

**THE FUNCTION OF SEWANG DANCE IN MEDICAL CEREMONY
OF JAHUT'S ABORIGINAL COMMUNITY AT KAMPUNG KUALA
TERBOL, KUALA KRAU, PAHANG.**

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APPRECIATION

Assalamualaikum and please to meet you,

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ABSTRACT

The Sewang dance in medical ceremony is performed to treat pain and find spirit. This study is a survey to examine the role of Jahut's Sewang dance in the medical ceremony of the Orang Asli Jahut community in, Kampung Kuala Terbol, Kuala Krau, Pahang. The research question is to study the role of Shaman Jahut Sewang in the medical ceremony at Kampung Kuala Terbol, Kuala Krau, Pahang. In addition, to identify the importance of Jahut Sewang in the medical ceremony called 'Niksoi Belak Penyakit' at Kampung Kuala Terbol, Kuala Krau, Pahang. The research method was conducted using interview, website and observation methods. Overall, this study is qualitative in nature and data will be collected through responses from interviews. At the end of this study, both objectives can be explained and hopefully can open the eyes of many parties.

Keywords: Role, Sewang, Performed by Jahut Aboriginal Community, Kuala Krau.

*FUNGSI TARIAN JAHUT SEWANG DALAM MAJLIS PERUBATAN MASYARAKAT
ASLI JAHUT DI KAMPUNG KUALA TERBOL, KUALA KRAU, PAHANG.*

ABSTRAK

Tarian Sewang dalam upacara perubatan dilakukan untuk merawat kesakitan dan mencari semangat. Kajian ini adalah tinjauan untuk mengkaji peranan tarian Jahut Sewang dalam upacara perubatan masyarakat Orang Asli Jahut di, Kampung Kuala Terbol, Kuala Krau, Pahang. Persoalan kajian adalah untuk mengkaji peranan Pawang dalam Sewang kaum Jahut dalam upacara perubatan di Kampung Kuala Terbol, Kuala Krau, Pahang. selain itu, mengenal pasti kepentingan Sewang Kaum Jahut dalam upacara perubatan yang dinamakan 'Niksoi Belak Penyakit' di Kampung Kuala Terbol, Kuala Krau, Pahang. Kaedah kajian yang dilakukan menggunakan kaedah temubual, laman web dan pemerhatian. Secara keseluruhan, kajian ini bersifat kualitatif dan data akan dikumpulkan melalui respons dari temu ramah. Pada akhir kajian ini, kedua – dua objektif dapat dirungkaikan dan diharap dapat membuka mata banyak pihak.

Kata Kunci: Peranan, Sewang, dipersembahkan oleh Orang Asli Kaum Jahut, Kuala Krau.

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CHAPTER 1

INTRODUCTION

1.0 INTRODUCTION

The word Orang Asli is a word in Malay that refers to ‘Orang Asal’ who first inhabited in Malaysia. The original word comes from the Arabic word ‘Asliyyin’ which means original. According to Malaysian law Act 134, in the revised Orang Asli Act 1954 1974, there are several definitions of Orang Asli. Among them, any individual whose father is a member of an Orang Asli ethnic group and typically follows the Orang Asli way of life, customs and beliefs, including individuals descended through that person. In addition, it is also defined as any person of any race who was adopted as a child by an Orang Asli and who was brought up as an Orang Asli, typically speaking the Orang Asli language, following the Orang Asli way of life and customs. As well as the belief that the Orang Asli are one of the members of the Orang Asli community.

A person is also referred to as an Orang Asli when the child of any union between an Orang Asli woman and a man of another race, provided that the child ordinarily speaks the Orang Asli language, according to the Orang Asli way of life and Orang Asli customs and beliefs are the one of the members of Orang Asli community. Any Orang Asli who no longer adheres to the Orang Asli beliefs because he has embraced any religion or for any other reason, but he still follows the Orang Asli way of life and Orang Asli customs or speaks the Orang Asli language cannot deemed to no longer be an Orang Asli simply because he practiced the religion. The nickname Orang Asli is actually used to replace the common names used by other communities such as Orang Sakai, Darat, Pangan and others. This change is to avoid offense

from the Orang Asli which is unethical and does not understand the social norms of other communities and has a bad meaning, as well as not liked by the Orang Asli themselves.

For Sewang, it is a combination of dance, musical instrument, songs and curse spells. The ceremony is led by traditional practitioner known as Shaman. Sewang is also performed in healing patients and to chase away the ghosts thus providing security to the village and to avoid disturbances by supernatural beings. Types of ceremony performed are include custom, welcoming guests, traditional treatment, marriage blessing, death, thanks and welcoming a new year. Sewang is also performed for good health, harmonious and peaceful family. (APAFRI, 2016, Journal Article)

1.1 RESEARCH BACKGROUND

According to historians on the researcher of student Fakulti Pendidikan, Universiti Kebangsaan Malaysia, Bangi. The Malay Archipelago was first occupied by humans called Austronesians or Malayo – Polynesians around 5000 years ago. They are said to be from South China (Greece) and Taiwan. Their migration to the South is ‘sporadic’, ‘irregular’ and ‘incremental’. Starting from the Philippines extending to the Indonesian islands to the tip of the Asian mainlands, the Pacific islands and Madagascar. The Majority of the Orang Asli in Malaysia including Bumiputeras who inhabit the Indo – Malaya area today are descendants of early Austranesian people. They are divided into three main races, namely Proto Malays (Proto – Malay), Negrito and Senoi which form 18 clumps of nations.

