

# Understanding the Impact of Incest/Hanom in the View of the Amungme Suku

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**Abstract**— *The consequences of incest/hanom are very large, which are felt not only in the short term or for that day, but also from generation to generation, so the prohibition is very sharp and strict. These consequences include afflicting various diseases, one of which is cancer for unclear reasons, crop failure of every crop, death of people, especially children for no apparent reason, no passion or enthusiasm for work, death of every pig, not fresh energy. he thought, always losing in attacks from the enemy, especially in tribal wars, and soon.*

**Keywords**— *Incest, the impact of incest and the prohibition of incest.*

## I. INTRODUCTION

The State of Indonesia is a pluralistic nation whose people have a diversity of ethnicities, races, religions and customs and habits that are spread throughout Indonesia. This diversity is a wealth and potential possessed by the Indonesian people. In social life, law and society are two things that cannot be separated. Therefore, there is an expression from a philosopher, namely Cicero, that *ubi ius ibi societas*, this expression conveyed by the Greek philosopher means that where there is society, there is law. Indonesia also adheres to two legal systems, namely written law and unwritten law. Both legal systems comply with it in the life of society, nation and state.

In human life is always accompanied by culture and customs. Every human being has a different and varied cultural life, then culture is also created by humans themselves, so then they must be followed and obeyed by these customs and cultures. In other words, *adat* is very important, so Papuan customs are equally used by everyone from remote to urban areas and do not become the custom of nobles and kings. Every individual is bound and involved with *adat*, almost all adult males bear *adat* titles, and all kinship relationships are regulated by *adat*. *Adat* regulates interactions and relationships between members of the Papuan community in general and the central mountains in particular, especially the Amungme tribe in both formal and informal relationships.

Talking about discordant relationships or incest (in Amungme language it is often called *hanom* is a very vile, unclean, dirty, forbidden thing and is also strictly prohibited by religion, culture, social and others. Incest or *hanom* which is also an act that displeased in the order of people's lives in general. Even if you look at it or open it historically in the scriptures or the Bible, especially in the Old Testament (OT), it tells that some biblical figures are married to siblings and so on. It can be admitted that the times it's true that there aren't many women, so of course committing incest or marrying one's own sibling, then gradually humans develop, so the system of inbreeding has been banned or not allowed until now.

Papua Island has 200-300 tribes and languages, then also has different cultures and customs, especially the people of the central mountains have very unique customs and cultures. In the case of giving or imposing a death sentence on incest

perpetrators or committing violations of incest or same clan marriage. To see the perpetrators are very disgusted with the Amungme tribe, which is the author's tribe. The Amungme tribe, if it is known that someone has committed incest or discord or in the Amungme language is called *hanom*, then none other than the perpetrator is sentenced to death. Because of that there is no defense, because feeling disgusted is very strong and the impact is very sacrificing and detrimental to citizens or society in general and then destroys the future of their generation, so it must be prevented or overcome. Understanding and practice regarding incest or *hanom*, regarding this Amungme believes that something that is very taboo and sacred. So that anyone who commits an incest violation or *hanom*, then of course imposes a penalty for those who commit incest violations are subject to the death penalty, indiscriminately. If it is known that whoever committed the violation, then there is no process or stages to execute but will be executed immediately.

The understanding and practice of incest or in Amungme language is called *hanom*, regarding this Amungme believes that something is very taboo and sacred. So that anyone who commits an incest violation or *hanom*, then of course imposes a penalty for those who commit incest violations are subject to the death penalty, indiscriminately. If it is known that whoever committed the violation, then there is no process or stages to execute but will be executed immediately.

There is no defense or pardon for violators of *Hanom* from anyone, whether from brother, sister or father of incest perpetrators or *Hanom* is not allowed to defend, therefore according to Amungme tradition or culture it is strictly forbidden to maintain and protect as *Hanom* perpetrators. There is no bargaining at all to protect the *Hanom* perpetrators, because it is a unanimous decision made by the Amungme tribe for generations, so they are obliged to impose the death penalty. In a system like this, other tribes do not yet have the belief that the Amungme believe, the Amungme believes that if the perpetrators of *Hanom* are maintained, then the negative impact is very large that they have to bear, so that the perpetrators of *Hanom* or incest are required to execute death, they cannot protect them.

