The Meaning of Religiosity of The Munjong Traditional Ceremony

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Abstract
The expression of gratitude of the Dayak Tobag community to Jebata is expressed in the form of gratitude called Munjong. Munjong has a meaning as an expression of gratitude for all gifts, fortune / harvest, protection and welfare as well as a form of restoration of relationships that have been damaged due to human behaviour in relation to the cosmos. The purpose of this research is to understand the religio magical meaning of the munjong traditional ceremony from the perspective of Dayak Tobag. This research uses empirical/sociological legal research methods using a phenomenological approach and hermeneutic theory so that it is known that the Dayak Tobag people see everything as a gift, a gift and everything that exists is centred and there is someone who makes it, namely SANG-ADA who makes everything exist and is the centre of everything that exists. All events and activities in relation to nature (cosmos) and humans in the Tobag Dayak community are seen in a transcendental dimension culminating in an expression of gratitude. The expression of gratitude in the Tobag Dayak perspective is manifested in a traditional Munjong ceremony.

Keywords: Expression of Gratitude, Tobag Dayak Community, Munjong custom.

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1. Introduction

Humans are cultured beings as well as religious beings. Through the process of thinking and reflection, man searches for himself, realises who he is, where he rests his self-awareness on the surrounding nature. Thus, humans and the surrounding nature are a close unity and totality. This close unity and totality between humans and nature, provides an awareness to humans through the process of thinking and contemplation of the surrounding nature, that he is an inseparable part of nature, because he exists in nature and always interacts with the surrounding nature.

The Dayak Tobag people and the surrounding nature as a close unity have the same relationship as the Dayak tribes in general. They live in and are "lived" by nature. Nature and they are fused together so that they are one whole. Nature gives them life and they utilise nature for their livelihoods, so the relationship is symbiotic. Therefore, they must maintain the harmony and balance of nature, through reasonable behaviour towards the surrounding nature. The surrounding nature can be maintained in balance and harmony, if they are able to create harmony with nature and manage nature wisely. This harmonious relationship will provide balance and happiness for them. Conversely, if they act unwisely in managing nature, then they will receive the wrath of nature, calamities and disasters.

Coomans sees that for the Dayak people the meaning of life does not lie in welfare, reality or objectivity as understood by modern humans, but in living in the balance of the cosmos. Life will be good, if the cosmos remains in balance and harmony, the cosmos, including humans and other creatures, has an obligation to maintain the balance of the universe (P.Florus, et al (Ed.) 1994: 15). Thus, every creature in nature has the same obligation to create harmonisation in a unity that is totality, between the inner and outer worlds.

The role of nature for the Dayak people is not seen from the socio-economic-cultural and religio-magical aspects but concerns the existence and continuation of their cultural life, traditions and belief systems. This is revealed from mythical events related to nature, which is understood as a transcendental reality, meaning that the objectivity of the myth we have seen becomes clear that the surrounding environment is understood as everything in the environment, flora, fauna, water, earth, air and so on (Fridolin Ukur 1994: 13). Mythical events are associated with the universe, for example the Supreme God who inhabits the "upper" world symbolised by the hornbill as a manifestation of the existence of forests in Ngaju society (See Fridolin Ukur 1994: 8). These mythical events are inseparable from an awareness of life, magic, power, and force. And it is this awareness that has led to the emergence of mythical stories and human actions related to the tribe. Leadership and even harmony within the tribe, occurs on the basis of myth. Mythical stories and events explain the relationship between the outer and inner worlds as a totality. Similarly, mythical ceremonies are strong symbols of the inner and outer worlds, the upper and lower worlds. So, to understand the religious meaning of the surrounding nature, in Dayak culture, the sources that can help are the myths about the occurrence of the universe and humans and other myths that describe the attachment and essential connection between natural people and the surrounding nature (Fridolin Ukur 1994: 4). Thus, the Dayak people's understanding of forests lies not in socio-economic aspects, but in aspects of tradition, belief, mythology and survival from generation to generation. This means that the balance and harmony of the cosmos in relation to all creatures is seen in terms of how humans as part of the cosmos are able to express their gratitude to Jebata/God because the highest religious meaning in the totality of the relationship is how humans must thank and bow down to Jebata as the one who exists as well as a form
of total attachment. This total attachment does not make humans have no freedom, but this attachment is part of a form of happiness, because happiness lies in Jebata, the giver and provider of happiness itself.