The Senoi community consists of six tribes, namely the Semai, Temiar, Jahut, Semoq Beri and Mahmeri. Indigenous people of the Senoi tribe inhabits the area states of Perak, Pahang, Kelantan, Terengganu and Selangor. The Semai tribe can be found in the district of Batang

Padang, Central Perak, Kinta, Kuala Kangsar, Hulu Perak, Lipis, Raub and Cameron Highland. The Temiar lives in Hulu Perak, Kuala Kangsar, Kinta and Gua Musang. The area around Raub is residential for the Che Wong tribe, while Jahut in Temerloh, Pahang. For the Semoq Beri tribe, the distribution of their population covers the areas of Maran, Kuantan, Kemaman, Hulu Terengganu and Besut. The Mahmeri tribe can only be found in the district Kuala Langat, Klang and Sepang.

Pagar Ruyung is a name that Jahut people definitely mention when asked about their origin. According to Linehan (1973) in Alina Othman (1991) society Jahut in the Krau Valley is of Minangkabau descent from Pagar Ruyung. They are fled the Swamp rebellion in 1862 and settled the area around the Semantan River, which is in the southern part of the Krau Valley. They are then moved to the Krau Valley and settled there to this day. The results of a study from Couillard (1980) also stated the arrival of the Jahut community to Peninsular Malaysia is due to the population density in their place of origin and in turn forced half of them to leave the place. However, the Jahut community that exists today considers the Krau Valley to be their place of origin. The community fled into the area which is deeper and settled on the edge of the forest due to the arrival of Malay people who make placement in the town of Kuala Krau.

According to Carey (1976), Jah means people, while Hut means "forest". The combination of two means "forest people". According to Batin Mat Kuang who is the informant from Jahut people, he has mentioned that "Jah" means "people" and "Hut" means "not". However, this literal translation cannot explain the compound word because "not a person" is not the meaning of that intended. Language of Jah Hut have already absorbed a lot of the Malay word in the treasury he said. His accents include Ulu Tembeling Kerdau, Kuala Tembeling, Krau, Ketiar

Krau(Terengganu), Pulau Guai, Ulu Ceres (Cheras) and Kerdau. In ancient times, the Jahut people lived nomadically and migrated.

The natives of Jahut were initially called Jah Het, but after the arrival of the British the pronunciation has changed to Jahut. According to Mat Kuang's inner being, that is, the inner being Kampung Pian, the Jahut people are only found in the state of Pahang. The Jahut people belong in the tribe of the Senoi Asli people. According to Collin Nicholas (2000, p. 4), groups Senoi is the largest indigenous group, followed by the Proto-Malay and Negrito groups

Sewang is known as a traditional dance. It performed by the Orang Asli people in Malaysia. In general, Sewang can be classified and divided into several types. It follows the purpose and the ceremony to be performed. There are Sewang Gamok, Sewang Chenchem, Sewang Penhei, Sewang Panoh, Punggei, Tanggei, Manjar and also Sewang Selombang. All of these Sewang have their own functions whether for medical purposes, opening the death taboo and also ceremonies. For example, welcoming guests, celebrating weddings, opening farms, controlling subtle beings and so on. Usually, Sewang Gamok can cure diseases caused by Ipoh tree poisons and also for anyone affected by 'santau'. In addition, for diseases that are related to the spirit such as memory loss, loss of spirit and possessed, other Sewang can be used to treat the disease. Due to a strong belief in an inner power called this spirit, the natives associated almost their entire lives with that element of the spirit. Sewang Chenchem has related with the spirit of Sertaroh. It is the person who has died. Sewang Punggei is associated with the spirit of the flora in the forest as well as the spirit of the mountain princess and Sewang Panoh is associated with the spirit of the tiger.

1.2 RESEARCH QUESTION.

The research questions in this study are:

- i. What is the role of Shaman Jahut Sewang in the medical ceremony at Kampung Paya Rekoh, Kuala Krau, Pahang?
- ii. What is the importance of Jahut Sewang in the medical ceremony called ‘Niksoi Belak Penyakit’ at Kampung Paya Rekoh, Kuala Krau, Pahang?

1.3 RESEARCH OBJECTIVE

The purpose of this study conducted was to study about the function of Jahut Sewang in the medical ceremony of the Jahut aboriginal community in, Kampung Kuala Terbol, Kuala Krau, Pahang. The objective in the study is:

- To study the role of Shaman Jahut Sewang in the medical ceremony at Kampung Kuala Terbol, Kuala Krau, Pahang.
- To identify the importance of Jahut Sewang in the medical ceremony called ‘Niksoi Belak Penyakit’ at Kampung Kuala Terbol, Kuala Krau, Pahang.

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1.4 RESEARCH SCOPE

The scope of this study is one of the most important things for the researcher to conduct the study. The researcher has set the scope of her study on the role of Shaman Jahut Sewang in the medical ceremony. In addition, this study also aims to look at the importance of Jahut Sewang in the medical ceremony that called ‘Niksoi Belak Penyakit’.

To conduct this study, the researcher will focus on Jahut Aboriginal Community. They are among the people who lived nomadically and migrated in ancient times. Now they lived in the village huts and build houses as shelter from the heat and rain. Besides, the researcher also will focus on the area that Jahut Sewang dance for the medical ceremony is held.

The researcher focused on Ms. IntanSazima a/p sarip and Mr. Samad Bin Dua as the respondents of this study.



Figure 1: *Kampung Kuala Terbol's Map*

Source: parasiteandvectors.biomedcentral.com

Scope for the location, the researcher focused on Kampung Kuala Terbol, Kuala Krau, Pahang as the study site, they are in the Jahut tribe.

1.5 THE IMPORTANCE OF STUDY

Individual

For an individual, it can add knowledge of the function of sewang. The individual can narrate or teach others to recognize the sewang dance in more detail. Individuals such as teachers or researcher themselves. Even more so when the sewang is performed.

