

Practice Cultural of Orang Asli Jakun at Kampung Peta

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Abstract

“Orang Asli” live in the tropical rain forests of Peninsular Malaysia has its own identity and unique culture. The knowledge they have is inherited and learned knowledge from previous beneficiaries in their tribe. Their unity of nature in the wild has produced a variety of items created various items of forest resources such as handicrafts are quite complicated to produce even the remains of the old ancestors who are still practiced. This paper is aimed to identify cultural material and non-material culture community Jakun from traditional Malay groups who live near Johor Endau Rompin National Park next to experience runoff from the development. The research methodology using observation, participant observation, interviews and approach or snowball snow ball over the sample. Sample selection criteria are determined by the researcher of the population of the village map Jakun descent who know and practice the culture of their ancestors' remains. Traditional knowledge through knowledge, skills and expertise should be known and learned by children of the next generation's future as a legacy connector. This is not only a medium of cultural continuity but also to remain unchanged.

Keywords: Aboriginal, cultural material, non-material culture, change, sustainability.

Asli culture is indeed unique because it has the diversity of traditions being practiced until now. For example the Orang Asli community, they desperately defend multicultural since generations and strive to ensure that generation is now able to recognize and understand the customs and culture of their own (Denaizal, 2009).

Jakun's communities in Kampung Peta, has been directly involved with the development of Johor Endau Rompin National Park. This is because, the Kampung Peta so close to Johor Endau Rompin National Park. Kampung Peta in the middle of the wilderness of the world's oldest tropical accepted as the center of Orang Asli cultural tourism attractions Jakun's as a unique and exotic destination to visit is seen and known (Kamarudin M.Said).

The objective of this paper is to discuss aspects of material culture such as weaving and handicrafts, while the non-material culture such as medicine and beliefs and identify some mechanism or suggestions regarding retention measures on the cultural practices of their lives. Thus, this study is important to create awareness about the beauty and uniqueness of the cultural life of this community should be preserved and protected traditional knowledge to children, grandchildren and generations to come.

I. Introduction

In general culture in English called 'culture', which is derived from the Latin 'cultura'. In Mandarin pronounced 'Wen Hua' and in Arabic called 'Thaqafah' (Asmad, 1990). Cultural identity is the hallmark of a society. Just as with Orang Asli, there are many cultures also owned by them. Orang

II. Issue

The transformation and integration of indigenous peoples with today's modern economic system has begun to erode the value of their traditional practices. This situation can be seen in

any of their generation these days are less interested to know and learn the traditional knowledge of his tribe. This can be seen in Quarter Jahut situation that has been synonymous with the development of runoff has not forgotten art materials bequeathed by their ancestors, carved wooden statues. However, this heritage, could not last long as only a sculptor living alone Jahut quarter, namely Hassan Majid who was older that still retains that heritage. This is because there is no new generation interested in the field. Even the younger generation of Orang Asli communities today are also seen increasingly forgetting the cultural heritage of their communities as a result of development and modernization." Young people now prefer to cling to the sophisticated and expensive and illegal racing to forget about the art itself" (Utusan, 11 June 2012).

Therefore, in the present work is a symbol of traditional Orang Asli, imagery for a long time just continued survival by only a handful of citizens. Orang Asli community or a particular person from the Jakun's communities in Kampung Peta was involved in more modern work. It can be seen that a relatively high proportion of adolescents and youth have been involved with industrial activities. They have to get a job outside the village to work as indentured laborers and factory workers in Kluang, Mersing, Johor Bahru, Rompin, Pekan and even in the big city of Kuala Lumpur (Hanapi Dollah, 2008). Thus, young people are seen less interested and learn traditional knowledge derived from his tribe beneficiaries. They tend to migrate to the city by virtue of his work deals more promising returns.

