

The Pelian Ritual In Sebauh District, Bintulu, Sarawak

Mangai Tugau¹, Mohammad Maulana Magiman^{2*}, Norhuda Salleh³, Ahmad Nasir Mohd Yusoff⁴, And Septian Aji Permana⁵

^{1,2,&4}upm Bintulu Campus, Sarawak, Malaysia

³universiti Malaysia Sabah, Malaysia

⁵universitas Pgri Yogyakarta, Indonesia

*Corresponding Author Email: Mdmaulana@Upm.Edu.My

Abstract

Pelian Is A Healing And A Ritual For Spirit Separation Between The Dead And The Living Among The Iban Community Who Strongly Believe In Pengarap Lama Or Animism. The Pelian Ritual Has A Few Objectives: To Stop Mimpi Jai Or Nightmare, Heal The Patient, Separation Of Spirit Between The Dead And The Living Human, And The Process Of Initiation Or Ordination For A New Manang Or Shaman. Manang Can Perform The Pelian Ritual Based On Different Objectives, Customs, And Traditions According To The Types Of Pelian. The Belief Towards Pelian Ritual Started Since The Iban Believed That The World Is Divided Into Three Parts: This World, The World Of The Dead (Sebayan), And The World In The Sky. The Objective Of This Research Is To Explore The Ritual Process Of Pelian And Analyse The Related Symbols. Besides, It Is To Identify The Elements In Pelian That Have Become An Identity To The Iban Community. This Research Was Carried Out Using A Qualitative Method (Ethnography), Including Field Research, Participant Observation, Interviews, And Library Research. The Research Area Covered Sebauh District, Which Included Sebauh River, Pandan-Binyo River, Labang River, And Tubau-Jelalong River. The Collected Data Was Analysed Based On Interpretive, Descriptive, Induction, Grounded Theory, And The Community's Belief And Understanding. The Findings Of This Research Are That Pelian Is A Healing Ritual To Strengthen The Ayu Or 'Life Force Of The Soul' Of A Person And Separate The Dead's Soul From The Living Community. Thus, Every Pelian Has Its Functions, And It Differs From One Another. The Appointment Of Manang Consists Of Two Methods, Which Are The Initiation Made By Petara Or God Through Dream And Inheritance From Parents Or Other Family Members. The Uniqueness Of Its Process And Symbols Used In The Pelian Ritual Has Become The Iban Community's Identity

Keywords: Ritual, Pelian, Identity, Symbol, Iban Community

Introduction

During The Ancient Period, The Iban Community Do Not Have Doctors And Medical Assistants To Heal Any Form Of Sickness Infection. Hence, The Pelian Ritual Performed By Manang Or Shaman Is The Only Method To Heal The Patient. The Iban Community's Belief And Expectation Towards Pelian Were Very Strong And Very Effective In Healing Various Sicknesses. However, Nowadays, Pelian Ritual Is Not Getting Much Attention As Before And Lesser Due To The Current Lifestyle Towards Modernisation Through Science And Technology. The Spread Of Various Religions, Such As Christianity, Has Changed Iban's Mentality Pattern, Especially Today's Young Generation. Thus, Most Of The Iban Community Do Not Believe That Anyone Who Falls Sick Is Insulted By Antu Or Evil Spirits. When They Fall Ill, They Will Go To A Medical Clinic Or Hospital For A Medical Assistant Or Doctor's Check-Up. The Service Of Manang Or Shaman Through Pelian Is Getting Lesser. Therefore, The Number Of Manang Or Shaman Is Rapidly Decreasing To Almost Nil. However, The Iban Community Should Keep The Importance Of Manang Or Shaman's Service Since It Is The Practice Of Those

Who Still Believe In Pengarap Lama Or Animism. The Lyrics And Skills In Pelian Process Should Be Kept And Remembered As The Heritage And Become The Iban Community's Identity.

The Pelian Ritual Is Closely Related To Pengarap Lama Or Animism, Which Has Become The Iban Community's Belief Since A Long Time Ago. Based On Pengarap Lama Or Animism, The World Consists Of Three Parts: The Sky Or Heaven, The World Of Death (Sebayan) And This World (Earth) Is Inhabited By Human Beings, Animals, Birds, And Plants. Besides, This World Is Also Inhabited By Several Antu Or Evil, Although They Are Rarely Seen Through Eyes. They May Appear In The Form Of Animals Or Birds Such As Monkeys, Bears, And Eagles. Apart From That, Antu Or Evils Appear Through The Dream. According To The Belief Of The Iban Ancestor, Antu Or Evils And Human Beings Are Staying Together. Antu Or Evils Were Separated From Human Beings When The Brother And Sister Telichai And Telichu Separated Themselves. Telichu Was Following Antu Or Evils, And Telichai Was With Human Beings. Antu Or Evils Normally Come To Cause Trouble To The Human Being When There Are Wrongdoings And Assume Them As Animals Or When A Human Being Has Committed A Mistake Like Puni' Or Vulnerability, Wrong Saying That Goes Against Abstaining Of Their Ancestors So The Antu Or Evil Spirit Will Keep Their Spirit. This World Also Exists With The Sebayan Or Spirit From The World Of Death. We Cannot See Sebayan In Real Life, But We Can Hear Or See Them In The Dream. When Humans Are Sick, Only Manang Or Shaman Can Get Back The Patient's Spirit From Antu Sebayan Or Evil From The World Of Dead To Heal The Patient Back To Normal.