University

In university, some of student will make the study as reference material. Apart from that, it also can recognize the elements of difference and uniqueness of each race in Malaysia.

Community

As a result of the currents of modernity, most people are already unaware of the performance and ceremonies found in Indigenous group. So, the importance of the study in community is to connct the legacy. It also used to attract the public's interest in knowing the ceremonies found in indigenous groups such as the Jahut.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

Literature review is a method of reviewing studies that have been studied in relation to a selected topic. All previous information related to Jahut Sewang in medical ceremonies should be highlighted so that in this chapter it will be clear about the study of the role of Jahut's Sewang in medical ceremony.

2.1 THE STUDY OF SEWANG

“Sewang has multiple functions for example for entertainment, wedding, medical and worshipping the spirit of paddy.”

(Zakaria Bin Khalid et Al,2004)

Not just the Malays who have traditional medication, but also Orang Asli in Malaysia use it as an alternative treatment to cure the disease. In Sewang, the dance is one of their entertainments for the Indigenous people. It is leading by a shaman and ten dancers consisting of female and male dancers. On the music section, there are six musicians, a gong beater and five centung beaters. In medical ceremonies, it is carried out at night and continues for six days. It has a condition that outsiders are not allowed to go to the place where the dance is performed and join it until the dance is over.

“Sewang is a medical ritual found in the Jahut community. In ancient times, Sewang was referred as “Miksoi”. It means to cure a sick person by using certain spells and readings. There are two types of Sewang, namely dark Sewang and bright Sewang. Both have the same functions it is for medical purposes and to get the spirit. However, it also has certain differences.”

(Nur Faaizah Md Adam, Mohd Sharifudin Yusop, 2020)

According to the study in the journal “History, Customs and Heritage of the Indigenous people of Jahut in Pahang. There are two types of Sewang, namely bright Sewang and dark Sewang. For bright Sewang, it aims to treat common ailments such as body aches and fever. The bright Sewang ceremony is led by a shaman and there are some helpers who will dance and pound the bamboo. Their moves in dance carry a certain meaning. For the time of performance, bright Sewang ceremonies can be performed at night by installing lamps, lanterns, or any type of light source. It can also be done by during the day.

Dark Sewang is only done at night. The Shaman would lead the ceremony and his assistant would just remain silent. No performances and dances were performed. Dark Sewang is intended to cure severe pain. This dark Sewang ritual is reserved for patients who need to be treated only. The Shaman will interact with the Jinn as the ceremony takes place. In Jahut society, Shaman is referred as “pengening”. When healed, the Shaman will be half human and half Jinn. Among the available Sewang songs are Hulubalang, Palas, Amboi-Amboi, Lompat Noh, Bertam and Barau. The lyrics in each song is a mixture of Jahut language, Malay language and human language. Nowadays, the Jahut community is said to have obtained modern services in clinics and hospitals because Sewang ceremonies are rarely performed.

“Sewang is a ritual ceremony that aims at either to cure diseases or to celebrate the spirits of ancestor practiced by the indigenous communities in Peninsular Malaysia. There are many types of Sewang depending to the purpose it is done and also differs according to each of the different indigenous community in the Peninsula. The Original is divided into Negrito, Senoi and Proto-Malays.”

(Nik Haslinda Nik Hussain)

Sewang dance is a form of traditional dance performance of the aboriginal community which still remains practice to this day. This dance is usually performed in four different forms depending on the function of the dance. Among the dances in a row, the dancers are in one line up while dancing. The next shape is a circle. It is the dancer is in a circle while walking rotating clockwise or counterclockwise. Besides, this dance as well performed in pairs between male and female who sometimes hold hands while the fourth formation is a dance with full of people. The Sewang dance is performed for the purpose of joy. The custom is usually held after the ceremony of harvesting rice, welcoming the return of children working abroad, welcoming the new year, marriage or whatever it is thought to bring joy in the village. While Sewang for medical or healing is carried out at night for six consecutive days. During medical rentals, outsiders are not allowed to go up to the place the dance is held until the dance is over.

Sewang dance in the Orang Asli tribe offered for various functions such as entertainment, open love, marriage, adoring the spirit of paddy as well as medicine. This dance became the main entertainment venue in the among indigenous peoples. Apart from entertainment, Sewang also has a very high value in treatment aspects or blasphemy. For example, in the case of the loss of seven School pupils Kebangsaan (SK) Pos Tohoi has been missing for more than three weeks and is able to breathe a sigh of relief after being informed that all the victims were believed to be alive.

Relevant notice given by an Orang Asli Shaman who is also a member of the General Operations Force (PGA) of the Camp Bidor, Perak, after leading the Sewang ceremony on the second night in Kampung Pos Tohoi, Gua Musang last night.

The confidence of the victim's family is based on the shaman. He is in his 50s and is considered not a shaman and has done a lot of good to the Orang Asli community. The Sewang ceremony also involved 45 members The PGA from Kern Bidor continued for a third night, yesterday, to get a clue new in an effort to find the seven students. In the past week, the victim's family is agitated at the recollection of their respective children who are not known whether lost in forest areas or elsewhere. Although predicted to be alive, the situation the exact nature of the seven students is not yet known and their families continue to hope the search team was able to find them. Maybe more clearly on the third night. Kelantan Orang Asli Village Youth Network Chairman (IKOAK), Dendi Johari said, the third night's rent ceremony may give a clearer indication following has been there were few clues on the second night the ceremony was held. "It simply came to our notice then for the effect of the seven disciples and perhaps a clearer clue when the shaman awakens the spirit on the last night's rent, for then much worship will be done.

