teenagers. The two children were named Tebilung Uyung (male) and Serakin Pinang (female). One day Serakin Pinang was looking for Tebilung Uyung's lice. Because he was looking for lice, Serakin Pinang was angry and hurt Tebilung Uyung's head. As a result of this incident, Tebeling Uyung went to Karayan, Siang, and Oot Danum for ± 8 years. After a long time, Tebilung Uyung returned to Tetung Marahaleng when he did not honestly confess his identity but became someone else again, namely the Karayan and Siang people. When they met again and Serakin Pinang told them to look for lice, but Tebilung Uyung refused for fear of being found out, Serakin Pinang also insisted on looking for lice. A few years ago, he found a scar on Tebilung Uyung's head because he had been caught in disguise. Tebilung Uyung went back to Java, China, the Netherlands, Bugis, and Makassar. Not long after he returned from his travels, he thought that he could not

escape wherever he went and that Serakin Pinang was his soul mate. To make a long story short, the two lived together unmarried until Serakin Pinang became pregnant and gave birth. Their first child was born with a defect: no legs, and their second child was born with a defect: no arms. Tebilung Uyung and Serakin Pinang did not know why their children were born with defects.

News of the defects of Tebilung Uyung and Serakin Pinang's children reached the ears of Kilip (the Balian), then Kilip told Munu Soong and Munu Bawe to try to breed the two children by saying '*datu tuwo onet tuwo tong aro nando mbo lalung aning bowo langit*' which means 'the eldest ancestor lift the effect of heat, keep away until there is no return to the land and sky'. In an effort to find the cause of the two children's birth defects. While preparing food and other equipment for *Menyabi*, Tua Kilip woke up the people in Keriring Usang, and the person was amazed. Datu Tuwo said, 'This is what is called *dapoi tanjung ruang datai ringo tetung galeng bulan langai alut*; it can be clean again, but you have to make a *padudusan/bbelai sumbang* house as a place for the Balian to *mangebur ngebas layong liha* (remove the effects of heat from actions). So from there, Tua Kilip immediately went to *tukang bedian* with as many as 7 people (including himself); at the time of *bedian*, the origin of the cause of *Layong Liha* was told, which affected the couple until they were exposed to the solar system.

2. Muja Sumbang Ceremonial Process

The *Muja Sumbang* ceremony in Papar Pujung Village, West Lahei Subdistrict, North Barito Regency has several ceremonial processes consisting of three parts, namely the initial stage, the preparation stage, the core stage, and the final stage.

1) . The initial stage of the *Muja Sumbang* ceremony

The initial stage is the basic stage namely when there is an incident such as a report from the family that their daughter has been caught living with an illegitimate man and then living together for a long time, the woman is pregnant, the man and woman have declared that they will perform the *Titik Telui* marriage but have already been living together, the *Titik Telui* marriage is cancelled and replaced by the *Muja Sumbang* marriage. The female party reports the incident to

the male party and asks the male party to clarify the nature of their relationship and the continuation of their relationship by bringing the perpetrator's utensils, money, and clothes. If the male party admits that the incident occurred on the basis of a relationship and then wants to live together, the incident is continued by reporting to the local *Pengulu* until a deliberation is held by inviting the head of the Neighbourhood Association, Damang, community leaders, and the families of the male and female parties.

In this deliberation, the chronology of events is discussed, starting with the family who caught the two perpetrators and handed them over to the authorized party with evidence, and continuing with the information given by the woman and then the man as perpetrators. After listening to the perpetrator's explanation of the incident, the *Pengulu* and other community leaders, as arbiters who do not take sides, ask again for clarity for both parties if they get the same answer, namely that if they want to continue their relationship on a more serious level, the two parties must be willing to perform a marriage with the *Muja Sumbang* ceremony. Both parties have agreed to have the *Muja Sumbang* ceremony, so they continue to discuss the date of the *Muja Sumbang* ceremony.

The time of the *Muja Sumbang* ceremony is determined by agreement between the village headman, the male party, and the female party. The time of performance may be accelerated or postponed if an unfavorable event occurs, such as the death of a person. A long enough implementation period is used by the perpetrator to prepare everything that has been conveyed during the deliberations.

Once the consultation to determine the time for the *Muja Sumbang* ceremony has been completed, all that remains is to wait until the agreed time arrives.