The Second World Is The Sky, Inhabited By Bunsu Petara Or King Of God, And Gods That Are Able To Assist Human Being. The Group Of Petara Or God Is Consisting Of Raja Durung Also Known As Lupung Tibang Bebaring And His Wife Endu' Dara Talun Pelangka Also Known As Kuta Dinding Hari. They Gave Birth To Raja Jembu Who At Batu Tinggi Dedinggai Who Is Also Known As Meta' Raja Pengibai And His Wife Is Known As Endu' Kumang Baku' Pelimbang. They Give Birth To Aki' Lang Sengalang Burung, Also Called Aki' Jugu Menaul Tuntung And His Brother And Sister Are Called Raja Menjaya Or Manang Langgung, Raja Biku Bunsu Petara Or Pantan Inan Raja Jadia, Raja Selempeta Or Selempetuh Or Selempandai, Gangga Ganggai Also Known As Gangga' Gunggang Also Known As Anda Mara, Ini' Rabung Hari Or Ini' Inda Rabung Menua And Rangkang, Kirai Raja Sua Also Called Sempulang Gana. The Iban Community Also Believed That Those Live In Panggau Libau Lendat Dibiau Takang Isang Like Keling, Bungai Nuing, Sempurai And Others Are Also Considered As Petara Or God. Those Who Are Staying In Gelung Batu Nakung Nyingit Nyingung Nyundang Nerabang Like Kumang And Lulung Are Also Considered As Petara Or God. Petara Or God Are Similar To Antu (Evil Spirit) And Sebayan (Those From The World Of Dead), They Speak Through Birds, Animals And Various Symbols In This World Or In Form Of Dream. Petara Or God Is Certainly Taking Care Of All Human Being. He Looks After Our Life, Body, Spirit And Core Being Of All Human Being. As Such, If Any Human Being Falls Sick, They Are Required To Undergo The Process Of Pelian So That The Manang Or Shaman Will Bring Back The Spirit With The Help Of Raja Menjaya Who Is Taking Care Of Human Health. Other Than Petara Or God Who Are Taking Care Of Welfare And Health, There Are Selempetuh And Selempandai, Who Are Helping, Looking After Or To Create Human Being. In Case They Are Unable To Come, They Will Send Their Full Set Medicine Or Equipment To Help The Manang Or Shaman.

The Third World Is Called Sebayan Or World Of Dead. According To The Iban Community's Folklore, Sebayan Or World Of Dead, Is Inhabited By All Human Beings Who Already Left This World Or The Living World. Even They Had Left This World, Their Spirit Or Soul Is Still Staying Together With Humans In This World. Therefore, When One Is Leaving This World, Their Spirit Or Soul Is Still In This Living World To Observe Their Family Members. The Spirit Or Soul Of The Dead Sometimes May Come And Causing Trouble To The People And Health Of The Relatives. That Is The Reason Spirit Or Soul Of The Dead Is Compulsory To Be Separated Through The Process Of Ritual Pelian Called Beserara Bungai. When The Spirit Of Sebayan (The Dead) Comes Together With The Spirit Or Soul Of The Living Humans, It Will Cause Human Beings To Fall Sick Or Having Mimpi Jai Or Nightmares. According To Manang Or Shaman, The Living Place For The Sebayan Or The Dead Is Along The Batang Mandai Mati River's Riverside, A World Located In The Earth. Their Living Area Is Arranged Based On The Type Of Death They Have Undergone. For Example, A Woman Died During The Maternity Process And Died Because Of Sickness, Suicide, And Other Death Types. Each Type Of Death Is

Located According To Its Category. The Sebayan Or Dead Community Is Having Their Own Leaders, Like Raja Niram Lenggah Lenggah, Dara Rambai Geruda And Indai Bilai. Therefore, That Is The Reason In Every Death Ceremony, The Tukang Sabak Or Chanter Performs Sabak Bebuah. The Tukang Sabak Or Chanter's Spirit Or Soul Will Go Together With Sebayan Or Dead Spirit To Guide The Decease's Spirit To Sebayan Or The World Of Dead. Similarly, In The Ritual Pelian, Manang, Or Shaman's Spirit Will Go To Sebayan Or The World Of Dead To Seek The Patient's Spirit Or Soul And Require Assistance From Other Sebayan To Get Back The Patient's Soul Or Spirit To This World.