2.2 THE CONCEPT OF RITUALISM

“Sewang Selumbang by Temiar community is a sewang done by shaman when there are residents a village that gets diseases such as possessed by subtle beings, ‘santau’ and magic or a disease involving internal elements.”

(Nur Athmar Hashim,2011)

Shaman will ask the patient's family members to prepare ingredients for medicine such as Chalun shoots, Mengantu shoots, mature rattan shoots, rice, turmeric, and bertih. These items will be handed over to the shaman before the treatment process takes place. Shaman will follow the four shoots using a cane of about three to four ties. While the rice will be pounded in a rice mortar until it becomes flour and will be mixed with water to make a dough. Shaman will put all the ingredients given by family members in one container including seven eggs, incense and perfume oil. According to Nur Athmar Binti Hashim who has interviewed Segan A/L Setmen, Kampung Pasik on 19.03.2011. Shaman also instructed some residents to provide such rental equipment Chantung musical instrument, dob leaf which is a composition of leaves sought by the patient's family, drum, rattles and gongs. In addition, women will prepare the ‘tempok’ to wear during Sewang.

As long as this goes on. This tempo is different from the head tempo for Sewang Semangat Padi Bukit where the ‘tempok’ for this medicine does not use flowers but it only used green leaves because this Sewang is not for fun and entertaining instead it is done to restore one’s spirit. Then, Berlian will carry out the treatment process by singing the song Sewang Selumbang while take seven eggs and rubbed on the whole body of the patient. The purpose of using this egg is to feed the diseases of the subtle beings that are on earth and in time the same shaman will sprinkle Bertih

around the patient so that the subtle being will get out. This medical process is usually done by 4-7 shaman's people from a nearby village who work together to carry out this ritual. During the medical process, the Chantung sounds and other musical instruments will sound and the shaman head will start the Sewang Selumbang song. The song Sewang Selumbang involves the elements of nature found on this earth and beliefs society that the jinn found on this earth have sacredness and hidden powers behind tok bukit, tok cerun, tok lano, and tok kuala. Because, the song sung by shaman this is to summon supernatural powers in an effort to help the patient. This song sung by the head of shaman through dreams and is the main song if treating a patient.

2.3 FUNCTIONALISM THEORY

Functional theory is closely related to a structure created in society. Functional, which means structure and function. That is, human beings have their respective roles and functions in social life. However, it has been the concern of many social scientists, from classical to modern times. The classical theory of functionalism was introduced by Spencer, Comte and E. Durkheim, as well as modern functionalism was continued by Anthony Giddens and Robert K. Merton.

Related to the role of Sewang is a function that gives importance to the global community. It is a traditional medicine of the Indigenous people then and now. But it has suffered a decline when a seldom done as well as society today no longer recognizes Jahut's Sewang with its true function. Functionalism theory studies structure in society as well as human development in the structure of organisms. Spencer mentions that "if one of the organs is incontinent or sick, then the function of other parts of the body will also be disrupted. If one or two individuals are not able to perform their functions and roles properly, it will greatly disrupt the life system.

Sewang medicine is for patients who suffer from certain diseases according to the class of pain, namely bright Sewang and Dark Sewang. The function and role of Jahut Sewang in society today is a medicine by performing a performance that use musical instruments from the Shaman and his followers to cure diseases. The purpose is to detect elements of mysticism and the supernatural. Parsons (1957) said that balance can be created with the concept of purpose, integration and adaptation. Adaptation, which means exercised by individuals towards functions and roles in an interconnected society.

2.4 CONCEPT OF ANIMISM

Animism is a particular sensibility and way of relating to various beings in this world. It involves attributing sentience to other beings that may include persons, animals, plants, spirits, the environment or even items of technology, such as cars, robots or computers. Animism is a form of religion which is the spirits and souls of humans and other beings are considered necessary for life.

Beliefs about the occult are related to the concept of faith and the role of Sewang. Jahut people practiced traditional beliefs and animism. It is clearly seen in the ritual practice of Sewang. They also believe the unseen in Sewang is a strength and protector. During the Sewang ceremony that called 'Niksoi Belak Penyakit', the Shaman will communicate with the **unseen spirit**. This is to heal the patient during the Sewang ritual.