The Tobag Dayak people's expression of gratitude to Jebata is expressed in a form of gratitude called Munjong. Munjong has a meaning as an expression of gratitude for all gifts, fortune/harvest, protection and welfare as well as a form of restoration of relationships that have been damaged due to human behaviour in relation to the cosmos. The actualisation of the Munjong traditional ceremony is manifested through pralambang which has symbolic meanings in the form of stones, trees, iron and so on. The natural objects that are used as symbols are sacred natural objects and are sacred. These symbols are windows that open a view of the transcendent world, and symbols point towards the power that exists above and beyond humans (Van Peursen 1976: 43). The understanding of natural symbols or pralambang is inseparable from the understanding of society to understand the meaning system. According to Max Weber, human life and all its actions are actually marked by a continuous search for meaning. Human actions and behaviours are always oriented towards meaning whether they are conscious or not. So the exploration of meaning includes the continuous exploration of spiritual and physical meaning. Thus, the pralambang expressed in the form of sacred and sacred objects is a reality of what is behind these objects.

The expression of gratitude of Dayak Tobag, which is actualised in the Munjong ceremony, affirms that what is obtained such as prosperity, harmony, protection and welfare is a gift from Jebata, which is personalised in Jebata-Pejaji-Penompa. And the expression of gratitude is a statement as well as the highest form of human expression to Jebata. This is manifested in the rites, cults and recitation of prayers and symbolic gestures during the Munjong ritual. In the form of an outward statement, the expression of gratitude lies in the Pedagi as the centrality of the entire Munjong ceremony/ritual. Everything related to the display of activities such as dance, pencak silat, eating and drinking is centred and always centred on the Pedagi. This means that the pedagi is the centrality of communal life activities such as gotong-royong and family spirit. In a transcendent understanding that human life is centred on one central point, namely the core of all life itself which boils down and comes from Jebata.

This research focuses on understanding the religio-magical meaning of the munjong traditional ceremony. Based on this description, the focus of the problem in this study is "How is the religio-magical meaning of the munjong custom in the perspective of Dayak Tobag?" The purpose of this research is to understand the religio-magical meaning of the munjong traditional ceremony from the perspective of Dayak Tobag.

2. Method

This research uses empirical/sociological legal research methods (sociolegal research). This sociolegal research uses two approaches, namely the phenomenological approach and hermeneutic theory. The data in this research was collected in three ways. Firstly, interviews. Interviews were conducted with customary functionaries and traditional leaders as well as people who are always involved in the munjong ceremony, both as participants and those involved in the pay intention ceremony. The second is observation, which is direct observation of the munjong traditional ceremony ritual carefully and naturally. The observation carried out by the researcher is participant as observer, that is, the researcher
takes part in the object under study through direct research involvement. The third is the study of literature and documents, namely by tracing and examining literature related to customs and culture in general, although written materials and writings about the munjong traditional ceremony are very minimal, even almost non-existent. The data that has been collected is systematised and analysed. Data analysis in this research is done inductively and qualitatively.

3. Results and Discussion

3.1. Munjong Traditional Ceremony Based on the Context of Terminological Understanding

The context of understanding Munjong customs stems from the understanding of Munjong as an activity carried out by the Dayak Tobak people. The word Munjong comes from two verbs beponjong and bekunjong. The two verbs have fundamentally different meanings, namely:

a. Beponjong means an activity to share food with neighbours, usually in the form of game, food, and field/uma produce. This is an activity that does not have a transcendent dimension; it is merely a profane activity. In the Dayak Tobag beponjong tradition, this activity is carried out among neighbours who are related by blood or neighbours who are not related by blood, but have established a good relationship, among them sharing food, game and crops because they feel a strong family bond so that joys and sorrows are always felt together. The verb beponjong implies an active verb, an activity to give to each other among the people involved in the activity.

b. Bekunjong means an activity to visit or visit a place, neighbour or relative. In a special/specific sense, the meaning of bekunjong is transcendent. Bekunjong means visiting a certain place, and the most common places visited are places that are considered sacred and sacred to offer prayers or gratitude. It is from this verb that the term munjong originates and the meaning of the word is given a transcendent meaning.

In a broader sense, the meaning of Munjong can include both activities, namely beponjong and bekunjong activities because in reality in Munjong both activities are always present. In Munjong ceremonies, people share food as a form of togetherness and joy and visit neighbours and sacred places called pedagi. Visiting or visiting during Munjong shows great joy and a form of kinship between neighbours or with other villagers who take part in the Munjong ceremony. While the activity of visiting the pedagi as the core part of the visit is carried out by those who offer prayers, pay intentions, or intend and ask for protection of the village, meaning that not all residents have to visit the pedagi because some activities are also concentrated in people's homes. It is in the pedagi that all Munjong activities are carried out, meaning that the pedagi becomes the centrality in the Munjong ritual, all activities and displays of activities are centred in the pedagi or around the pedagi. Thus, in the Munjong ritual, the pedagi as the centre of Munjong activities has a very important role in the entire Munjong party, because the pedagi is a sacred place that becomes a bridge of communication between humans and Jebata to beg, ask and thank.