Figure 1: Manang Or Shaman With His Pengaruh Or Equipment To Perform The Pelian.

Research Objectives

This Research Aims To Study Symbolism On Ritual Pelian Of Iban Community In Sebauh District, Sarawak. This Research Is Aimed To Fulfill The Objectives As Follows: -

- i. To Study The Process Of Ritual Pelian Among The Iban Community In Sebauh District, Sarawak.
- ii. To Analyse Symbols In Pelian Among Iban Community In Sebauh District, Sarawak.
- iii. To Identify Elements Of Symbols In Pelian That Become An Identity To The Iban Community.

Problem Statement

The Principle Of Pelian Ritual Can Be Performed By Manang Or Shaman Only. According To Sather (2015), There Are 56 Types Of Pelian Practice Among The Iban Community. Every Type Of Pelian Has Different Objectives. The Manang Or Shaman Decides The Type Of Pelian To Be Performed To Carry Out The Performance. Among The 56 Types Of Pelian, Some Common Practice And The Rest Are Rarely Performed. The Commonly Performed Pelian Are Pelian Beserara Bungai (Separation Of The Soul Between The Dead And Living Community), Besudi' (To Ascertain The Distress Or Illness), Belimbu Enggau Betawai (Meeting All Animals And Birds Of The Shaman), Nimang Lupung Enggau Ubat (Blessing Shaman's Medical Kits) And Bebangun (Initiation Or Ordination Of New Shaman). The Rare Practice Pelian Are Pelian Nyala (A Dream That The Boat Has Capsized And Drowning), Pelian Sarak (Husband And Wife Divorce), Pelian Belangkau (To Set Up A Small Hut On The Farm), And Many Others. The Type Of Pelian To Be Performed Depends On The Types Of Sickness And The Objectives Of Pelian To Be Carried Out. The Manang Or Shaman Will First Be Doing The Process Of Begama' Or To Diagnose Before Hearing An Explanation On A Patient's Dream (If Any). After That, Manang Or Shaman Will Scan The Spirit Or Soul Using Batu Ilau Or Batu Aras Or Quartz Crystal. Then, The Type Of Pelian Is Decided.

The First Problem Statement Is To Study The Process Of Pelian By The Person Or Family Of Whom The Pelian Is Going To Be Performed, Which Is The Manang Or Shaman. He Is Going To Conduct The Pelian. This Process Includes Three Stages: Pre-Pelian Or Begama' And To Diagnose The Patient's Souls' Location By

Using Batu Ilau Or Batu Aras Or Quartz Crystal And Preparation Of Equipment Required Before The Process Of Pelian. The Second Stage Is The Performance Of Pelian From The Beginning To The End. The Third Stage Is Manang Or Shaman Sharing And Explains The Findings Of His Pelian To The Patient And The Family Members. For Instance, A Pelian Of Other Types May Be Required, And If It Is So, Another Pelian May Be Carried Out In A Short Period.

The Second Problem Statement Is To Study The Symbols Of Equipment Used By Manang Or Shaman. The Equipment Is Pua' Kumbu, Chicken, Small Jar, Knife, Piring Or Offering, Mayang Pinang Or Blossom Of Palm, Sarung, And Others. Hence, Every Symbol Has Its Meaning, Different Objectives, And The Degree Of Importance. This Study Is Inclusive Of Its Implication If Any Of Those Symbols Are Wrongly Done Or Not Prepared.

The Third Problem Of This Study Is To Identify Elements In Pelian That Have A Connection With The Aspects Of Petara Or God. The Iban Community's Pengarap Lama Or Animism Has Shown That The Iban Community Believed In Three Different Parts: This World, The Sky, And The World Of Dead Or Sebayan. Based On The Belief In Animism, The Manang Or Shaman Plays Several Roles In Communicating And Making Deals With The Community In Sebayan (World Of Dead) And The Sky. In The Sky, The Manang Or Shaman Is Dealing With Bunsu Petara And Other Gods. The Group Of Petara Or Gods To Be The Referral Are Raja Durung Who Is Also Called Lupung Tibang Bebaring And His Wife By The Name Endu' Dara Talung Pelangka Also Known As Kuta Dinding Ari. In The Third World (The Sky), The Manang Or Shaman Will Deal With The Head Of Sebayan Called Raja Niram To Seek Help And Supports To Uphold The Living Community's Health And Prosperity. The Manang Or Shaman Will Carry Out The Task Both In The Sky And In Sebayan Or World Of Dead Through The Process Of Pelian Through Its Lyrics. The Lyrics Of Both Pelian And Sabak Bebuah Are Quite Similar In Terms Of Language Usage. The Lyrics' Main Content Is A Form Of Appreciating, Requesting, And Thanking All Gods So That They Feel Happy And Generous To Give What The Manang Or Shaman Is Asking.