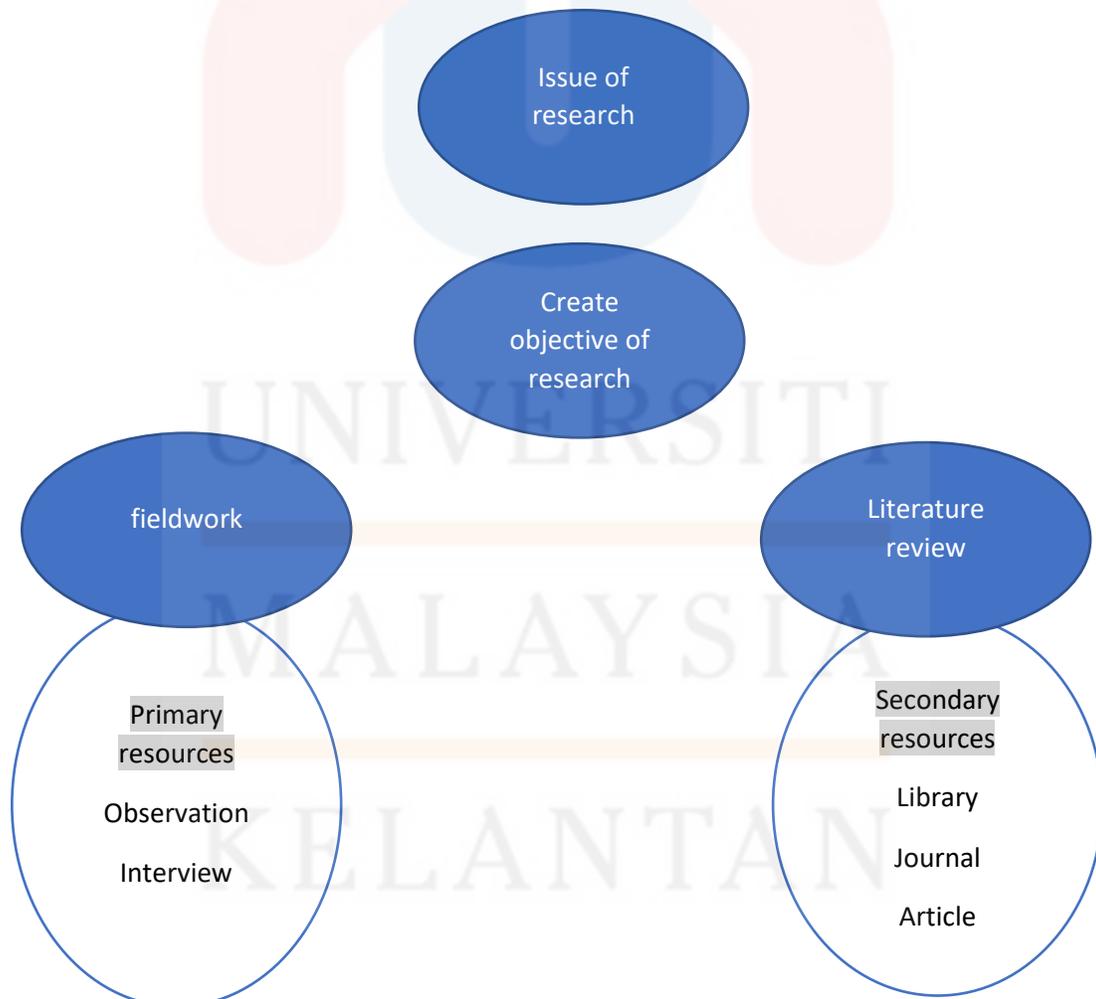
They believe that Gunik is dominant in their life as the Gunik speaks through the human 'father' and is sent into the body of the patient to search out the cause of illness. The spirit of Gunik will enter into the patient's body is common in aboriginal cultures around the world. This is evident in the Sewang story. Then, the spirit of Gunik will enter the shaman's body. The shaman will communicate with the spirit to explain the type of help seeks from the Gunik. And as a mediator, the shaman can request the spirit to heal the illness of the village folk or request for safety and peacefulness. The shaman also seeks for protection and prevention from threat and danger. Hence, the people live in peace and healthy. This helps seeking from the Gunik explains their beliefs in the supernatural power and their concept that they can wish anything from Gunik. Their extreme belief in Gunik and animism reveals their concept of religion or faith that binds them together as a community.

CHAPTER 3

METHODOLOGY

3.0 INTRODUCTION

The research methodology is a methods and techniques to collect and analyze data in order to produce evidence that support this study. The methodology also explained how a problem being studied and how the method and techniques being used. This study uses qualitative methods only, involving library research, survey method and interview. The methodology was conducted to learn more about the function of Jahut Sewang, which was introduced by Jahut Aboriginal community in, Kampung Paya Rekoh, Kuala Krau, Pahang.



3.1 DATA COLLECTION METHOD

There are several methods of collecting data to be used by the researcher to conduct this study with systematic and meet the objectives. To complete this study description, qualitative method is applied.

3.1.1 QUALITATIVE METHOD

Qualitative methods involve various methods for focused, including the use of a naturalistic to approach the topic of study. Qualitative research is divided into two which is primary and secondary data sources. Primary data is collected data directly in the field carried out by the researcher. The primary data obtained through sources such as the use of informant interviews and observations. In other words, primary data are information researcher get by her journey either goes to interview or through observation then she will make analysis based on all information.

Meanwhile, secondary data was obtained or compiled by the person who conducted the study of the resources that already exist. This data is used to support the information that can be of primary data informants. Secondary data can be found in the form of journals, theses, books, articles related to the study on the field. Secondary data also used as reference to compare either all of information are valid or not. Based on that, researcher also known weakness and make an improvement about the topic chosen.

3.2 METHODS OF INTERVIEWS (PRIMARY)

The interview is a technique that involves the collection data by face to face or through telephone conversations between the researcher and the interviewers (respondents). This method is aimed at getting the right information and relevant authentic of research.

Researcher will conduct an interview with Miss Intan Sazima, who involved in Sewang's activity and Mr. Samad bin Dua who became a shaman. Researcher will have interview and ask some questions according to the research objectives. From interview, researcher can emphasize and determine the role of Shaman Jahut's Troupe in medical ceremony in Kampung Kuala Terbol, Kuala Krau, Pahang. Besides that, the researcher also investigates the importance of Sewang dance in medical ceremony that called 'Niksoi Belak Penyakit' in, Kampung Kuala Terbol, Kuala Krau, Pahang.

In this interview method, researcher will use a variety of tools to facilitate the smooth running of the investigation on the run. Tools such as voice and image recorders for record conversations and images interview respondents with a location that can be used as evidence of this research. During pandemic, researcher cannot go to the place of respondent. So, the researcher uses an application such as Google Meet to interview the respondents.

3.3 LITERATURE REVIEW (SECONDARY)

Literature review is very important for the researcher to obtain information related to the research topic. It helped researcher find materials and ideas. Researcher also can explore more knowledge by reading the reference material. Through reference books which relating to research, various information obtained to help the researcher prepare this research. Besides, the researcher also gained more knowledge about latest research through the online library. This method allows researcher to find articles that relate to the topic chosen.

