

The Forest Cultural Heritage in The East Coast Sumatra

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ABSTRACT

The East Coast Sumatra have vast forest begin north of Aceh to Jambi area in the south. The other places have vast forest in Riau and North Sumatra. The forest was rich with various tree likes medicine tree, wood, and others. The tradisional peoples depend the forest to primer need and believe that forest have power to help us. The interest question is the cultural heritage of forest in the east coast Sumatra. Second, how the government and non government manage it to cultural heritage that important to young generation. The article is made by written data likes news data, report and government data. The result is in East Coast Sumatra the forest cultural heritage have not been manage by formal government and non. Whereas it is specific. Many heritage from peoples that life in forest likes, art traditional, ceremony and food and other. To manage the cultural heritage needs the forest museum that it can show the rich collection from the east coast Sumatra. In main aim is to educated and build young generation that how important forest to our life.

Keywords: Forest1, Cultural2, heritage3, The East Coast Sumatra4.

1. INTRODUCTION

The east coast of Sumatra has a wealth of forests ranging from the north in aceh to the south in the Jambi area. As well as the wealth of forests in riau and north Sumatra. The forests of the East Coast of Sumatra are very rich with various trees such as medicinal trees, spices, fruits and ornamental plants. There are many types of wood including surian wood, teak wood, sungkai wood, and various others. People have long made forests a source of life. Traditional societies in the early phases relied heavily on forests. Forests as a source of fruits, medicine and even they also do tree felling in the forest for the needs of canoe-uptake of marine products. The question of this study is how the culture of the population living in the forests on the East Coast of Sumatra. Second. How do governments and non-governmental institutions act on the cultural heritage of the people who live in the forest? This investigation will rely on written data; media data, archival data and documents. The data verification process is assisted by historical science criticism methods.

So far there has not been found a single work related to the cultural heritage of the people living in the forest on the East Coast of Sumatra. An article on forests in the Asian region discusses different topics (Prendini, Lorenzo; Loria, Stephanie F, 2020). The Adivasi Question: Issues of Land, Forest and Livelihood-Essays from Economic and Political Weekly (Indra Munshi (Ed), 2018) Some of the works found include Indonesian culture; Preserve What to Preserve?.(Ali Akbar (Ed), 2013). Interesting as inspiration to understand the cultural heritage of the people who live in the forests of the east coast of Sumatra. Other works are global Commodity Governance State Responses to Sustainable Forest and Fisheries Certification (Fred Gale, 2011). This book does little to discuss the traditional heritage of the people living in the forest, but outlines the process of certifying the world's cultural heritage. On the east coast of Sumatra some of the cultural heritage from going to the certification process. Buku The Adivasi Question: Issues of Land, Forest and Livelihood-Essays from Economic and Political Weekly (Indra Munshi (Ed), 2018). This book contains about forests in India ranging

from an explanation of the condition of the British forest, after British colonization in India to the current forest problem. Interesting but not much help as a framework for analyzing the cultural heritage of the people living in the forests on the east coast of Sumatra. The topic of this research that is being done is more directed at all cultures than the population that settles in the forest. How beliefs, religious ceremonies, arts, livelihoods, social organizations, languages, knowledge systems, living equipment systems and technology.

Long Night at the Vepsian Museum: The Forest Folk of Northern Russia and the Struggle for Cultural Survival (Davidov Veronica, 2017). Interesting work contains archaeological evidence of forest communities in Russia. Among them is peeling the empowerment of the population around the forest in forest management. This book is important for the study that is being done because it analyzes the people whose lives depend on forests. The difference is in the studies that are being done by the culture of people who live in the forest. Cultural heritage of people living in the forest. Richard M. Ketchum writes the history of forest development in America. This book describes the beginning of the formation of forests. Forests begin and drain seawater. At that time began to grow plants and trees. This book ends an explanation of the role of forests for life. Some things that can be explained this provides a conceptual framework of the benefits obtained from forests for the community including for residents who live in the forest. (Richard M Ketchum, 2017). Works that also emphasize on forests written by Ian (Ian. H. Rotherham, 2021). In this book, it shows the types of trees that can be compared with trees that grow on the east coast of Sumatra. Although the emphasis of the study on cultural heritage needs to be strengthened by knowledge of forests. In addition, the work is related to cultural values in relation to forests. The concept of material culture is more clearly expressed in the book science, technology and innovation culture. Material culture is defined as a dimension of symbols, where the culture of the producer and recipient of the discovery of social engineering and innovation. This concept will be tested from the fact that people live in the forest. (Chouteau, Marianne, et.al, 2018). Forest violations related to the cultural heritage of the customary law (Abdul Hafid, 2020). Model the village as a museum. (Fransisca Barientos, et.al, 2021) and conceptual museum (Pistofidis, Petros, et.al. (2021). Both works are very useful related to the analysis of the cultural heritage of people living in forests. The concept of cultural heritage refers to UNESCO categorization, namely intangible and intangible cultural heritage. (Ali Akbar (ed), 2013)