Literature Review

Iban Community Is The Largest Ethnic Group In Sarawak. The Sarawak Population Census In 2010 Shows That The Total Number Of The Iban Community Is Approximately 1,000,000 People, About 40% Of The Total Population In Sarawak. The Iban Is The Fourth Largest Ethnic In Malaysia After Malays, Chinese, And Indians. The Iban Community's Shelter Is Distributed Over 31 Districts In Sarawak, While The Other Six Districts Are In Johor, West Kalimantan, Tawau, And Brunei. Despite The Rising Number Of Migrations To The City, Most Of The Iban Community Still Live-In Longhouses Along The Main Rivers, Smaller Streams Of The Interior And Subcoastal Area.

Besides, The Iban Community Is Still Keeping Their Traditional Animism Belief Inherited From One Generation To Another (Umbat, 1998). Before The Spread Of Christianity, The Iban Do Not Have Any Religion As They Are Keen On Practising Pagan Belief And Strongly Believe Their Lifestyle Is Closely Related To Cosmology. Appell (2001) Stated That The Iban World Incorporates Humans, Gods, And Spirits Relatively, And Different Aspects Of This World Are Perceived Through Changing Levels Of Consciousness.

The Majority Of The Iban Community Had Converted To Christianity Over The Past Decades (Kedit,1980; Pringle,1970). However, They Are Still Practising Their Traditional Customs, Ceremonies, Oral Traditions, And Functional Rituals In The Longhouse. The Belief In Animism Is Still Strongly Embedded In Their Lifestyle. Past Research On Animism, Ritual, Symbol, Identity, And Syncretism By Foreign And Local Researchers Is Discussed. Geertz (1960) Reported The Similarities Between The Mojukuto (Japanese) Community In His Book Entitled The Religion Of Java And The Iban Community Based On The Symbols Found In Their Animism Belief. Turner (1967), The Ritual Process Among The Ndembu In Middle Africa Came From Their Confidence In Religion And Belief. It Is Closely Related To The Iban Community's Ritual Practices Such As Sabak Bebuah, Gawai Antu, Pelian, And The Miring Process. According To Jesen (1974), There Are Common Elements In Indonesian Dayak's Belief And Sarawak's Iban Community. Both The Communities Live In Similar Surroundings And Environments, Believing In Animism And Strongly Belief In Petara Or God. Both

Communities Believed In Natural And Supernatural, Which Influences The Do And Don'ts Among The Community.

According To Mangai Tugau Et Al. (2020), A Ritual Is A Transformation Tool In A Community, And Every Ritual Performance Has Its Symbolic Elements. Every Performance Must Follow The Guides Or Regulations Agreed By The Said Community To Ensure Its Effectiveness. It Is Also Supported By Turner (1967), Where The Rituals Include The Transition Of Life Like Birth, Marriage, And Burial. Ritual Is A Repeat Performance Following The Procedures Agreed By The Community. According To Mohamad Maulana (2012), Ritualisation Is The Most Effective Culture In Ritual Performance. It Will Help To Elaborate On Traditional Issues Such As Belief, Legitimizing, And Power. He Also Added That The Symbol Is Based On Understandings Or Faith Of Ancestors Made Through Imagination, Emotional Experiences, Intellectual, Including The Psychology And Sociology In The Mental Development Of The Human Being. This Finding Is Supported By Noor Norazila Et Al. (2020) That Symbols Are Created And Practice In The Daily Life Of A Community. For Instance, Pelian Is A Ritual In The Iban Community To Bring Spirit To The World Of Death.

Based On Noria (2014), The Iban Community Believe In Animism And Christianity. The Iban's Traditional Belief Includes The Belief In Natural And Supernatural, Consist Of Petara Or God, Their Ancestors' Good And Evil Spirits. The Elements In Animism Have Driven The Belief In All Objects Created By Petara Or God Having Their Power And Spirits. Therefore, Rituals Are Meant To Ask For Good, Apology, Permission, And Happiness To Maintain Humans And Nature's Well-Being.