3.2. Munjong as Part of the Gawai Ceremony

Talking about the Munjong traditional ceremony, this cannot be separated from the gawai ceremony in general because Munjong is an inseparable part of the gawai. Gawai in a general sense or based on its terminology is work (verb) or work (noun). Judging from the activities carried out, gawai refers to the effort to do a job carried out by a person or group of people to hold a certain activity, such as a party, gotong-royong, and so on. The word gawai is often narrowed to its true meaning, so that the
word gawai always refers to an activity in the form of a thanksgiving party for the harvest, so that this
term becomes a commonly used term among the Dayak tribe itself and among other non-Dayak tribes.
Thus, gawai is synonymous with a rice harvest party or naik Dango in Dayak Kanayatn terms. Gawai
means harvest party or naik Dango. The same thing was stated by Philip Neng in his paper entitled
"Gawai Dayak Tempo Doeloe", gawai means talking about the religious values contained therein.
Gawai means the work of a person or group of people or tribes or sub-tribes bound by their customs, to
express gratitude and thanks to the creator (Jebata), and express their joy and joy for the results that
have been achieved.

If we use the same terms as those that have been generally accepted among the community, then
Munjong is part of the gawai, which can be grouped into the gawai taun/year group. This grouping is
based on the implementation of the ceremony, which is held every year after the harvest. In the Tobag
Dayak sub-tribe, the implementation of Munjong is not carried out simultaneously in every village,
because each village has a different pedagi and pedagi background and the determination is based on
village deliberations, not sub-tribes. The implementation of the village deliberation is carried out by
customary elders, youth leaders and village leaders on the basis of the calculation of good days and
good months. This is also related to the issue of annual farming circulation, meaning that the
implementation of the Munjong party should not be later than the beginning of farming in the following
year. Generally, Munjong in the Dayak Tobag sub-tribe is held from May to July, and this calculation
is based on the end of the annual cultivation period, which ends in March-April. In August, the
community starts a new period of farming again.

3.3. The Religio Magical Meaning of Munjong Customs

The understanding of religion in this context is not a dogmatic understanding, but a general
understanding based on lexical meanings that are contextualised based on the culture adopted by a
particular tribe. The term religion is taken from two Latin verbs (Seligman: 228), namely:
1) Religere, which means to do something with difficulty through various efforts;
2) Religere, which means to bind all

The verbs express different aspects of each other, namely:

a. Objective aspect, religion involves the repeated performance of certain human activities. This is
called an external human phenomenon.

b. Subjective aspect, religion is the hidden part of the experience of the inner life or psychic of man
(Fridolin Ukur 1994: 3).

The two aspects mentioned above are an external process rooted in the inner experience of humans.
And in terms of understanding Dayak culture, this involves objective and subjective aspects centred on
community consciousness between human and supernatural elements (Fridolin Ukur 1994: 4). This
community awareness is based on the philosophy of the principle of communal morality which is the
basis for all activities of indigenous peoples' lives (including the Dayak community), so that everything
related to tribal activities must be and always centred on the interests of the community and the integrity
of community life. If community life is disrupted, then the whole wheel of community life will be
disrupted as well. As a result, the balance between the inner and outer worlds is disrupted as well. Thus,
awareness of community life is very important in the entire life of the Dayak people in all aspects of
tribal activities.
The Munjong ceremony, which includes objective and subjective aspects in the context of understanding religion, on the one hand is a human activity carried out repeatedly from year to year, and on the other hand is a thanksgiving ceremony for everything obtained and for everything that will be intended for the future. The gratitude is directed to Jebata as the centrality of Dayak Tobak human life.

The religio-magical aspect of Munjong is based on an understanding that everything that exists in this universe is because there is something that makes it exist, namely supernatural forces outside of humans that control the universe, namely Jebata. Jebata is the Adikodrati who created everything, living things, humans, animals, plants and so on. And everything exists because of Jebata. On the human side, humans are creatures created by Jebata, who are always involved in a daily routine such as farming, hunting, and so on to fulfill their daily needs. The culmination of this human routine culminates in an expression of gratitude called Munjong. In Munjong Jebata becomes the centrality and goal, which is expressed through prayers, rites and cults.

