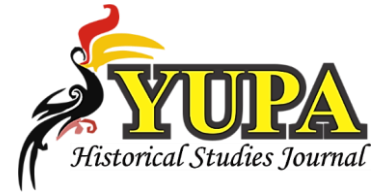


P-ISSN: 2541-6960; E-ISSN: 2549-8754

Yupa: Historical Studies Journal

Vol. 9 No. 3, 2025(189-197)

<http://jurnal.fkip.unmul.ac.id/index.php/yupa>



## The Nimbuk Tradition of the Dayak Deah Community in Mangkupum Village, Tabalong Regency during the Covid Pandemic

Yemima Novitasari Bodoi<sup>1</sup>, Fathimah Dayaning Pertiwi<sup>2</sup>, Norhidayat<sup>3</sup>

<sup>1</sup>Universitas Mulawarman, Samarinda, Indonesia

<sup>2</sup>Universitas Mulawarman, Samarinda, Indonesia

<sup>3</sup>Universitas Mulawarman, Samarinda, Indonesia

<sup>1</sup>yma12178@gmail.com, <sup>2</sup>fathimahpertiwi@fkip.unmul.ac.id, <sup>3</sup>norhidayat@fkip.unmul.ac.id

Received	Accepted	Published
30/12/2024	28/11/2025	30/11/2025

**Abstract** This study aims to explain how the implementation of the Nimbuk Ceremony tradition in Mangkupum Village, Tabalong Regency. The research method used is the Historical method which includes topic selection, heuristics, criticism, interpretation, and historiography. The focus of the research discusses the general description of Dayak Deah History and the implementation of the nimbuk ceremony. The Dayak Deah tribe is a Dayak sub-tribe that lives in an area located in Tabalong Regency, South Kalimantan which borders East Kalimantan. The Nimbuk Traditional Ritual is a ceremony carried out by the Dayak Deah community which aims to make a house for people who have died, the word Nimbuk comes from the Dayak Deah language. This Nimbuk ceremony is carried out by the community in groups and invites residents from other villages, held for 7 days. When covid19 occurred, the implementation of the Nimbuk Ceremony changed, during the covid-19 pandemic these activities were carried out with limited people and were more intimate. The community has an important role in preserving it, the community can socialize to the younger generation.

**Keywords:** Nimbuk Ceremony, Dayak Deah, Death Tradition

### Abstrak

Penelitian ini bertujuan untuk menjelaskan bagaimana pelaksanaan tradisi Upacara Nimbuk di Desa Mangkupum Kabupaten Tabalong. Metode penelitian yang digunakan adalah metode Sejarah yang meliputi Pemilihan topik, Heuristik, Kritik, Interpretasi, dan Historiografi. Fokus penelitian membahas tentang gambaran umum Sejarah Dayak Deah dan Pelaksanaan upacara nimbuk. Suku Dayak Deah merupakan sub-suku Dayak yang tinggal di suatu daerah yang berada di Kabupaten Tabalong, Kalimantan Selatan yang berbatasan dengan Kalimantan Timur. Ritual Adat Nimbuk adalah upacara yang dilaksanakan masyarakat Dayak Deah yang bertujuan untuk membuat rumah bagi orang yang meninggal dunia, kata Nimbuk tersebut berasal dari Bahasa Dayak Deah. Upacara Nimbuk ini dilaksanakan oleh Masyarakat secara beramai-ramai dan mengundang warga dari kampung lain, dilaksanakan selama 7 hari. Ketika terjadi covid19 pelaksanaan Upacara Nimbuk mengalami perubahan, pada saat pandemi covid-19 kegiatan tersebut lebih dilaksanakan dengan orang yang terbatas dan lebih bersifat intim. Masyarakat memiliki peran penting dalam melestarikannya, masyarakat bisa melakukan sosialisasi kepada generasi muda.

**Kata kunci:** Upacara Nimbuk, Dayak Deah, Tradisi Kematian



This work is licensed under a

[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

## INTRODUCTION

The Dayak tribe is one of the tribes in Indonesia and inhabits the island of Kalimantan (Iper D, 1999). The Dayak tribe itself is still divided into hundreds of sub-tribes based on where they live, and usually each Dayak sub-tribe takes the name of their tribe from the name of the river around them or the place they live in. The Dayak tribe has many diverse cultures ranging from traditional ceremonies, languages, dances and much more. Traditions show how community members behave, both in worldly life and towards supernatural or religious matters. The system of rites and ceremonies usually takes place repeatedly, either every day, every season, or only occasionally (Koentjaraningrat, 1987).