According To Kedit (1989), The Iban Community Believes That Every Object Has Its Spirits In This World. There Are Relationships Between The Human Spirit And Petara Or God That Bring Effects To One Another. Therefore, There Are Limitations On Cultural And Social Values. It Is Also Believed That Petara Or God Is Having Its Functions And Power. There Are Two Most Important Gods In The Iban Belief, Which Are Simpulang Gana (God For Paddy Planting And Soil Fertility) And Singalang Burung (God For War And Welfare). The Spirits Play The Role Of A Medium Of Communication Between The Living Humans And God Through Dreams (Mohamad Maulana, 2017). The Creation Of Creative Arts Like Wearing Pua Kumbu, Oral Poetry Like Timang, Pantun, Ensera, And Sabak. These Are The Main Practices By The Iban Community, Who Still Believe In Animism.

From, Historical Perspective, Life Results From The Holistic Approach In Life (Sultive, 1989). It Is The Effect Of Interest In Knowing The Nature, Social, And Meta Social Environment. There Are Similarities In Classic Greece And The Iban, Whereby Both Communities Show Their Interest In The Natural Environment And The Changing Process In The Community. The Iban Believed That Nothing Would Happen Without Its Reasons. Therefore, The Iban Community Is Always Sensitive To Every Part Of This World, Including All Living And Non-Living Things. The Iban Community Believed That The Dead Would Leave This World, Crossing Batang Titi Rawan (The Bridge Of Anxiety) To Reach Sebayan (The World Of Death). The Dead Will Go Through Exciting Places And Change Into Spirit And Dew Before It Becomes A New Human Being. This Historical Aspect Being Dramatised Through Gawai Antu (Festival Of Spirit). This Festival's Peak Is To Eliminate All Hindrances Between This World And The World Of The Dead.

The Iban Community Believes That The Dead Will Continue Their Life In Sebayan Or World Of Dead. Clifford Sather (1999) Comprehensively Supported This Statement On Saribas Iban's Death In His Book Entitle Journey Of The Soul. According To Sather, The Spirit Of The Dead Will Have To Cross The Bridge Of Anxiety, Meeting Wild And Fierce Animals Like Snakes And Crocodiles. The Journey To The World Of Dead Or Sebayan Consists Of Various Stages Before The Spirit Reaches A Comfortable, Quiet, And Holy Place Called "Mandai Jenoh."

According To Koentjaraningrat (1985), The Ritual Is A Procedure In An Occasion Or Holy And Sacred Deeds By A Group Of Religious Followers Who Have A Common Belief. It Is Symbolised With Elements And Components Like Time, Place, Utilities, And Community Practising The Said Occasion. This Statement Has

Similarities To The Pelian Among The Iban Community, Presented During The Burial Ceremony, In The Longhouse Or Staying Place, Require Appliances Like Pua Kumbu, Knife And Presented By Chanter Manang Shaman. Iman Suprayogo (2001) Also Had A Common Perspective In Ritual, As Said By Koentjaraningrat (1985).

The Iban Community Is Having Their Ritual Occasion Based On Events. Hence, The Pelian Is Practised By The Iban Community Due To Their Belief In Animism In Their Burial Occasion. The Iban Community's Animism Belief Is Related To The Living And Non-Living Things Such As Animals, Birds, Insects, Snakes, Trees, Mountains, And Rivers Closely Related To The Spirit World. Therefore, The Movement Of All Living Things Related To Their Spirits Is Always Being Observed As A Sign, Warning, And Identification In Their Daily Life. Similarly To Pelian, It Is The Only Means To Ensure The Dead's Spirit Will Reach The World Of Dead Called Sebayan.

Research Methodology

In Carrying Out This Research, Researchers Have Been Applying The Ethnography Method By Using Qualitative Approaches To Study Rituals, Symbols, And The Process Of Pelian Among The Iban Community. Simultaneously, The Research Aims To Gather Information On The Pattern Of Belief And Pengarap Lama Or Animism. The Four Approaches Used Are Field Research, Participant Observation, Interview, And Library Research. All The Methods Have Been Used In Sebauh District To Collect Information From The Informers Such As Manang Or Shaman, Community Heads, Believers Of Animism, And Pelian. This Study Started In January 2019 That Included The Whole Area Of Sebauh District.

The Researcher Has Been Using The Qualitative Method To Analyse The Data, Based On The Positivism Of Thoughts That Give Enforcement To Interpretive, Descriptive, Induction, Grounded Theory And How Humans Understand And Relate It To Their Living. The Data Received And Collected Was Not Analysed Based On Personal Understandings But Must Come From The Research Community's Understandings. The Conceptual And Theoretical Framework Used Is Model Simbol Ketuhanan (Msk), Formed Base On The Basic Of Turner's Theory (1967) And Being Suited By Mohamad Maulana (2012) In His Model Ritual Simbol Kesucian (Mrsk). The Model Simbol Ketuhanan (Msk) Has Shown Manang Or Shaman's Role Using The Pelian Process To Separate The Deceased's Soul From The Living Community, Not To Bring Disturbances To The Living Community.