With regard to incest in Indonesian society such as Java, Sumatra, Kalimantan, Bali, Sulawesi and others, according to

the community, committing an incest violation is normal or normal, so that the perpetrator is protected by law. Because there is no negative impact that is harmful or not too sure about it. It is different when compared to the Amungme tribe, they strongly believe and practice it from generation to generation and it has become a tradition, then the negative and positive impacts can be felt by the Amungme themselves, so that it becomes something that is unanimous and should not be avoided.

## II. RESEARCH METHOD

Based on some of the problems that we have raised, in this study we use a descriptive qualitative approach. In this study, researchers used descriptive research methods, namely trying to find an understanding of meaning based on facts or reality that occurred in the central mountains of Papua Province, especially the Amungme tribe in Mimika Regency, in Amungme mythology and tradition, especially with regard to imposing death sentences for violators of same-sex marriage. clan or incest / discordant / in the Amungme language called hanom occurs in the Papua region then a study is carried out in order to obtain a clear and systematic picture in order to find solutions or solutions for solving problems that often occur in the life of the Papuan people themselves related to pathology Public.

In writing this book, the author tries to collect data from various sources; Among them are the authors conducting interviews with several people who can provide information about incest/hanom that has occurred in the Amungsa region, Mimika Regency, Papua, as well as library books, observations, print and electronic media, good experiences, see for yourself, heard or felt and other sources, related to Amungme customs regarding incest/hanom in Papua Province.

Collecting data through two sources, namely primary sources and secondary sources. One approach to collecting data through primary sources is that the author conducts direct interviews with several people who have sufficient experience, because they are the ones who really understand and understand about incest/hanom or intermarriage of the same clan. Meanwhile, secondary data is the collection not directly, but intermediaries or data that already exists. For example, the results of previous research, books, reports, laws, articles, opinions, and so on.

## III. DISCUSSION

### 1. Understanding Amungme in the Context of Incest/Hanom

According to Amungme, incest or hanom is a taboo and a strict prohibition, because if anyone violates the act of incest, then the impact is very large and detrimental to the life of the community itself. Amungme's understanding and experience, if the perpetrator of incest is allowed or protected, the result is of course the destruction and destruction of the social order of the community. By looking at this, the generation and order of Amungme's life such as social, cultural, economic, political, and others, then any efforts that are attempted will also fail and the ideals and expectations of the people will not be achieved.

In his book Kal Muller (2009), says that, there are strict regulations against incest, as in all regions, apply to the closest blood relatives. But that's not all, the prohibition against incest

is often enforced by about half of the people who speak the same language. Each half is technically called moiety, from the French word for half.

Many language groups in the highlands are divided into two moiety. This applies throughout Papua. Members of one moiety are prohibited from marrying women of the same moiety. If they violate it will be considered incest, a crime against the environment means endangering all those in the area. Several future disasters, inflicted by ancestral spirits on the group that destroyed this traditional marriage pattern, included crop failure, famine, disease and the death of pigs. For example, there are clans from the Amungme tribe that are part of the Magai and Mom moiety. Someone from Moiety Mom has to marry someone from Magai and vice versa.

Different myths provide the background for the division of moiety. For the Amungme, this is the legend of the quadruplets. Once upon a time, a mother had quadruplets, a boy and a girl each. One pair is called Mom, and the other Magai. At that time there was not enough food and the mother ordered her children to cut up her body and bury her limbs. This results in soil fertility and high yields. That's why, for the Amungme, the head of the mother is the top of the mountain, a sacred place. The water that flows from the mountain is her tears because the mother never stops crying because she loves her children very much. Now his descendants can take advantage of their grandmother's tears that bring fertility to the land. Before dying, the mother ordered them to marry each other, the girl Mom with the young Magai and the young Magai and the young Mom. Although with a heavy heart, the quadruplets followed their mother's orders resulting in the moiety Mom and Magai groups.

