Keywords: Rote, Arak (Lontar Palm Gin), Conviviality, Feasting, Recit

ALCOHOL LIFESTYLE AS ANTI-STRUCTURAL MANIFESTATION IN THE SENTANI PAPUA COMMUNITY

Monica Maria Nauw
Universitas Gadjah Mada

The alcoholic lifestyle of the Sentani people, especially drunks, is closely related to various acts of structured violence carried out by state government institutions and customary government, but also with ownership, use and management of natural resources, and with freedom of opinion that is both government and customary. As a society that is experiencing a socio-cultural crisis and is marginalized, they become a group of anti-structural liminal. They do things that deviate from the structure by consuming alcoholic beverages as an effort to reduce psychological suffering. This article is the result of field research with a descriptive qualitative case study method with an anthropological approach. The method used for data collection is literature study, observation, and in-depth interviews. Knowledge about producing traditional khewphu drinks is one of the local geniuses of the Sentani people. During drunkenness, drinking alcohol helps those who are experiencing liminality as limited as they feel.

Keywords: Khewphu (intoxicating water), adat structure, anti-structure, psychological suffering, local genius

BEVERAGE OF THE SPIRITS

Santi Dwiningsih
Independence Researcher
Tety Rachmawati
Ministry of Health of the Republic Indonesia

BRIEF DESCRIPTION

Dayak Ngaju, a tribe who live in the Katingan watershed area Central Kalimantan, have a traditional alcoholic drink called baram. Baram (made from rice, yeast, various types of spices and sugar) playing important role on Dayak Ngaju culture. Sacredly, baram is used as a complement to the Kaharingan religious ritual such as basarah, napesan, and tiwah. Baram in the sacred context is made by mutual cooperation (handep) by the community and will be prayed for by the Kaharingan religious figure called pisur.

Although it is still controversial because it is considered the culprit and the source of social problems, according to some sources, baram is considered part of the Dayak tribe culture and is already mentioned in the Panaturan (Kaharingan religious scriptures), although not explicitly. Because of that, baram is also known as the beverage of the spirits.

This paper will describe about position and role of the sacred baram in the Dayak Ngaju culture. Especially the Dayak Ngaju tribe who live in the Katingan watershed, or commonly called the Katingan people.

Keywords: Baram, Alcohol, Dayak, Kaharingan, Culture