3.4 OBSERVATIONS

Researcher has contact informants who can share about Sewang in Medical ceremony. The researcher also has watch Youtube to make observations during the performance. Given that Sewang in medical ceremony cannot be viewed and videotaped by anyone other than the healer, patients and family members. Researcher has obtained a voice recording from a villager. Therefore, the researcher will understand the role of Sewang in the sewang community In Kampung Kuala Terbol, Kuala Krau, Pahang.

CHAPTER 4

DATA ANALYSIS

4.0 INTRODUCTION

In this chapter it can be clearly stated about the analysis of the relevant data that close to the objectives of the study when data analysis was conducted according to the study method performed. It is interview and observation method. This method helps a lot researcher to elaborate on The Function of Sewang Dance in Medical Ceremony of Jahut's Aboriginal Community at Kampung Kuala Terbol, Kuala Krau, Pahang. This section covers the purpose of the analysis data, study methods as well as conclusions.

4.1 PURPOSE OF DATA ANALYSIS

The purpose of data analysis is to give useful meaning in solving research problems. To show a relationship among the phenomena found in the study. It same goes for giving answers to the hypotheses proposed in the research as well as the materials to make conclusions as well as implications and recommendations that are useful for further research. The findings of this study include two main objectives is to study the role of Shaman Jahut Sewang in the medical ceremony at Kampung Kuala Terbol, Kuala Krau, Pahang and to identify the importance of Jahut Sewang in the medical ceremony called 'Niksoi Belak Penyakit' at Kampung Kuala Terbol, Kuala Krau, Pahang. To achieve the first and second objectives, the researcher interviewed a resident in Kg kuala terbol, kuala krau, Pahang.

4.2 RESEARCH METHOD

4.2.1 INTERVIEW

Through an interview that was conducted with a respondent, Miss Intan Sazima A/P Sarip. Or known as Intan by the community, a variety of information has been obtained and it is very helpful to complete the objectives in the writing of this study. Researcher had interviewed the respondent through online due to movement control order (MCO).



Figure 2: *Miss Intan Sazima, a respondent who involved in Sewang's activity*

Miss Intan Sazima a/p Sarip, she is 24 years old. In Sewang, she was once directly involved when the ceremony is held. She also has knowledge in Sewang ceremony held in Kampung Kuala Terbol, Kuala Krau, Pahang.

Besides, researcher also interviewed a Shaman from Kampung Kuala Terbol, Kuala Krau, Pahang. Researcher had interviewed the respondent through message on Whatsapp application due to Movement Control Order (MCO).



Figure 3: *Mr. Samad Bin Dua, a shaman of Sewang*

Mr. Samad who is 53 years old. He is a shaman for over 28 years. He has many experience in Sewang and directly involved in Sewang in Kampung Kuala Terbol, Kuala Krau, Pahang.

4.3 FINDING RESEARCH

4.3.1. What is the role of Shaman Jahut Sewang in the medical ceremony at Kampung Kuala Terbol, Kuala Krau, Pahang?

SHAMAN AS A LEADER OF CEREMONY

In medical ceremony of Sewang, the shaman is a person who must be present in the ceremony. The ceremony cannot be performed if there is no shaman as the head of the ceremony.

“In medical ceremony, shaman play a big role in curing diseases. It is a traditional treatment that involves family members, villagers, musicians, shaman and artisans who prepare materials.”

(Intan, 2022, Interviewed through Google Meet)

According to Intan, the shaman will lead the medical ceremony in Sewang. He will instruct the men and the villagers to find and prepare materials for the ceremony to take place. The sewang dance will be held in a hall at the patient's house. This sewang will be accompanied by bamboo accompaniment. Like other traditional offerings, medical rent has its taboos. Among the taboos that exist during the sewang ceremony is that during the ceremony, the accompaniment of music and melody cannot stop suddenly. The effect of the cessation of the music will be on the shaman and can cause death. This is because, during the accompaniment of music and ceremonies, the spirit of the shaman wanders to another place. The sudden cessation of music will cause the spirit of the shaman may not be able to return to the body of the shaman.

SHAMAN BECOMES A MEDIATION BETWEEN THE UNSEEN AND THE REAL WORLD

The supernatural refers to the subtle realm, the supernatural dimension or the realm that has properties different from the real realm. The supernatural realm cannot be seen with the human senses although there are a handful of human beings who claim to have strong senses so that they can see the supernatural realm and communicate with it. In contrast to the real world which can be seen with the human senses.

“Pawang is also a mediator between the supernatural and the real world. He will interact with the spirit during the ceremony. ”

(Mr. Samad, 2022, Interviewed through Whatsapp)

The spirit of the shaman will walk in every niches such as hills, rivers, jungles to meet other creatures (bases). This base refers to spirits - spirits. In the shaman's adventure, he will find the cause of the disease. The shaman will ask the base if they are the cause of the disease.

“If the base is not found, the new Pawang will be searched to find the base until it is found”

(Intan, 2022, Interviewed through Google Meet)

According to Intan, the probability of not finding the base is small. If the shaman is still not found then the next option is to propose to a new shaman.

SHAMAN THE READER OF MANTRA

"In the sewang medical ceremony, the shaman will recite a mantra to cure the illness of the patient who comes"

(Intan, 2022, Interviewed through Google Meet)

The sewang dance is played simultaneously with the medical ceremony. When the recitation of the mantra begins then the ceremony takes place. There is a taboo during the ceremony that the melody of bamboo music and the recitation of mantras cannot be stopped. This is because, the spirit of the sorcerer while reciting the mantra will wander to another realm. As a result of the cessation, the shaman will die because his spirit is still wandering and cannot enter his body again. The mantra in Sewang is no different. It cannot be changed at all because the meaning in the mantra is to summon the spirit. Language in mantras used in classical Language. The spell should also not be made public for fear of its misuse.