In the past, and still is today, one's partner had to belong to another moiety group. Technically, anthropologists call it a mixed marriage (marriage outside) moiety. This mixed-moiety marriage structure cuts across the boundaries of the Dani tribe, as well as the Lani, Dem, Wanu and Ndauwa groups. Each moiety was formed by about half the clans descended from the paternal lineage. Each has its own taboo called nabut/bote (Muller, 2009: 186-188). Regarding the Magai and Mom groups, you can see the groupings in the table below.

Based on the grouping of clans in the table below, according to the customs and culture of the Amungme tribe and the people of the middle mountains in general, they must obey the culture they profess. For example, the Mom clan group cannot marry the Mom clan group and conversely the Magai clan group cannot marry the Magai clan group. However, the Mom clan group can marry the Magai clan group and vice versa the Magai clan group marries the Mom clan group. If intercourse occurs between clans, then the punishment is the death penalty, no forgiveness and division from anyone is allowed, because this is a customary and cultural decision that has been passed down from generation to generation until now. For example, sexual intercourse between father and biological child, mother and biological child, brother and sister is unlawful and taboo, so that if you find one, you will immediately be sentenced to death according to the customs and culture of the tribe.

TABLE 1. Amungme Groups Two Big Clans Mom and Magai

No	Mom Clan Group	Magai Clan Group
1	Aim	Amisim
2	Alom	Amunatmang
3	Alomang	Anggaibak
4	Bulibal	Beanal
5	Dekme	Begal
6	Dekmom	Dang
7	Dimpau	Dewelek
8	Dolame	Egatmang
9	Elasotagam	Hilimagai
10	Hagabal	Imingkawak
11	Janampa	Jamang
12	Karagainal	Jangkup
13	Kelabetme	Jawame
14	Kinal	Katagame
15	Kum	Kelanangme
16	Magal	Kemong
17	Mamukang	Kibak
18	Mentegau	Komangal
19	Mesawarol	Kula
20	Mom	Kwalik
21	Murip	Mayau
22	Murigol	Newegalen
23	Natkime	Numang
24	Niwilingame	Obagame
25	Omaleng	Ogolmagai
26	Piligame	Omabak
27	Pogolamum	Onawame
28	Tenbak	Onayuma
29	Tinal	Ongomang
30	Tsenamum	Pinimet
31	Tsenawatme	Timang
32	Tsunme	Tsugumol
33	Wandagau	Tugubal
34	Wandik	Uamang
35	Yolemal	Wamang

Source: Data According to Clans in the Amungme Tribe

## 2. Impact of Incest/Hanom

The negative impact or result of incest acts is something that is very detrimental and dangerous for the community itself, so that people must be careful to maintain the social order of society, including incest. Some of the impacts or consequences that need to be worried about in incest or anom include: (1) crop failure; (2) hunger; (3) disease; (4) the death of pigs; (5) helpless against attack; and (6) giving birth to a disabled child.

### a. Crop Crop Failure

Both taro and petatas are the main staple food or food security and sovereignty, so Amungme believes that it cannot be reduced or eliminated, so it must be maintained in people's lives. If not, we can see one concrete example of a famine that occurred in 2009 in Yahukimo Regency, only because of the community's crop failure, resulting in hundreds of people dying as a result of the crop failure. Apart from taro and petatas, there are also vegetables, sugarcane, corn, and other crops. Especially with regard to the yield of taro and petatas which is a typical food of the Amungme community. And also when the harvest season for their crops they usually hold a party, in this case a party of taro, corn, sugar cane and other crops, so that with the harvest, the community then holds a party once a year. The goal is to unite and unite, eat together, and more importantly solve a problem that comes to them.

### b. Starving

The traditional elders of the Amungme community then told about what Amungme himself experienced and felt, especially with regard to the problem of hunger that often afflicted Amungme in the past. The elders of the Amungme tradition once told about the occurrence of famine, then besides crop failure, of course, there are other things that can cause starvation. On the other hand, the cultural background is also very important as the reason why the famine occurs, for example is the act of incest.

