

THE BESOYONG MANTRA IN NGUMO ACTIVITY OF THE PASER INDIGENOUS PEOPLE FROM THE PERSPECTIVE OF LITERARY ARCHAEOLOGY

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INTRODUCTION

Paser Society

1. The majority of cultivators as shifting cultivators. It is still free to open fields in the forests
2. Still strong in carrying out traditional rituals of ancestral heritage
3. They believed that there is sengiang in each object
4. Paser used to have an Iden religion that glorified 4 gods, namely The God Sengiang (white), The God Tondoi (yellow), The God Longai (black); and The God Nayo (red). The 4 colors are sacred in Paser because there is a mythological history in these colors
5. Ngumo is a farming activity (opening to planting)
6. There are many rituals that must be carried out along with besoyong activities in ngumo or farming activities
7. Besoyong activities in ngumo activities use many sacred objects as a medium to communicate with ancestors or sengiang
8. The besoyong mantra is full of noble values of ancestral heritage



LITERATURE REVIEW

1. Mantra

Mantra is the product of the knowledge of a social community in which assimilation occurs between language and the beliefs of the owner of mantra (Amir, 2013, pp. 68-69). Danandjaja (1994, p. 46) states that mantra is still bound by rules that must be obeyed or embedded in a literary work in order to identify its type, namely, the sentence is bound based on the type of spell, the length of the syllables, intonation, and rhyme.

2. Myth

According to Barthes (2006, p. 3), myth is a past and present human belief. Each era has myths with symbolic meaning. Myths contain views, community commitment to social norms, and community strategies for managing the natural environment in a balanced way (Rahman et al., 2019). 1).

3. Literary Archeomitology

Literary archaemitology data are usually inherited from the past and are related to geocultural synthesis (Lowenthal, 1985, p. 412). A geocultural is an ethnohistorical reflection of past culture that can be used as a way of life in the present. According to Knapp (1992, p. 1), historians "automatically" tell past processes or events through concepts. Terms taken from their own culture enable social and cultural anthropologists to often treat the past as a "borderless canvas for contemporary life" (Appadurai, 1986). The most eminent historians regard the past as being discovered primarily through the filter of the beliefs and attitudes of modern society

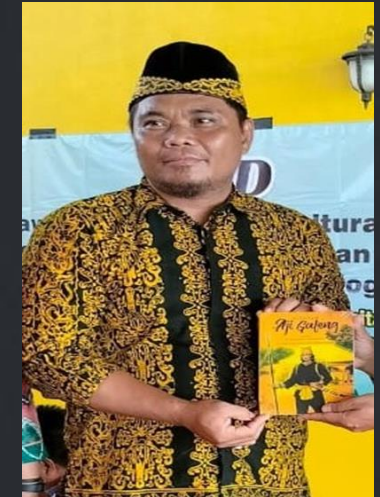


METHOD

The method used in this study is qualitative. The approach used in this research is literary archeomatology, which is a way to understand and interpret the phenomena of ancient mantra that contain literary texts. Literary archeomatology can be used to reveal archaeological remains that contain mystical things. Primary and secondary data were used in this study. Primary data is data obtained from in-depth interviews with informants, they are

1. Suwis Santoso (Mulung Expert from Sepan Village, Sepaku, East Kalimantan)
2. Paidah Riansyah (Farmers and cultural coordinator, Regional Leadership Council of Paser Customary Institutions)
3. Niyu binti Daud Bin Bulot (Farmer/Cultivator)

Secondary data were in the form of research writings, articles, and reference books related to rice farming mantra.



FINDING AND DISCUSSION

OPENING FIELDS

The process of opening fields that will later be used as farming land for the Paser community. The stages of opening a new field are as follows:

1. *Metilatikalas*
2. The installation of oak
3. *Ngekat bako*
4. *Napakarong*
5. *Menyepuh parang*
6. *Merebes*
7. *Mobas*
8. *Notoi*
9. *Onjoa*
10. *Njotok*
11. *Manduk*
12. plant



Rice Planting Procedures and Rituals of the Paser Indigenous Community

1. *Prepare Bini Pare Tunden*

The first process that must be carried out by cultivators is to prepare rice seeds. In the Paser community, they are known as mountain rice and paddy rice field (*payo*). Mountain rice is rice that will be planted in fields that are located in the highlands, usually in the hills. Paddy rice field is rice grown in rice fields. Usually paddy rice seedlings are planted in the lowlands.

2. Nyiap Bini Pare

Performing the sempuri Ritual

This ritual is performed as a form of *ngendra* for rice seeds so that they can thrive and produce a large harvest. The following is the soyong (mantra) that is recited in the sempuri ritual when the rice seeds are given incense smoke.

Ente nyedok danum dango (To take clean water/clear)

Danum dango belo eka' (Clean/clear water will not run out)

Ente nyedok owang lutung (To take jelutong wood chips)

Owang lutung belo tau eka' (Jelutong wood chips will not run out)

Denge meto tatau umpu' ko (Go to find riches for you)

3. Bringing rice seeds to the rice field in the middle of the fields (*Moit bini pare po Tenian*)

After the sempuri ritual is carried out all night long, in the morning, around 05.00-05.30 WITA the rice seeds inside the lonjong/solong are put into the tenian bini (rice seed altar), which is the rice seed altar made from various types of plants. When placing the lonjong/solong the face must face or point outside the tenian bini door.