2. CULTURAL HERITAGE OF ‘ANAK DALAM’ TRIBE ON THE EAST COAST SUMATRA

The cultural heritage of tropical rainforests and mangroves on the East Coast of Sumatra is deeply tied to the culture of the local community. On the east coast of Sumatra there are four major groups of local culture, namely the culture of the people of Aceh, the culture of the people of North Sumatra from every tribal, the culture of the people of Riau and the culture of the people of Jambi. Each of these cultural groups has its own ordinances in relation to forests. Starting from the cultural heritage of the religious system, to its livelihood system. The cultural heritage of residents who have a dependency with forests can be understood from the term 'tebas hutan'. (<https://melangun.wordpress.com>). "Te bas hutan" is the awareness of people on the east coast of Sumatra there is a natural wealth that they can use for life. This condition still lasts during the kingdoms. The king on the east coast of Sumatra imposed restrictions on the harvesting of forest products. Like the explanation of the 'king's forest of prohibition'. (F. Kehding, 1965). So that the forest is still wide and contains a variety of wealth. The preservation of tropical rainforests and mangroves is still maintained as in Deli, Serdang, Langkat-Teluk Aru (D. G. Stibbe. 1917), east coast south of Asahan. (Anthony Reid, 1998), Bangko and Pematang along the Rokan River lush mangrove forest, along the Indragiri River coast of Kampar River the wealth of mangrove forests exceeds 50 km from the upstream area. (Freek Colombijn, 1992) Along the east coast of Sumatra without exception low land or swamp overgrown with mangrove forests. (John Anderson, 1971).

Although significant changes have occurred since colonialism, there are still many residents who depend entirely on the forest. Among the villages on the east coast of Sumatra that the population settled in forest areas and stood out and became a concern of the community are those in the Jambi forest area. In the forest areas of North Sumatra and Riau have also been mentioned but more limited. According to reports the number of those in the Jambi forest area is about 1.542 peoples. (<http://www.dgraft.com>) Among those who live in Jambi forest are residents of *Kampung Bathin Sembilan* (<http://hutan.harapan.id>), residents of the Tapa river forest area, (Mulyati Rahayu, et. All, 2007). They came to be known as the 'Suku Anak Dalam', (swaronesia.com) and the 'Suku Anak Rimba' (<http://www.dgraft.com>).



Source: processed <https://www.bing.com/search?q=peta+provinsi+jambi&cvid=>

The 'Anak Dalam' tribe inhabits the forest areas of Batanghari, Tebo, Merangin and Sarolangun. The 'Anak Dalam' tribe in Riau is called bonai and sakai people. Their numbers are limited. Records from the Dutch colonial in 1905 numbered about 200 people. (J. Tideman, 1935). Unlike the tribe "Anak Dalam" in Jambi Province until 2006 there were 59 small groups of jungle people. In Sarolangun Regency, along the lemonade tributary, Batang Asai, Merangin, Tabir, Pelepak, and Kembang Bungo, the number is about 1,200 people. Another group occupies Bukit Tigapuluh National Park, about 500 people. (<https://www.dgraft.com>)



The 'Anak Dalam' tribe has a culture that is closely related to the forest. Almost all of their living needs are supplemented from the wealth of the forest. They know the ins and outs of sumatran forests because they sometimes move from one forest to another. The forest for them is home. For the tribe of 'Inner Child' the whole order of their lives in the cosmos of the forest is guided by 'seloko'. 'Seloko' which elaborates on forest preservation is very important. Cultural heritage that must be preserved. Forest source of life. 'Seloko' forest preservation is socialized for generations to the descendants of the tribe 'Anak Dalam'.

The cultural heritage of the familiar 'Anak Dalam' tribe is the ritual of 'basale'. A ritual performed for healing from disease. There are several activities in this ritual. In its implementation, this ritual is led by a Tumenggung or shaman (alim). The ritual is held in a hall large enough, so it can accommodate many people. This ritual is a form of confession of regret because they feel they have violated the abstinence that resulted in the god getting angry. There are 10 types of 'basale' including large basale, small basale, 'basale Bermalim sale', 'basale bermalim suraian', 'basale bermalim gelemat', 'basale bermalim katu aro', basale bermalim bujuk, basale bermalim puncak meligai, basale bermalim timbang dundangan, and basale bermalim jadi (bermalim datuk). Each type of 'basale' has the purpose of the persimmon of a particular disease. Basale ritual ceremonies have also been included in the cultural preservation agenda in Indonesia. In 2016 basale ceremonies were also displayed at Taman Mini Indonesia Indah (TMII) Jakarta The 'basale' ceremony has also been included in the waiting list for UNESCO certification. (<https://swaranesia.com/basale-ritual->).