According to Ajisman, et al (1998) traditional ceremonies are belief rites that are dense and full of values and norms of the life of the supporting community. This traditional ceremony aims to honor, be grateful and worship God through spirits and ancestors (Sisva Maryadi, 2017: 654). Every Dayak tribe must have their own traditional ceremonies and one of them is the Dayak Deah tribe in South Kalimantan which has the Nimbuk traditional ceremony or commonly referred to as Membatur. The nimbuk ceremony is a traditional ceremony in which a house is built for the spirits of ancestors carried out by the Dayak Deah community. This ceremony is not carried out every time, because it requires planning, costs and the right time (Sisva Maryadi, 2017: 655). The implementation of the nimbuk ceremony has become a tradition for the Dayak Deah community and has become part of their culture, these traditions that have been passed down from generation to generation are later born and become a culture that becomes the identity of a particular community.

The Nimbuk Traditional Ritual is a ceremony of the Dayak Deah community that aims to make a house for the deceased. According to Setyawan, Dharma (2009) this ceremony is understood as one of the proofs of gratitude from the living people to the deceased for their sacrifices during their lifetime. The implementation of the nimbuk ceremony is carried out in various series of traditional ceremonies, especially in communities that still adhere to Kaharingan so that the procession of the series of ceremonies carried out is still very thick. The event is led by traditional leaders, many offerings and sacrificial animals are provided, lemang made of glutinous rice, traditional cakes, chicken, goats, and buffaloes, as well as various other foods.

During the COVID-19 pandemic, the nimbuk ceremony was carried out in accordance with health protocols to always keep a distance and not gather with many people so that these activities could only invite a few people to reduce the spread of the virus.

Based on the description above, these things encourage researchers to conduct research on the Nimbuk Ceremony Tradition carried out by the Dayak Deah Community during the co-19 pandemic so that readers also know how the tradition takes place and can preserve this tradition.

## **METHOD**

This research is a type of historical research that describes the Nimbuk Ceremony Tradition of the Dayak Deah Community in Mangkupum Village, Tabalong Regency during the Covid-19 Pandemic. The historical research used here uses the method of Kuntowijoyo (2003) which consists of five steps, namely: 1. The selection of topics in a historical research has the aim that researchers can focus on finding sources. 2. Heuristics is an activity of searching for sources to obtain data, or historical material, or historical evidence. 3. Source Criticism aims to obtain information whether the source is valid or invalid. 4. Interpretation is interpreting the sources. 5. Historiography is the writing of history.

The research approach describes the point of view used in research to find complete facts such as using political, economic, social, cultural approaches, and so on. The following are some of the approaches used in this research: 1. Social Approach This approach was carried out to see the interaction and social communication of the community in Mangkupum Village, Tabalong Regency. 2. Cultural Approach This approach is carried out so that researchers can understand the customs, traditions that exist in Mangkupum Village, Tabalong Regency, South Kalimantan.

## **RESULT AND DISCUSSION**

### **The Implementation of The Nimbuk Ceremony Tradition Before The Covid-19 Pandemic**

The Nimbuk ceremony is a death ceremony carried out by the Dayak Deah community, namely making a house for the deceased. This nimbuk activity must be carried out because it is a form of respect and love from the living family to the deceased. If you do not carry out the nimbuk ceremony, there will be consequences, because the spirit of the deceased person feels uneasy in the realm of death and feels unnoticed so that it can cause the surviving family to experience difficulties in sustenance. In addition to experiencing difficulties in sustenance, it can also cause the surviving family to suffer from illness and get endless bad luck (Sisva Maryadi, 2017).

Before the implementation of the Nimbuk Ceremony, the family who will carry out this event first holds a meeting. In this meeting, it is discussed about the family who will carry out the nimbuk activity (listing the number of graves to be arranged), the determination of the day of implementation, and the amount of costs and the ability of the family to incur the costs required in carrying out the nimbuk event. Because in carrying out this nimbuk event there will be offerings such as buffalo. The implementation of the nimbuk ceremony is carried out in a crowd and invites residents from other villages, but depending on the ability of the family conducting the ceremony to invite how many villages. When inviting other villages, the invitation is in the form of a kris, and when the day arrives each village that has been invited must bring back the kris when they come to the nimbuk ceremony as a sign that residents from that village are present.