III. Methodology

A field survey was conducted in the study area of the village map that is close to the Endau Rompin Johor National Park. Interviews are conducted semi-structured form that involves a conversation between researcher and respondent with a view to exploring the Jakun's communities in Kampung Peta. The respondents were divided into two the first is the elderly who have the skills and expertise to produce the tools of physical culture of their tribe. The second respondent is the youth who lived in the village map and migrate outside the Kampung Peta. The research also shaped snowball sampling. The method used is in its early stages, researchers get responses from 'Tok

Batin' introduce certain individuals. Next, the individual is introduced individuals suitable alternatives for the study. The researcher verbally interact with the respondents based on the questions that are designed to get the appropriate information related to the study .

IV. Result and Discussion

In terms of culture, the researchers looked at the culture of Jakun's communities in Kampung Peta is material and non-material culture. In terms of material culture, the study focuses on physical cultural tools and how to use them as tools or products that are traditionally used or stored by itself. In terms of non-material culture, the researchers looked at the aspects of traditional medicine and beliefs practiced by their tribe since time immemorial.

A. Material Culture

Studies have found that between material culture known, learned subsequently used in the daily lives of Jakun's communities in Kampung Peta is a traditional game called 'kercang', tools for catching fish in the river that the fish trap or among Malays known as a trap to catch. Next, tool or blowpipes animals in the forest, as well as the weaving is made of rattan and pandan leaf that has made crafts such as mats, bags, tampi, bracelets and so on.

1. The Kercang's

Awang Kudi is a resident of Kampung Peta has worked hard to maintain cultural village through traditional games 'kercang'. Games based traditional rattan and bamboo is called 'Kercang 3 Steps'. Awang Kudi is the only guiding hand craft (RISDA) and JAKOA who runs the craft in 1985, before the Endau Rompin National Park open, Awang pretty sure its involvement in the production of traditional games kercang was able to grow even in the original, it just fun. Now, Awang already produced seven different varieties including 'Kercang Married' and there is also a commercial name of 'Kercang Tipah Tertipu'.

Nowadays, traditional games such as handicraft made for sale to tourists visiting the Kampung Peta as well as a souvenir to take home. This in turn can

increase their income. However, according to Awang Kudi only one son who is interested in learning the skills of this craft.



Source : Field Work 2013

2. The fish Trap / Bubu

There are traditional tools such as tools to capture or trap the fish are still in use of Jakun's communities at Kampung Peta of the fish trap known in Malay as traps. This tool is made of bamboo and tied with rattan. The type and shape is dependent on the size and type of fish to be caught. Traps installed in a way to embed the fish trap in the river as fish traps.

However, there are a handful of teenagers the Kampung Peta today, was using a fishing rod, a device for catching fish in the river. Fishing is just to fill the leisure time activities. This is because, in their opinion, a trap used to catch fish in a certain quantity than just fishing fun.



Source : Field Work 2013

3. Sumpit

Sumpit, is hunting tools traditionally used for hunting. Among the animals disumpit are wild boars, monkeys, deer and other small animals. Sumpit are divided into three components

chopsticks, blade or bullet chopsticks and chopsticks tube used to fill the blade or bullet chopsticks. In addition, the stems were wrapped with chopsticks on the cane to look more attractive and durable.

According Aming and wife Mak Loh, of a resident at Kampung Peta skilled produce sumpit, noting that at one time, sumpit are used as the main tool hunting Jakun's communities in Kampung Peta. However hunting activities using chopsticks less practiced because forests National Park banned from hunting or capturing animals activities. In fact, the job is not secure family life Jakun community. In addition, Aming also undertake activities 'demonstration' chopsticks for view for the tourists. In fact, he also sells sumpit as extra income for the family.



Source : Field Work 2013

4. Weaving

In general, woven mats, is one of the crafts that are owned by Orang Asli in Peninsular Malaysia but also many ethnic groups in Sabah and Sarawak and the Malays themselves. On the whole, the resulting mat is made of pine or pandan leaf forest. According to Mak Net a resident of Kampung Peta skilled mat. In making mat, starting with pandan leaf decoction forest. Once boiled it dried for two days, so that pandan leaves are completely dry. After the pandan leaves should be cut in an elongated shape and colored first. Next, the leaves are woven in a way cross and overlap each other. Mats produced by Mak Net is used for personal purposes, other than for sale to tourists at RM15. Prices vary, depending on the size of the mat produced.