PAWANG'S NEW HEIR

"This shaman has an heir, but if there is no heir then over time the Sewang tradition will disappear. However, if he wants to be a shaman, he must seek knowledge from the shaman and must go through the tests and challenges that will be given by the shaman "

(Intan, 2022, Interviewed through Google Meet)

According to intan, in Kampung Kuala Terbol, Kuala Krau, Pahang, there is no heir to become Pawang Sewang. this is because, the residents of the village have embraced other religions

such as Islam and Christianity in the majority. After all, the last shaman had died and no heirs sought knowledge.

"The process to become a shaman is that they must demand from a knowledgeable person for 3 months. As long as they seek the knowledge, they will also cast spells by using curse spells "

(Mr. Samad, 2022, Interviewed through Whatsapp)

According to Mr. Samad, to be an heir of shaman they must learn from knowledgeable person. It takes 3 months to finish it. It is used for Shaman's Payak categories.

4.3.2 To identify the importance of Jahut Sewang in the medical ceremony called ‘Niksoi Belak Penyakit’ at Kampung Kuala Terbol, Kuala Krau, Pahang.

NIKSOI BELAK PENYAKIT

“Niksoi behind the disease is a medicine to cure the disease. The disease is like falling ill for no reason after returning from the forest or a common illness that cannot be cured even after taking hospital medication.”

(Mr. Samad,2022, Interviewed through Whatsapp)

Niksoi Belak Penyakit is another name for Sewang medicine in the Jahut community. Niksoi is Sewang, Belak is outpatient and Disease is disease. After the niksoi ceremony, patients must abstain for 3 days according to their customs. The importance of this niksoi is to be able to find the cause and why the disease occurs.

For example, when a person goes to the forest and after returning home, he finds himself ill. So, his family should find a healer to find out the next cause of treating the patient. The importance of niksoi according to the customs and beliefs of the Jahut community is to call the lost soul to return to his body again.

BRIGHT SEWANG AND DARK SEWANG

Sewang is divided into two types, namely bright sewang and dark sewang. Bright sewang is carried out in a bright atmosphere. The bright Sewang ceremony is carried out in a medicine -casting ceremony, repelling reinforcements due to disease outbreaks due to good agricultural yields. It is also carried out after the harvest.

BRIGHT SEWANG

“Sewang terang aims to be grateful to the spirit of the forest and ask for more lucrative agricultural products in the future. Bright Sewang is carried out from dawn to evening.”

(Intan,2022, Interviewed through Google Meet)

According to Intan, bright Sewang was conducted for seven days and seven nights in a row. It is performed as a drug -casting ceremony. Loud noises such as laughter or crying are not allowed at all.

“Dark sewang is a medical process while bright sewang is a cleansing process from dark sewang that is carried out”

(Mr. Samad, 2022, Interviewed through Whatsapp)

Sewang Terang is also carried out as a cleaning process. Shaman can cancel the sewang ceremony if he has a "dream" or other reasons. Patients who are unable to attend should replace it with a small amount of blood taken from the legs.

DARK SEWANG

"Dark sewang is carried out at night until dawn. It is intended to treat the patient. Sewang is carried out for medicine."

(Intan,2022, Interviewed through Google Meet)

In the dark sewang, the ceremony is made in the dark. as told by Intan, it is carried out from night to dawn. The shaman will call the base that is bothering the patient and solve the problem. Bases do not like light or fire. As such, they perform medical rituals at night and there is no source of light. Dark seaweed is rarely witnessed by outsiders as it is only played for medical purposes and rituals to beg.

"Dark sewang is the original sewang as practiced by our ancestors before"

(Intan,2022, Interviewed through Google Meet)

As mentioned above, dark sewang is a sewang for medicine that has existed since time immemorial. Dark sewang ceremonies can only be performed in dark conditions. in addition, Sewang gelap also has its own taboos. Due to that, when a person who joins or belongs to the blackmail or medical rent is not allowed to carry a camera for the purpose of video recording. However, voice recordings can be taken as they do not interfere with the concentration of the healer and the patient as well as family members and sewang musicians.

According to the previous study which i mentioned in chapter 1, sewang has multiple functions.

“Sewang has multiple functions for example for entertainment, wedding, medical and worshipping the spirit of paddy.”

(Zakaria Bin Khalid et Al,2004)

Not just the Malays who have traditional medication, but also Orang Asli in Malaysia use it as an alternative treatment to cure the disease. In Sewang, the dance is one of their entertainments for the Indigenous people. It is leading by a shaman and ten dancers consisting of female and male dancers. On the music section, there are six musicians, a gong beater and five centung beaters. In medical ceremonies, it is carried out at night and continues for six days. It has a condition that outsiders are not allowed to go to the place where the dance is performed and join it until the dance is over

CHAPTER 5

SUGGESTION AND CONCLUSION

5.0 INTRODUCTION

This chapter will discuss the recommendations that need to be made to develop and introduce Sewang medicine to the community. These recommendations are very important for individuals who still appreciate traditional medicine like this. In addition, as a researcher related to traditional medicine that is rarely used by the community, many negative or positive opinions should be considered and do not easily give up to defend the study made. The researcher continued his study despite being hit by the covid-19 outbreak and faced resistance while trying to interview the respondents. Among the difficulties encountered was the occurrence of MCO.