*Figure 1. Nimbuk Ceremony preparation (hall construction).*

### **Stage of the Nimbuk Ceremony**

In carrying out the nimbuk ceremony, there are several stages of implementation that will be carried out, including:

1. Preparation Stage

- a. Family Meeting

This family meeting is held before the nimbuk ceremony, where the family gathers and discusses the number of graves to be set, what sacrifices or side dishes will be provided, where to hold the ceremony, when to hold the ceremony and how long the ceremony is held.

- b. Stacked Meeting

This tumpuk meeting is a deliberation attended by the family, villagers and the traditional mantir or commonly referred to as the village tetuha. In this deliberation, the mantir will ask the family whether this activity only invites villagers or invites several villages as well.

- c. Searching for materials and making the hall

In this activity the community will look for materials to make the hall as a place for the ceremony to take place, such as looking for bamboo, wood and rattan. When all the materials have been collected, the community will start building the hall.

- d. Making nimbuk and sculpture decoration

In addition to building the hall, the community also worked together to make batur (houses for the dead) and decorative ornaments or statues. Carvings on tombstones are often general in nature such as pineapples, pineapple leaves, male carvings at the upper end of the carving are rounded and female carvings are slightly rectangular with a slight point.

- e. Necessity of the nimbuk ceremony

In carrying out the Nimbuk ritual, offerings, cows or buffaloes, and goats can be used as sacrifices. Depending on the ability of the family to provide what animal they want to sacrifice. The contents of these offerings are pieces of meat from the animal and spices.

### Implementation of the Nimbuk Ceremony

On the day set for the ceremony, the whole ritual begins with the Lalang liau leading the way. Lalang liau is someone who has the ability to communicate with spirits.

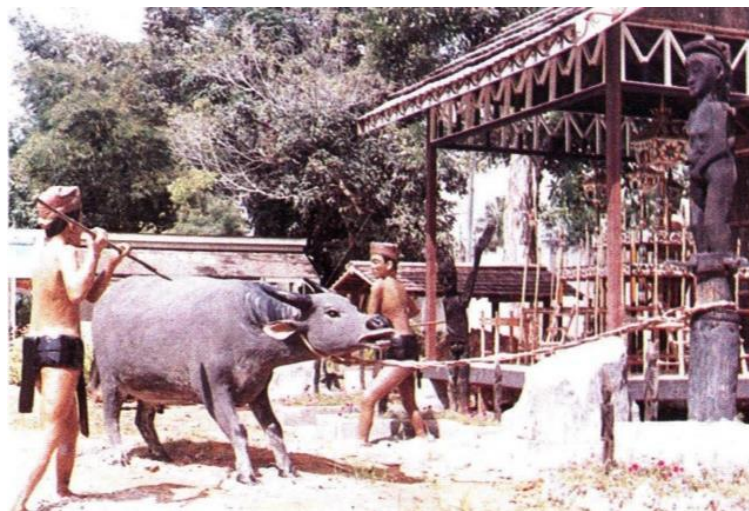
a. The process of finding or picking up the spirit of the deceased

The procession of looking for this spirit is carried out by someone called Lalang liau, where Lalang liau will call the spirit with the Besoyokng ritual of burning jombu (a type of incense) and speaking to the spirit of the deceased, feeding and handing over clothes provided by the family, and asking that the spirit pray for the welfare of the living family. The food given to the spirit is placed in a special place called Klangkakng, there is also a bowl called mansi kekelungan and a plate called piring kekelungan.

In this procession, the terms used are “Flesh returns to the ground, blood returns to water, bones return to stone, breath returns to air, eyes return to the sun, spirit returns to turu (seventh heaven)”.

b. Buffalo sacrifice

If the nimbuk ritual uses buffaloes as its victims, a buffalo sacrifice will be held. The animal to be slaughtered depends on who died, if it is a male then the animal slaughtered is male and vice versa if it is female then the animal slaughtered is female. If the deceased is of the same sex then the animal offerings can be just one, but if the sex is different then the animal offerings must also be of different sexes.