Findings

A Long Time Ago, Pelian Was A Ritual Of Healing And The Separation Of The Soul Between The Dead And The Living Community. The Ritual Pelian Also Helps To Maintain The Soul's Ayu Or Life Force For Individuals Who Uphold Full Belief Towards Pelian. Usually, The Practice Of Pelian Is Done By The Iban Community, Which Is Upholding The Belief In Pengarap Lama Or Animism. Among The Iban Community Believers Of Christianity, Ritual Pelian Have Been Left Behind, And The Healing Process Is Done According To Their Methods. All 56 Types Of Pelian Has Different Functions And Roles. Not All Pelian Suitable For All Types Of Cases. For Example, Pelian Beserara Bungai Is Related To Burial Ceremony, Pelian Besudi' Is To Ask For Health And Prosperity In Life. Pelian Bebangun Is A Service Of Initiation Or Ordination For New Manang Or Shaman. Pelian Nimang Lupung Enggau Ubat Is A Blessing On The Manang's Lupung (Medical Kits) So That The Equipment Used Will Be Effective In Treating The Patient.

The Appointment Of Manang Or Shaman Can Be Made In Two Methods. First, It Is Inherited From Manang Or Shaman's Parents. Second, It Is Appointed By Petara Or God Through A Dream. In Either Way, The Manang Or Shaman That Has Been Appointed Has To Undergo Pelian Bebangun. After The Bebangun Process, A Manang Or Shaman Will Get Assistance From The Helper Called Yang Or A Familiar Spirit Who Will Appear In A Dream To A Person Is Chosen As Manang Or Shaman's Role. The Yang Or Spirit Of Manang Or Shaman Can Be In The Form Of An Animal, Snake, Or Whatever It Is And Will Help The Manang In Dealing With The Pelian In Communication And Asking For Good Wills From Petara Or God. For A Manang Or Shaman Who Has

Not Undergone The Bebangun Process, He Is Known As Manang Mata '. They Do Not Have Any Yang To Help Him Deal With And Communicate With Sebayan (The Dead Community) In His Pelian Performance.

During The Process Of Pelian Performance, The Manang Or Shaman's Spirit Will Go Up To The Sky Or Heaven And Sebayan (The World Of Dead). The Spirit Of Manang Or Shaman Will Meet And Deal With Bunsu Petara (King Of God) Called Raja Durung Or Known As Lupung Tibang Bebaring, His Wife Endu' Dara Talun Pelangka Also Recognized As Kuta Dinding Ari And Other Petara (God) In The Sky. In Sebayan (World Of Dead), The Manang Or Shaman Will Meet The Head Of Sebayan Called Raja Niram. In Performing Pelian Beserara Bungai, Manang Or Shaman Had To Deal With The Group Of Sebayan To Hold The Separation Process Between The Deceased Spirit From The Living Human So That No Disturbance Will Happen In The Future.

Manang Or Shaman's Uniqueness Cannot Be Found In Other Human Beings Because They Can Bring Their Soul Or Spirit Up To The Sky And Sebayan (World Of Dead). It Is An Extraordinary Ability To Ask For Healings From Petara (God). Manang Or Shaman's Capability To Deal And Communicate With Petara (God) Through The Lyrics Of Pelian Had Made The Communications Between Them Easier. Below Is An Example Of The Pelian's Lyrics: -

Pelian Ngambi' Semangat Pagi (In Iban Language)

Awa..... Enti' Pia',
O, Aram Pulai Kaban Genselan, Kaban Gemitan.
Enda' Nyamai Tanah Mandai,
Enda' Nyaman Tanah Sebayan.
Awa..... Sebayan.
Naka' Penyai'-Nyai' Baka Pelangkan,
Asi' Bari' Teda Pangan.
Awa..... Pangan.
Nya' Alai, Aram Pulai Kaban Genselan, Kaban Gemitan.
Lalu Kejang Ke Bala Manang,
Mai Semangat Pulai Ari Menua Orang Ke Dulu' Tumbang,
Denjang Batang Teras Ngalan
Awa..... Ngalan.
Mangai Di Daluh Labuh Sangkuh

In The English Language

Awa..... And So,
O, Let Us Return, King Of The Genselan (Soul), A Relative Of The Gemitan (Soul)
For The Land Of The Dead Is Unpleasant;
The Other World Is Tasteless.
Awa..... The Other World.
It Is As Foul As An Animal-Wallow
The Rice There Is Like The Musty Leftovers Uneaten By Friends
Awa..... By Friends.
Therefore Return, King Of The Genselan, Companions Of The Gemitan.
Then The Large Party Of Shamans Sets Off,
Bearing Home The Souls From The Land Of Those Who Have Already Fallen.
It Stands Opposite The Barren, Leafless Trunk Of An Ironwood Tree.
Awa..... A Barren (Tree Trunk)
Arrive At Marshy Fallen Spear Vale