5.1 SUGGESTION

a) Can be used as a reference

To further expand the knowledge related to Medical Sewang in Jahut community, researchers can study more functions of Sewang in medical ceremony. Through research, it can be used as a reference for other graduates.

b) Sewang can be promoted during Cultural Program

Sewang dance can also be promoted during the cultural program. the cultural party can organize a program such as the Kelantan Arts and Culture Festival. this will make the outside community more familiar with Sewang dance. The Culture department such as the National Department for Culture and Arts (JKKN) can launch an arts and culture campaign on Sewang Jahut community. The program was organized to strengthen racial unity as well as provide exposure to the local community on the uniqueness of the culture and traditional dances of each race in the country. In addition, the dance further combines holistic education, group collaboration, focus, discipline and creativity shown by them (2017, Berita Harian Online)

c) Can create a co – curriculum

Then, the education department can create a co -curriculum for Sewang dance in the school district. this will make students more knowledgeable about Sewang in indigenous communities.

d) Can be promoted on mass media

In the mass media, sewang can also be promoted. through television, sewang -related documentaries are created so that the viewing community will get to know the sewang dance in more detail. may be able to tell about the history of sewang or even medical methods. it will attract the interest of the community, especially educators, parents and children. Nowadays, application such as Tiktok, Youtube, Facebook and Instagram have become applications used by many people. It is also a broader platform to promote sewang dance to the community.

5.2 CONCLUSION

Medical ceremony of Sewang in the Jahut's tribe is still continued by the Orang Asli community because it is a traditional medical that cannot be done with modern medical. The tradition must be preserved so that it is not erased in the life of society. Ways to develop it must be done to continue to last. The traditional medicine of the Jahut community will continue from one generation to another. with this, the identity of the Orang Asli community will not be erased even though this method of medicine has long been practiced but it is still remembered by the community.

Along this journey to finish research, I hope that after this Jahut's Sewang in medical ceremony will be known around of the world. Then youth will open their mind and appreciate culture surrounding them. Can't denied that our younger generation more interest with modern medical than traditional medical. Because of that, Orang Asli's tradition less unknown and sink with modernization.

May there are the further study will continue research more details about Sewang especially focus on the role of Shaman and the importance of Jahut Sewang in the medical ceremony called 'Niksoi Belak Penyakit'.

Lastly, hopefully the government will involve to recognize then preserve Sewang as a cultural heritage. By using the supportive of government Sewang can stand like the other of performing arts.

APPENDIX

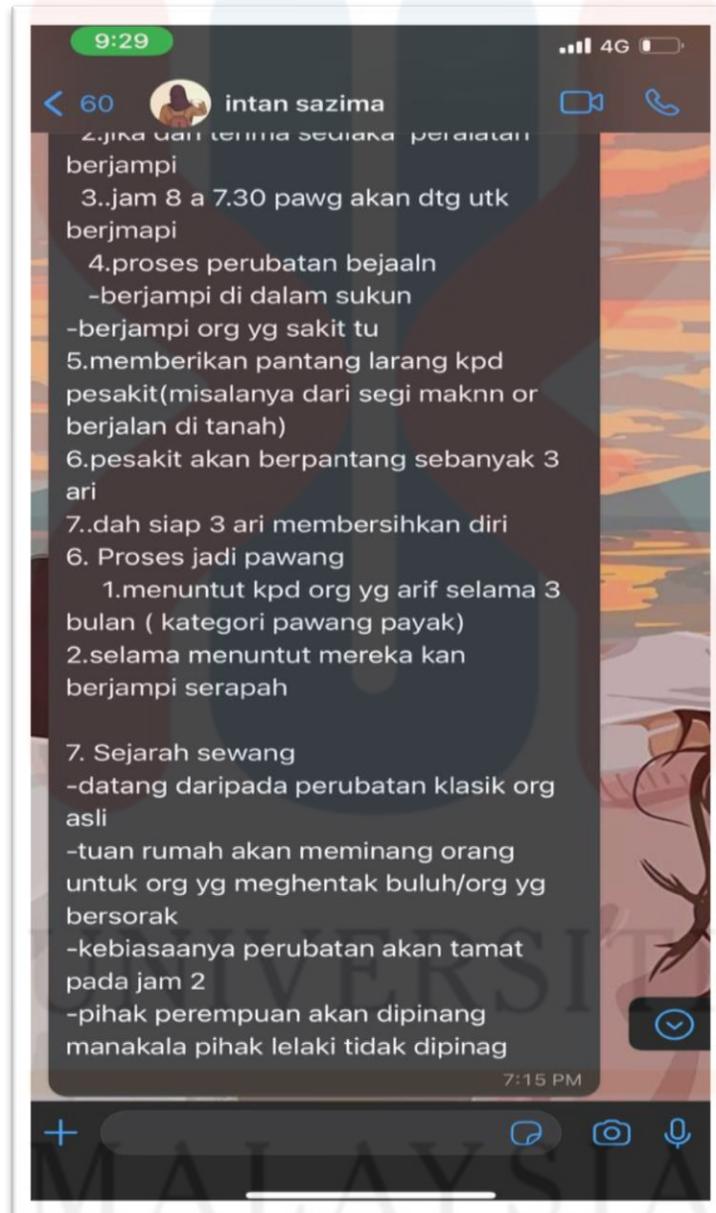
PHOTOS OF INTERVIEW WITH MISS INTAN SAZIMA THROUGH GOOGLMEET APPLICATION



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PHOTOS OF INTERVIEW WITH SHAMAN, INTAN BECAME THE REPRESENTATIVE BECAUSE THE SHAMAN WAS NOT VERY GOOD AT USING SOCIAL MEDIA.



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KELANTAN

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