*Figure 2. Buffalo sacrifice in the Nimbuk Ceremony.*

Before the buffalo spearing event is held, prayers or incantations must be read first by traditional leaders or Lalang liau where the prayers are read to call the spirits of their deceased families. This prayer reading is carried out in the hall where the ceremony takes place, after completing the prayer reading, the buffalo slaughtering activity is carried out,

the buffalo slaughtering is carried out in an open field. The slaughtering is done by representatives of the family.

The buffalo that will be speared is first tied to a nyiur / coconut tree or other trees that are strong and able to withstand the movement of the buffalo, sometimes besides being tied to a tree it can also be tied to a blontang. The buffalo is speared on the left arm, after which the buffalo will be slaughtered by the local community. The buffalo that is speared is not only a sacrificial animal but also a means for the spirits to accelerate them to their true place.

### **The Implementation of The Nimbuk Ceremony Tradition During The Covid-19 Pandemic**

During the Covid-19 pandemic, the activities of the nimbuk ceremony changed, because people had to keep their distance and comply with health protocols. So that people have to make adjustments. It is known how the implementation of the nimbuk ceremony tradition was before the Covid-19 pandemic where it was still carried out with many people, in contrast to how the implementation of the nimbuk ceremony when it was during the Covid-19 pandemic. When the Covid-19 pandemic was sweeping Indonesia, many activities were restricted in their implementation, one of the ceremonies that had to be limited in its implementation included the Nimbuk ceremony. The implementation of the nimbuk ceremony is limited and cannot be attended by many people, people who perform the ceremony are encouraged to wear masks and maintain a distance according to health protocols. The nimbuk ceremony which is usually carried out by many people, but during the covid-19 outbreak, it was only carried out by families, traditional heads, lalang liau or traditional administrators.

The implementation of the nimbuk ceremony during the COVID-19 pandemic, according to Darius as a community leader, underwent a significant transformation when compared to previous conditions. In the pre-pandemic period, this ceremony was usually held on a large scale, with the participation of many people from various communities.

The ceremony is no longer a place for massive socialization, but is more intimate and limited. Nevertheless, the essence of worship in the ceremony is still maintained and considered. This shows that although the conditions of the ceremony have changed, religious and spiritual values are still upheld and respected. It is important to note that these changes in the implementation of the nimbuk ceremony not only affect its practical aspects, but also have an emotional and socially felt impact on the community. Traditional ceremonies are often important moments for communities to come together, share stories and strengthen social bonds.

Rohani's statement as the Dayak Deah customary chief provides an additional in-depth perspective on the changes in the implementation of the nimbuk ceremony during the COVID-19 pandemic, Rohani asserted that these changes were deeply felt by the community. The absence of invitations for people from different villages or communities shows the direct impact of health

regulations that require physical distancing and crowd avoidance. This led to significant changes in the social and cultural dynamics of the nimbuk ceremony, where moments of gathering and interaction were limited.

The same thing was also conveyed by Dwi Bodoi as a Community Leader “That the nimbuk ceremony during the co-19 pandemic was carried out simply and did not invite many people”. The statements from Dwi Bodoi, Murhan, and Ery Mart Eslie Bodoi confirm this. As such, the statements of the three interviewees provide a consistent and robust picture of how the nimbuk ceremony has been adapted during the pandemic. The focus is on simplicity, limited participation, and adherence to health protocols in an effort to reduce the risk of spreading the virus.

### **The Impact of the Implementation of the Nimbuk Ceremony Tradition During the Covid-19**

The ceremony is no longer a place for massive socialization, but is more intimate and limited. Nevertheless, the essence of worship in the ceremony is still maintained and considered. This shows that although the conditions of the ceremony have changed, religious and spiritual values are still upheld and respected. Traditional ceremonies are often an important moment for communities to gather, share stories and strengthen social bonds.