Simultaneously, All Symbols Prepared Before The Pelian Ritual Have An Important Role In Ensuring The Dealing Process Between Manang Or Shaman With All Gods In The Sky And The World Of Dead Is Smooth. The Symbols That Need To Be Prepared Are Pua Kumbu', Piring, Anak Kebuk Or Small Jar, Chicken, Pagar Api

The Pelian Ritual In Sebauh District, Bintulu, Sarawak

Or Centre Point Of Pelian, Kain Sarung, And Kain Bedepa. Pua Kumbu' Is Required As A Hidden Place For The Spirits Of Manang Or Shaman From Sebayan (The Dead) And Antu Jai Or Evils. The Piring Or Offering Is Prepared As A Gift To The Petara Or God, And Sebayan Or The Dead Invited To The Pelian Ceremony. The Knife Plays The Role To Strengthen The Spirits Of Manang Or The Shaman In Enabling Him To Work With Sebayan (The Dead) And All Petara (God) Who Are Present In The Ritual. Without Strengthening The Power, The Manang May Alah Ayu Or The Life Force Of Manang Will Become Weak And Fall Sick. Anak Kebuk Or Small Jar Acts As A Place For Manang Or Shaman To Hide Him And The Patient's Soul Or Spirit, Including Their Whole Family. Pagar Api Acts As A Centre Point Of Pelian Process Where All The Equipments Are Kept During The Pelian Process. The Kain Berdepa (Cloth) Also Functions As A Protector To Manang Or Shaman's Soul And Later Will Be Given To Manang As A Gift.



Figure 2: Pagar Api (Centre Of Pelian Process) And Pua Kumbu' (Cover To Manang's Soul)



Figure 3: Piring (Offer To God And Soul Of The Dead), Knife (To Strengthen

Manang's Soul) And A Small Jar (To Hide The Soul Of Manang & The Patient).



Figure 3: Chicken (For The Process Of Bebiau) And Paraphernalia Of Manang

Conclusion

Pelian Is One Of The Folk Tales In The Iban Community That Require Manang Or Shaman To Sing It. The Lyrics Of Pelian Are Composed And Arranged Using Allusive Language And Bring A Deep Meaning Towards The World Of Petara Or God As Well As Sebayan (The World Of Dead). The Pelian Ritual Has A Few Objectives: To Avoid Mimpi Jai Or Nightmare, Heal Sickness, Separate The Dead's Soul With The Living Community, And Initiate Or Ordinate The Newly Appointed Manang. In Pengarap Lama Or Animism, Every Human Soul Should Always Be Together With One's Body. If Someone's Soul Is Far, Wild, And Leaves His Body, The Person Will Fall Sick. The Same Thing Will Happen If One's Soul Is Being Crossed By The Evils Or Antu And Departed From One's Body. A Few Problems May Arise To One's Health And May Lead To Death. Another Essential Aspect Of Life Among The Iban Community Who Believe In Pengarap Lama Or Animism Is The Ayu Or Life Force Of The Soul Which Is Translated Or Interpreted As "Life," "Power In Life," Or Contain In Life. According To Vinson And Sutlive (2001:83), In The Discussion By Uchibori On Death, Belief And Practices Are Written As Follows: -

The Concept Of Ayu Is Rather Vaguely Defined As One's "Life". Often It Is Equated With A Person's Life Span (Umur). A Related Term Gayu ("A Long Life"), Is Frequently Mentioned In Prayers (Sampi) And Thus Points To The Bliss For Which The Iban Implores Various Deities.

Anyone Who May Not Have Their Ayu Or Life Force Of The Soul May Fall Sick And Lead To Death. Giving Wrong Or Unsuitable Name To A Person May Cause An Unhealthy Life Towards Them Or Alah Ayu Or Lose Their Soul's Force. According To The Belief In Pengarap Lama Or Animism, The Soul's Ayu Or Life Force Is Growing Like Bamboo Or Banana Tree In Bukit Merebung Jawa And Taken Care Of Tuai Manang Or Matai Tuai Raja Menjaya. In The Process Of Pelian, The Manang Or Shaman Will Keep The Life Force Of The Patient's Soul By Communicating With Raja Manang Called Raja Menjaya. Only Manang Or Shaman Can Forecast, Identify, And Catch The Evil's Soul, And Life Force Then Bring Back The Soul To The Patient's Body. Therefore, The Pelian Occasion Is Significant To The Iban Community, Especially For Strong Believers In Pengarap Lama Or Animism. However, Pelian Is Still Considered A Healing Ritual For Physical And Mental Health Among The Iban Community.