Picture 3. 'Basale ceremony' of 'Kampung Bathin Sembilan' peoples



Source: (<http://hutanharapan.id>)

In addition to the above cultural heritage obtained information on the origin of the tribe 'Anak Dalam' Jambi (wordpress.com), demographic region, social organization, kinship system, belief system, outlook on life and socioeconomic system. Something very interesting is the economic relationship of the 'Anak Dalam' tribe. They live hunting, concocting and farming, the floating moved. In addition to the factor of farming, life moved due to death. For the tribe of the 'Son in' death is bad luck, therefore it must leave the area they occupie. This belief that has encouraged the journey of the tribe 'Anak Dalam' from the South Sumatra region into Jambi. Displacement is a problem for forest resources. There are several processes after arriving at a new place such as clearing, and burning forests before planting. The 'Inner Child' tribe also conducts economic activities hunting and concocting. Hunting activities are carried out together to obtain

poultry, or other types of hunting. Usually for hunting used spears as his main weapon. While the activities of merabu to get fruits and also various sap and others.

It is interesting that the government and private institutions work together to make the culture of the 'Anak Dalam' tribe as a cultural heritage by forming a museum to store various collections of objects that they use for economic activities to ritual activities such as spears for hunting and others. There were many types of spears that the 'Anak Dalam' tribe used when catching hunts. It has not been recorded as a cultural heritage. One is natural if certified on basale rituals. But it will be more structured if the government builds a special museum of the 'Anak Dalam' tribe on the East Coast of Sumatra. It can also be placed in the Sumatra area as well that has the Tribe 'Anak Dalam'. The tangible cultural heritage of the 'Anak Dalam' tribe has not been discovered at all. One museum managed by the government is a regional museum that does not show the cultural heritage of the Anak Dalam Tribe. (Azmi Fitriasia, Observasi 2018). The 'Anak Dalam' tribe has a unique culture. On the island of Sumatra is the only isolated tribe that still has pure culture in the confusion of this globalization. Apart from the various versions of the origin of the Tribe 'Anak Dalam'. If we understand the concept of museums in the modern sense, of course, the area where the 'Anak Dalam' tribe can be used as a living museum area/ rural museum.

This does not mean that all cultures owned by the 'Anak Dalam' tribe can be classified as positive culture. But because on the island of Sumatra the only tribe that is still relatively pure from the clash with western foreigners. We can understand that there are among them the culture of the tribe 'Anak Dalam' disrupts the preservation of the forest, namely moving life. The movement of the move resulted in the slaughter and burning of forests. If this is done, of course, it will result in deforestation that can have an impact on the disruption of forest ecosystems.

Whereas government policies related to HPH forests have caused a number of problems with Sumatran forests. Further, the problems caused by the dry season that also trigger the burning of forests. Supposedly the knowledge of the Tribe 'Anak Dalam' related to forests is more driven towards forest maintenance. In the cultural customs of the Tribe 'Anak Dalam' there is a culture of preserving forests called *hompongan* where on land that is elongated planted rubber plants or other types of trees. *Hompongan* was originally intended as the territorial boundary of the 'Anak Dalam' tribe with immigrants. *Hompongan* aims to defend the forest from the economic interests of migrants. In addition, the 'Anak Dalam' tribe also needs to be encouraged to help the government in the preservation of forests from the

dangers of forest fires that easily develop in the dry season. Some areas in Jambi Province are prone to karhutla. The forest area is partly a forest occupied by the 'Anak Dalam' tribe such as Tanjung Jabung Barat Regency, Tanjung Jabung Timur, Muaro Jambi, Batanghari, Tebo, and Merangin(Nanang Mairiadi, 2021)

The existence of the 'Anak Dalam' tribe needs to get attention because of the uniqueness of their culture and their strong relationship with the forest. Just like a fisherman who becomes a seaman. 'Anak Dalam' tribe needs to be empowered in forest maintenance. Until now the media has giving attention to the 'Anak Dalam' tribe through news published in print and online media. So, There are a number of researchers and private institutions. Of course the local government where the Tribe of 'Anak Dalam' settled. But making the area of the 'Anak Dalam' tribe as a rural museum area as a cultural heritage needs to be mobilized. Interaction with the 'Anak Dalam' Tribe by the government in addition to forest culture pelestarian should be developed in a structured cultural program. Synergy between related agencies needs to be developed again in order to realize the museum and rural museum of the Tribe 'Anak Dalam'.

3. CONCLUSION

The intangible cultural heritage of the 'Anak Dalam' tribe has been recognized through the step of lifting the ritual 'besale' in national cultural activities and encouraging UNESCO certification. But the cultural heritage of the 'Anak Dalam' tribe is much broader than is happening today such as the tradition of a unique livelihood and forest preservation system. So it is necessary to plan to encourage the presence of the 'Anak Dalam' tribe museum to reconstruct their lives in tangible cultural heritage. In addition, a structured program is needed to make the settlement of the tribe 'Anak Dalam' as a cultural heritage area. Good cooperation from the government, private sector, researchers and the media needs to be built and developed again to provide broad opportunities for the 'Anak Dalam' tribe to unite with the forest for the creation of forest sustainability. 'Anak Dalam' tribe has been integrated with the forest culturally will be very different from the forest officers 'task force' brought in to maintain the forest. So are the consequences of political economic interests on forests on the East Coast of Sumatra.

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