2) . Preparation stage of the *Muja Sumbang* ceremony

The preparation of the *Muja Sumbang* Ceremony for Kaharingan Hindus in Papar Pujung Village, West Lahei District, North Barito Regency is through Pander Jampa to discuss the aims and objectives of how to continue the *Muja Sumbang* Ceremony because the implementation time has arrived according to the previously agreed provisions, such as in terms of funds, infrastructure facilities have been prepared, and some infrastructure that must be prepared on the day of

implementation. At this stage, all guests, such as the village head, traditional leaders, *Pengulu*, Kaharingan Hindu Religious Council, Head of *RT*, *Bedian*, community leaders, and extended family, have gathered to perform *Pander Jampa*, which began with the family informing that all infrastructure facilities have been prepared and there are several market facilities that will be prepared on the day of implementation that cannot be done on the previous day.

After all parties are aware of the facilities and infrastructure and the purpose and objectives of the consultation, then the readiness of the *bedian* who will be borrowed to lead the *Muja Sumbang* ceremony is asked; if the *bedian* is willing to lead the *Muja Sumbang* ceremony, then the next stage can be implemented.

The *bedian* is a person who can ask for instructions from the ancestral spirits by performing the *Muja Sumbang* ceremony, which is believed by Kaharingan Hindus in Papar Pujung village as a purification effort that has been performed for generations. The *bedian* is a wise person who has more knowledge than ordinary people so that he can communicate with the manifestation of God.

3). The Core Stage of the *Muja Sumbang* Ceremony

The core stage is a stage that characterizes the performance of the *Muja Sumbang* marriage, which makes this type of marriage different from the usual marriage. The core stage is divided into two parts, namely *Bedian Sumbang* inside the house and *Bedian Sumbang* outside the house.

(1). *Bedian Sumbang* inside the house

Balian Sumbang is a *Bedian* specifically for the two couples who are the perpetrators of a false marriage. This wrong marriage can still continue, but with the current regulations, namely the performance of *Bedian Sumbang* to purify the two couples for the deviant actions they have committed, which is the cause of *Muja Sumbang*. *Bedian Sumbang* is performed by chanting mantras to the ancestral spirits to the accompaniment of *tuung gendeng* musical instruments. The person who plays the *tuung gendeng* can be anyone as long as the rhythm is in accordance with the rules of *Bedian Sumbang*, but based on observation, the *tuung gendeng* players are always adults.

The implementation of *Bedian Sumbang* in the house focuses on the facilities and infrastructure called *Ramuannya Belai Padi* (House of Abstinence). The beginning of this stage is when the *Bedian* tells the *Jejaka* to gather all the necessary infrastructure; if there is anything missing, he can complete it immediately. The making of the *Belai Padi* inside the house is a symbol of the belief in apology and respect for the ancestral spirits as a manifestation of God.

The making of *Belai Padi* in the house is a symbol of the belief in apology and respect for the ancestral spirits as a manifestation of God for all the deviant acts committed by the perpetrator of *Muja Sumbang*. *Bedian Sumbang* in the home aims to *mangebun ngebas sial kawe and ngeluah gawin sala*, that is, to throw away bad luck to where it came from and to free the man and woman from their physical and mental attachment to the wrong actions they have done, so that it affects both of them.

(2). *Bedian Sumbang* outside the house

The *Bedian Sumbang* outside the house is performed after the *Bedian Sumbang* inside the house. The male and female couple who have been purified inside the house are immediately taken outside the house to perform *Bedian Sumbang* for the second time. The performance of *Bedian Sumbang* outside the house is still led by the same *Bedian*; the position of this process is facing the direction of the rising sun, with the essence of all evil influences that exist being defeated, and then good things that accompany the couple will also appear. The *bedian* is also expected to summon the *Dewa Kelelungan*, the ancestral spirit. The ancestral spirits descend directly into the world and stop at the *Belai Sumbang* to cleanse the couple and the surrounding nature of *Layong Liha* and *Alut Apoi* and to take the couple's *hambaruan*. This process is accompanied by the sound of *gendeng* musical instruments played by the community. The next part is the throwing of the *piak siding sumbang*, which is something that some people are waiting for; usually the community is willing to queue up to scramble to keep the chicks. The *anak piak siding sumbang* thrown by the *Bedian* can be taken by anyone, except the two *Muja Sumbang* performers. The next session is *nyipet* towards the sky and reveals pigs and chickens that are still alive as offerings that are sung to the *Dewa Kelelungan*.

This is the last session in the performance of the *Bedian Sumbang* that is carried out outside the house.

4). The final stage of the *Muja Sumbang* ceremony

(1). *Tuntut Angkam*

Tuntut Angkam comes from the Dayak Dusun Malang language and means 'fulfillment of customary law'. Fulfillment of Customary Law is a law that must be paid by the perpetrator of *Sumbang*, namely the male and female party, as a sanction for deviation.

There are twelve demands that must be fulfilled by the perpetrator of *Muja Sumbang*, with their respective aims and objectives.