In a pandemic situation, all of that has to be adjusted to the prevailing health protocols, resulting in a feeling of loss and deprivation in the form of social interaction that is usually expected. Therefore, although the Nimbuk ceremony continues to be performed, its face has changed significantly. The statement from Rohani directly complements the previous text by highlighting the deeper social and cultural impact of the changes in the conduct of the Nimbuk ceremony during the pandemic. It shows how the pandemic has not only affected the practical aspects of the ceremony, but also the broader aspects of social life, such as the interactions between residents and the community dynamics formed within the tradition. Awareness of the importance of maintaining collective health and safety became the main focal point in carrying out the ceremony.

This restriction is implemented as a measure to prevent the spread of the virus, given that traditional ceremonies are often the venue for large gatherings between residents. Nonetheless, even though its implementation has become more limited, the values and meanings of the Nimbuk ceremony are still upheld by the community. This shows that, although the COVID-19 pandemic has changed the way the Nimbuk ceremony is conducted, the values and spiritual meaning of this tradition remain strong and unwavering. Thus, although its implementation may be different from before, the Nimbuk ceremony remains an integral part of the identity and life of the Dayak Deah community in Tabalong District.

## CONCLUSION

The Nimbuk ceremony is the making of houses for the spirits of ancestors or people who have died and is carried out by the Dayak Deah community. This Membatur ceremony is carried out in a crowd by various people from various villages, and its implementation cannot be done every time because it requires considerable costs and careful preparation. This ceremony is carried out in a crowd because it invites residents of other villages as well. However, when covid-19 occurred, the Nimbuk Ceremony activities were limited to participants and only attended by interested people. So that the tradition of the Nimbuk Ceremony is not lost, the community makes efforts to preserve it by socializing to young people so that they can be interested and want to know more about the Nimbuk Ceremony tradition. Apart from socialization, the community also conducts training where young people can learn how to make chess and its techniques. So that this Nimbuk tradition will always exist until posterity, and not be lost in the times.

## REFERENCES

- Ajisman, dkk. 1998. *Perubahan Upacara Tradisional Pada Masyarakat Pendukungnya*. Proyek Pengkajian dan pembinaan nilai-nilai budaya Propinsi Kalimantan Barat.
- AMZ, R. H. (2014). *Kitab Hukum Adat Dayak Deah Kampung Sepuluh*. Banjarmasin: Lembaga Adat Dayak Deah Kampung Sepuluh.
- AMZ, R. H. (2015). *Tutus Adat Dayak Deah: Merawat Amanat Semesta*. Banjarmasin: Lembaga Adat Dayak Deah Bajalitn Jaya.
- Anshari, M. (2020). METAMODEL MEANING-MAKING, TEORI TENTANG PENGARUH INTERVENSI RITUAL PENYEMBUHAN TERHADAP RESPONS FISIOLOGIS. *Studi Kasus Ritual Penyembuhan Baharagu Dayak Paramasan Pegunungan Meratus*, 17.
- Iper, D., 1999. *Aku Sinta Basa Dayak Ngaju (Pelajaran Bahasa Dayak Ngaju)*. Palangkaraya: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan
- Kuntowijoyo. 2003. *Metodologi Sejarah (Edisi Kedua)*. Yogyakarta: Tiara Wacana.
- Mawardi, Sisva. 2019. "Upacara Membatur: Sarana Pendidikan Dalam Membentuk Karakter Pada Masyarakat Dayak Halong." *Jurnal Penelitian Sejarah Dan Budaya* 3 (1): 653–68. <https://doi.org/10.36424/jpsb.v3i1.115>.
- Mawardi, Sisva. 2019 "Upacara Adat Sebuah Daya Tarik Wisata Budaya (Studi Upacara Adat Dayak Halong Kabupaten Balangan Kalimantan Selatan"
- Saefuddin, Asef. 2019. "Kearifan Tradisi Masyarakat Dayak Deah Di Kalimantan Selatan." *Tuahtalino* 13 (2): 253. <https://doi.org/10.26499/tt.v13i2.1427>.



- Setyawan, Dharma. 2009. Upacara Membatur, Upacara Kematian pada Masyarakat Dayak, dalam Buletin Bandarmasih. Edisi No. 25 Volume I Tahun 2009, Museum Lambung Mangkurat. Banjarmasin
- Soerjano, Soekanto. 1987. Sosiologi Suatu Pengantar. CV.Rajawali: Jakarta, 13
- Sjamsuddin, Helius. 2007. Metodologi Sejarah. Yogyakarta: Penerbit Ombak.