In Munjong traditional ceremonies, objective and subjective aspects have different emphases. On the one hand, this centrality is centered on pedagi, which also means that the essence of the entire ceremony is an expression of gratitude as well as a request expressed in prayers, rites and cults. In the prayers it is expressed that everything that exists, is obtained as a gift and gift from Jebata-Peja- Penompa. In rites that are full of symbolic meaning, it is revealed that everything is centered on Jebata. Likewise, in the cult, the language of gestures such as menjura, which means worshiping and prostrating to Jebata, is revealed. On the other hand, all activities in the form of displays and attractions that have an objective dimension are not something that gets more emphasis, meaning that attractions and displays may or may not be implemented, they are facultative in nature.

The expression of gratitude in the Munjong traditional ceremony has an important religious meaning which is expressed in prayers, rites and cults as well as the entire Munjong traditional ceremony in the form of an expression of gratitude from Tobag Dayak people to Jebata-Peja-Penompa for the gift of abundant harvests, good fortune, protection from danger and illness. Jebata-Peja-Penompa is the divine nature of the MAHA over everything that exists. Jebata's divine nature means creating everything; nature, humans, objects, everything outside the world, and everything else that is alive and dead, EXISTS and is created by Jebata. Therefore, humans must first of all be grateful for everything that has been given to them as well as a form of attachment especially to Jebata. Pejaji means presenting everything that exists to all beings, making everything happen and happen. And Forging means forging everything that exists including humans, forging so that humans become good, beautiful, honest, intelligent, and so on.

In the Dayak world of thought, everything; His actions and behavior are greatly influenced by the magical religious mind. By F.D.Hollemann religio magical is defined as belief in supernatural powers (magis) as a force that controls the universe and everything in it in a state of continuity. The understanding of the meaning of religious magic contained in the Munjong traditional ceremony has the same meaning as stated by Hollemann, namely interpreting Munjong as a ceremony of thanksgiving for what is given by a supernatural power that controls the universe, which the Dayak Tobag people understand as Jebata. It is the gift given by this supernatural power that brings continuity to the universe or in other words, the continutiy that exists in the universe because of the presence of supernatural power. The importance of continuity in the life of the Dayak community lies in the philosophy that
everything that exists will be good if everything is in a state of balance/harmony, between the inner and outer worlds, because everything is one unit that is total. Therefore, harmony and communal morality are the main principles in the entire life of Dayak people in various aspects of their lives.

The Dayak people's understanding of the meaning of religion is based on myths about the events of the universe and humans. The story of the creation of humans and the universe is an event that cannot be separated from myth. These myths have been believed by the Dayak people for generations. Indeed, a myth is not a historical event that tells about the chronology of an event and can be proven, but a myth is a historical story that people believe to be a story that really happened, is considered sacred, contains many miraculous things, and is generally characterized by a god (the term KBBI), has become the basis for organizing the lives of Dayak people, which gives rise to provisions such as customs, rites, cults and beliefs (see also Fridolin Ukur 1994: 4)

4. Conclusion

The Tobag Dayak see everything, gifts, gifts and everything that exists as centered and existing because there is something that makes it exist, namely SOMEONE who makes everything exist and is the center of everything that exists. All events and activities in relation to nature (the cosmos) and humans in Tobag Dayak society are seen in a transcendental dimension. In this transcendental dimension, all human activities culminate in an expression of gratitude. Expressions of gratitude from a religious perspective are a form of expression of the totality of the human self towards Jebata (God). The expression of gratitude from the Tobag Dayak perspective is manifested in a Munjong traditional ceremony which has an important and religious significance which is expressed in prayers, rites and cults as well as the entire Munjong traditional ceremony in the form of an expression of gratitude by Tobag Dayak people to Jebata-Pejaji-Penompa (God-Presenter-Forge) for gifts in the form of abundant harvests, good fortune, protection from danger and illness. Jebata-Pejaji-Penompa is the divine nature of the MAHA over everything that exists. Jebata's divine nature means creating everything; nature, humans, objects, everything outside the world, and everything else that is alive and dead, EXISTS and is created by Jebata. For this reason, humans must first of all be grateful for everything that has been given to them as well as a form of attachment especially to Jebata. Pejaji means presenting everything that exists to all beings, making everything happen and happen. And Forging means forging everything that exists including humans, forging so that humans become good, beautiful, honest, intelligent, and so on.

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