The fulfillment of customary law is different in each region, but the essence is the same: the fulfillment of customary law applies to all *muja sumbang* couples of the male and female parties. The fulfillment of customary law takes place at the residence of the female party and is witnessed by all the people present. The *tuntut angkam* must be performed according to its type, such as the customary *pengulu*, the eldest family, children (if they have children before), and community leaders.

3) . *Paharung Mantir*

After the completion of the customary law, the next stage is *paharung mantir*, which is the time given to the Kaharingan Hindu Religious Council in Papar Pujung Village for Kaharingan Hindus to lead the implementation of the blessing.

The *Muja Sumbang* marriage is only performed by Kaharingan Hindus because the Kaharingan Hindus in Papar Pujung village are very religious. A *Muja Sumbang* marriage is an unjustified marriage because it is performed because of behavioral abnormalities that have a negative impact on the lives of the offending couple, the household, and the village where they live. Therefore, this marriage is against the law and religion; the two perpetrators will become legal if they have fulfilled the customary law and performed the *Muja Sumbang* ceremony.

Couples who have performed *Bedian Sumbang* at Kaharingan Hindus in Papar Pujung Village, West Lahei Subdistrict, North Barito Regency, then perform a blessing to gain religious validity. The blessing is carried out after the family fully surrenders to the Kaharingan Hindu Religious Council to carry out all series of

blessing processes in accordance with stages such as blessing the male and female partners so that they become a holy couple physically and spiritually and become a family that is *sukinah* and avoided from *sial kawé*. Next is the reading of the *Kalakar* (marriage agreement letter) and signing of the administration that has been prepared by the Council, which is known by the *Pengulu*, community leader administrators, both male and female parties.

(3). *Nata Nanggkung Gutak Lelei*

The *Nata Nanggkung Gutak Lelei* is part of a series of *Muja Sumbang* implementations that are considered necessary to carry out because in the implementation of this *Nata Nanggkung Gutak Lelei*, the male and female families again carry out *pander jampa*, that is, consultations, by dividing the family into 2 parts, namely women only and men only. The *Nata Nanggkung Gutak Lelei* deliberation is the provision of advice and input messages as a provision for households on how to live well and how to overcome problems in the family from community leaders and families such as parents, grandparents, uncles, aunts, and others. In this way, *Nata Nanggkung Gutak Lelei* aims to make couples realize that they have become a couple with a man-woman bond and a great responsibility, so that they can become a harmonious and prosperous family.

Completed *Panjer Jampa Nata Nanggkung Gutak Lelei*, then *Pander Jampa Ulap Basiso* and *Ulap Meang* (*Dry Tapih* and *Wet Tapih*) is the final stage where the female party (biological mother) receives *Ulap Basiso Ulap Meang* from the male party. The female party continues the consultation regarding the installation of *Ulap Basiso* (*wet tapih*), then it is removed and replaced with *Ulap Meang* (*dry tapih*), then the use of *Ulap Bebet* is installed on the body of the mother who gave birth to the woman being circumcised. This installation ends with the application of *wet pupur* and cooking oil on the head. If the woman is unable to attend the ceremony, she may be represented by the man. The meaning of the child's expression of gratitude to the mother of *Ulap Basiso*, *Ulap Meang*, and *Ulap Bebet* reflects respect for the biological mother who gave birth to her child with the symbol (*Ulap Basiso/wet tapih*); the mother who is clean after giving birth is symbolized by (*Ulap Meang/dry tapih*, *Ulap Bebet*).

III. Closing

The *Muja Sumbang* Ceremony is a purification ceremony for couples who have committed deviant behavior. The *Muja Sumbang* Ceremony takes place when an incident occurs, such as a woman getting pregnant out of wedlock and living with the opposite sex without the status of husband and wife. This *Muja Sumbang* marriage is different from the usual wedding ceremony because this type of ceremony involves two bedians, one inside the house and one outside the house, led by a bedian maker. The offerings of this ceremony are made to God and the spirits of the ancestors. The process of the *Muja Sumbang* ceremony performed by Kaharingan Hindus in Papar Pujung village has 4 stages, namely Initial stage: this stage is the arrest and then handing over the couple to the administrator and deliberation to determine the time. The preparation stage is the stage where facilities and infrastructure are prepared and both families gather together with the administrator, traditional leaders, and the community to inquire about the readiness of the Bedian maker to lead the ceremony. The core stage is the performance of the bedian, led by the bedian maker, both inside and outside the house. The final stage is the performance of *Tuntut Angkam* (fulfillment of customary law), *Paharung Mantir* (setting up a *mantir* to begin the blessing), *Nata Nangkung Gutak Lelei* (giving a sermon to the couple), and *Ulap Biso Ulap Meang Ulap Bebet* (placing the *tapih* by the man's mother-in-law on the woman's mother-in-law's body).

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