In addition, Net Mak also creative in producing various handicraft items are also made of leaves

and cane like 'badang', 'tampi', baskets, bags and so on. Mak Net state of knowledge produces handicraft sourced from the beneficiary family first. However, efforts to maintain and develop the artistic talent of weaving handicrafts fear lost in time, this is because children do not tend to Mak Net learn the art of the craft.



Source : Field Work 2013

.B. Non-Material Culture

Orang Asli communities is rich in customs and culture because they live within a still close to nature even so, enter the modern world (Mohd Mizan Aslam & Shuhairimi Mohammad Bin Abdullah). In this study, the non-material culture that is seen is the medical aspect and beliefs practiced and trusted by the Jakun's communities in Kampung Peta.

1. Traditional Medicine

From interviews with children Tok Batin (Radu) of National Park staff also said that in terms of traditional Aboriginal society Jakun believe practicing traditional medicine from herbs and roots that are found in the wild. Medicine has three categories: the first based on trust and the ability of the individual whether to get health care in clinics and hospitals, both on line and the last address obtained through dreams.

For the elderly in particular, some of them are willing to look for roots and herbs in the forest if they experience pain such as fever, wounds and other chronic diseases because they believe the plant has its own goodness and help prevent further cure the ailment. But residents on the Kampung Peta is viewed more trusting doctor qualified expertise to get their health care in clinics and hospitals. This is because they think the equipment used clean, safe and modern.

2. Belief in Bisan

In Jakun's people in the Kampung Peta there is a kind of insect was much feared 'bisan'. This insect is larger than 'cicadas' and cling to the trunks of large trees. These bugs will emit a very loud at dusk until the early evening. According to Mr. Aming, this insect can cause human illness if they get angry. If someone is urinating and large, bathroom and make a noise when it reads bisan seem disrespectful animals and this will cause the person to be penalized as bloating and so forth. However, Mak Loh stated that 'bisan' good character and is regarded as being in a community Jakun. It will go sailing and traveling up to China and will bring revenue returns to the village in the form of lush vegetation. According Aming, today there are young children are stubborn and no longer according to their ancestral taboos. This can be proved by the events of the Kampung Peta young bald hair, bragging result at dusk when 'bisan' sound.

V. Recommendations and Conclusions

Culture of Orang Asli is absolutely unique and can be used as one of the cultural heritage in Malaysia. Tourism activities in the National Park can be counted as one of the factors that educate the local community to learn English, how to communicate and understand the cultural tourist (Ta Wee Seow, 2012). The parties concerned should be able to provide English classes and workshops to young people to enable a tender age Jakun explanations and accurate information about their culture can do to tourists visiting here.

Orang Asli actually have high exposure and knowledge about the environment based on empirical knowledge in the world who is a functional environment. Therefore, it is worthwhile scientific and applied research (Hood, 2004). These skills help them to meet their basic needs. Therefore needs to be established and conducted a Traditional Knowledge Documentation Programme at the village map that preserves thereby maintaining their traditional knowledge through proper records and documentation. By directly and indirectly, all the knowledge of communal (*communal knowledge*) that has accumulated in the minds of indigenous

peoples will be an asset to their empowerment (Kamaruddin M. Said).

In addition, Kampung Peta can be used as an eco-tourism and cultural tourism in an organized, neat and organized. For example, the opportunity to demonstrate to the world of traditional dancing game was wide open, this is because the dance tradition was known and practiced by the indigenous tribal Aborigines but around the world. Empowerment and Indigenous organizational capability enhancement allows the transformation of the socio-cultural and economic develop more effective and profitable for them not only in financial terms but also as a protective agent heritage to be preserved for future generations knowledge.

In conclusion, all parties seem to work together to lift the traditional culture, not just to uphold his dignity but more than that is to make sure it does not become extinct and lost in time. Therefore, we should look for opportunities to do just about anything to ensure the cultural life of this community of practice to get recognition.

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