Acknowledgement

We Gratefully Thank The Ministry Of Higher Education Malaysia For The Financial Support Under Frgs Grants 1/2019, Project 5540336. The Researcher Wishes To Express Greatest Appreciation And Gratitude To University Putra Malaysia, Associate Prof. Dr. Mohammad Maulana Magiman (Supervisor), Dr. Norhuda Salleh (Co-

Supervisor, Manang Tedung Anak Gimang (Manang Nitar), Manang Julin Anak Luyan, Tuai Rumah Puyu Anak Tedung, Puan Tambi Anak Ganai (Practitioner Ritual Pelian), Tuai-Tuai Rumah And Those Who Are Actively Practising Pelian In Sebauh District, Sarawak. This Research May Not Succeed Without The Help And Cooperation From The Above Parties.

Reference

1. Abdullah Taib (1985). *Asas-Asas Antropologi*. Dewan Bahasa Dan Pustaka. Kuala Lumpur.
2. Anna Durin (2014). *Tikar Bemban*. Universiti Malaysia Sarawak.
3. Chairil Effendy (2006). *Sastra Sebagai Wadah Integrasi Budaya*. Stain Pontianak Press. Indonesia.
4. Freeman (1992). *The Iban Of Borneo*. S. Abdul Majeed & Co. Kuala Lumpur
5. Jensen (1974). *The Iban And Their Religion*. Oxford University Press. Great Poritian.
6. Harry Usup Umbar (2015). *Dayak, Iban Borneo Ii*. Lee Ming Press Sdn. Bhd. Kuching.
7. Mangai Anak Tugau, Mohammad Maulana Magiman, Franklin Ragai Kundat, Ahmad Nasir Mohd Yusoff, Alaxender Chelum, (2020). *Ritual Dirges (Sabak Bebuah) Of Iban Community In Sebauh District, Bintulu, Sarawak, Hamdard Islamicus, Vol. 43 No.S.2, 358-370*.
8. Mohamad Maulana Magiman, Hazizy Hanis, Mangai Tugau, Ahmad Nasir Mohd Yusoff & Hazlina Abdul Halim. (2020). *The Symbols Rituals Of Salako Community In Sarawak. Opción, Año 36, Especial No.26, 3005-3023*.
9. Mohamad Maulana Magiman, Norhuda Salleh., (2017), *Identiti Bidayuh Sarawak Dalam Tarian Langgie Pingadap. Borneo Research Journal. Vol. 9, Issue 1, 46-59*.
10. Mohamad Maulana Magiman, Othman Yattim. (2012) “Simbol Dalam Makan Tahun Masyarakat Kadayan, Sarawak”, *Malay Journal, School Of Malay Language, Literatur And Cultre Studies. Universiti Kebangsaan Malaysia, Kuala Lumpur. Vol. 9*.
11. Mohd Taib Osman (1989). *Iban Cultural Heritage: In The Context Of Present Day Malaysia; The Sarawak Museum Journal Vol. XI: 15-19*.
12. Nalong Ak Buda Dan Johnny Ak Chuat (2009). *Iban Pegai Rajah Brooke. Nam Hwa 43 Paper Products Co. Kuching, Sarawak*.
13. Noor Norazila Inai, Mohamad Maulana Magiman, Norhuda Salleh , Ahmad Nasir Mohd Yusoff, Mangai Tugau & Septian Aji Permana (2020), *The Analysis Of Food Symbols In The ‘Serarang’ Ritual Of The Melanau Likow Community In Dalat, Sarawak. International Journal Of Innovation, Creativity And Change. Volume 14, Issue 3,723-741*.
14. Noria Tugang (2014). *Pua Identiti Dan Budaya Masyarakat Iban, Penerbit Universiti Malaysia Sarawak*.
15. Kedit (1980). *Modernization Amongst The Iban Of Sarawak. Percetakan Bersatu, Pulau Pinang*.
16. Kedit (1989). *Iban Cultural Heritage: An Overview Of Iban Traditional Cultural Values And Social Norms And Their Implications For Contemporary Sarawak. The Sarawak Museum Journal Vol. XI: 1-14*.
17. Robert Menna, Jantan Uambat, Jamang Ensiring Dan Prof Clifford Sather (2002). *Pelian. Tun Jugah Foundation. Kuching*.
18. *The Tun Jugah Foundation (2000). Sabak. Lee Ming Press Company. Kuching*.
19. Turner (1969). *The Ritual Process. Aldine Transaction. New Brunswick (Usa) And London (Uk)*.
20. Sutlive (1989). *The Iban In Historical Perspective; The Sarawak Museum Journal Vol. XI: 33-43*.
21. Sutlive (2012). *Tears Of Sorrow, Words Of Hope Vol. 1 & 2. Tun Jugah Foundation. Card Information Sdn. Bhd, Kuching*.