4. Mili Bini Pare suang Lonjong

The ritual calls on the 4 sengiang names of rice

This ritual is used to make holes in the ground where rice seeds are planted. On the right is rice, on the left is glutinous rice. Spoken soyong, that is

Noor marta putih, (Light like the white Lady)

Noor sari wangs, (The next-generation core light)

Petri merimbun daon, (Merimbun Daun Princess)

Petri mayang merumbai. (Mayang Merumbai Princess)

Soyong is said when rice seeds are placed in a hole in the ground

Nang iko ngalek menta lipis, (Do not you take a thin white cloth)



5. Ngawa Pare

Protect rice from plant and animal pests.

The ritual is to smoke rice in the morning and evening with live leaves.

1. Soyong for weed

<i>Aku neket utut dupa</i>	(I burn incense smoke)
<i>Ente ngebus sengiang pare</i>	(To shake off the sengiang almighty paddy)
<i>Ampa' pare buen bolum</i>	(So that the rice lives well)
<i>Ampa' pare ku lio</i>	(So that my rice is clean/full)

2. Soyong for nuisance animals

Tabe tabe Ikam Nang ganggu umo taun bok belako.
Bosing beleso memai Marau empit bentian tendango bitik damar.
Posa Mato ena Meti umotaun boto boa ena kuman nyingkap bias pare ku Endo.
 (Tabe-tabe don't disturb my farm)
 (Rats, squirrels, sparrows, stink bugs)
 (If you see or disturb, your eyes will blind, if you eat or damage, your mouth will rot)

6. First rice harvest (*Ngani pare temba*)

Pulut rice was the first to be harvested. The ritual of cutting rice for the first time to be used to make ponta or opes is intended for Tondoi and sengiang by saying the following soyong.

<i>Sengiang olo ulet</i>	The almighty day arrives
<i>Sengiang bulan timbul</i>	The almighty moon rises
<i>Sengiang bung langit</i>	The Almighty above the sky
<i>Sengiang diwan tana'</i>	The Almighty under the ground
<i>Anding kelessan undus karulio</i>	The purity of the spirit bath in clean water

After Opes or Ponta is made, before being offered to Tondoi and Sengiang, and before being eaten together, soyong is said to be the following:

7. Old Rice Harvest (*Ngani Pare Tuo*)

- a. Cut the selected 3 stalks of rice. Choose 3 stalks of rice that have sided grains facing towards the hut or house. Cut the three rice stalks while saying soyong
- b. After that, the rice is cut from the stalk using a *renggap*. The ancestors forbade cutting the rice using a sickle because it was believed that this would hurt the sengiang of rice.
- c. After that, take the soil at the base of the rice tree and then put it in the three holes of the rice stalk that has been cut
- d. Then cut our nails on the right as much as three. After the nail is cut, it is then plugged into the hole in the rice stalk which contains the soil.
- e. Then the 3 rice stalks that have been cut with *renggapan/ani-ani*, the rice is placed into the *lanjong/solong* while saying soyong

8. Put the rice into the barn (*Nape pare mo suang kuang*)

Before the rice is put into the *kuang*, the rice must be completely dry. The rice that has been harvested from the fields is dried first until it is completely dry and then placed in the rice barn which is commonly called "*Kuang or Samir*" Soyong which is said when the first rice is put in and placed in the *kuang*.

Cultural Meaning in Soyong

1. Protect the environment
2. Diligent, tenacious, and work hard in fulfilling the necessities of life through rice farming
3. Respect for ancestors
4. The simple Life
5. Learning is a way to gain knowledge (in this case is the science of rice farming)
6. Asking and pleading with God (in this case is Tondoi)
7. The universe is a life partner
8. Obey the rules or ethics in farming
9. Loving other living things (Animals and plants)
10. Respect the ancestors

CONCLUSION

- The process of opening fields are *metilatikalas*, installation of *oak*, *ngekat bako*, *napakarong*, *menyepuh parang*, *merebes*, *mobas*, *notoi*, *onjoa*, *njotok*, *manduk*, plant
- There are 8 stages in the Rice Planting Ritual of the Paser Indigenous Community, they are *Prepare Bini Pare Tunden*, *Nyiap Bini Pare*, *Moit bini pare po Tenian*, *Mili Bini Pare suang Lonjong*, *Ngawa Pare*, *Ngani pare temba*, *Ngani Pare Tuo*, dan *Nape pare mo suang kuang*
- The cultural meaning in soyong are protect the environment; diligent, tenacious, and work hard in fulfilling the necessities of life through rice farming; respect for ancestors; the simple Life; learning is a way to gain knowledge; asking and pleading with God; the universe is a life partner; obey the rules or ethics in farming; loving other living things (Animals and plants); and respect the ancestors
- The farming tradition still exists today, although not many farmers are farming due to the conversion of forest to industrial forest.



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THANK YOU!

Taka Junjung Budaya Paser,
Penape Tutus Tumus Paser

Kita Junjung Budaya Paser,
Warisan Leluhur Paser

We Uphold Paser Culture,
Paser Ancestral Heritage