The starvation condition that Amungme has often experienced since the past, in fact they admit that one of the reasons is because they do not have broad and limited insight into planting management efforts or clearing land to plant taro and petatas which are the main food of the Amungme community. Then also, not all people are able to clear land and plant taro or petatas. And not all residents have the tools to clear land, such as axes, machetes and others. Only certain people have these tools, they are then able to manage the planting of taro and petatas gardens, they are few in number.

The Amungme people are also very grateful for the current conditions and modern developments, when compared to previous conditions. Because until modern times, adults, young people and even women have the ability and broad insight to manage plantation land and be independent for it. Then, Amungme's observation and full belief that evangelism is very important for them, because the Amungme people are able to overcome various problems including hunger.

### c. Disease

Apart from crop failure and starvation, the community also suffers from various diseases. A strange disease that the community afflicts, so that they frighten one another. One of the diseases that the population suffered at that time was cancer. According to the community, among the diseases suffered, the community cannot be forgotten until now is cancer. At that time, cancer sufferers provide a separate place, for fear of spreading to others.

### d. Death of Domestic Pigs

Mass death of domesticated pigs for no apparent reason has occurred in the life of the Amungme community. Until now, according to the residents or the community, the domestication of pigs is very important to save the various problems that come and go against them. For those who raise a lot of pigs, they are able to solve the problems that befall them. For example, being able to settle or pay the dowry (dowry), demand for fines, pay head or compensation after the traditional/tribal war ends or be able to overcome potential conflicts that grow in the community.

### e. Powerless Against Attack

In people's lives, when there is a war, in this case a traditional or tribal war, then before facing the enemy in the war, one must confess or check with each other before entering the battlefield. Whoever sleeps with his wife, for example, is required to confess, because if he does not confess there will be casualties in the war, because it is feared that only one person's actions will result in harm to many people or result in casualties.

Usually there are quite a lot of victims, because there is no transparency and no confession about things that are secrets, from this moment in-depth evaluations often occur in order to

find out who violates customary rules, one of the violations is a violation of incest. It turned out that in that war, if in the midst of a war group and also whoever slept with his wife then came to join the war, so of course there was a defeat in the war and there were casualties. Thus, those who want to enter the battlefield must release all ties or be clean from all kinds of problems that affect themselves. Therefore, be very careful in order to plunge into the battlefield.

#### *f. Child Birth Defects*

Birth defects can arise due to the tension during pregnancy and the emotional rejection of the mother. The emotional disturbance experienced by the mother due to an unexpected pregnancy will affect the growth and development of the pre and postnatal fetus and in the end the baby in the mother's womb will experience genetic disorders which will have a negative impact on the baby.

#### *D. Closing*

The Amungme tribe's understanding of hanom or incest is very unlawful, it is part of disgust, dirty and so on, so the Amungme tribe agrees to carry out a strict and strict prohibition. If someone commits incest or hanom, then the perpetrator is none other than executing the death. There is no defense from anyone, because it is a unanimous agreement that the Amungme tribe has traditionally and passed down from generation to generation.

The prohibition carried out by the older Amungme tribe against the younger generation is not because of an incident, but before or almost every day there must be a prohibition or continuous reminder in the form of advice. The Amungme have quite strong anticipations, to keep their morality from destroying the morality of their tribe by incest/hanom. Therefore, if there are acts that are vile and dirty according to them, they must be eradicated and uprooted with the roots not being nurtured and saved from the vicious circle or incestuous behavior.

The consequences of incest/hanom are very large, which are felt not only in the short term or for that day, but also from generation to generation, so the prohibition is very sharp and strict. These consequences include, among others, afflicting various diseases, one of which is cancer for unclear reasons, crop failure for each crop, death of people, especially children, for no apparent reason, no passion or enthusiasm for work, death of every pig, not fresh energy. he thought, always losing in attacks from the enemy, especially in tribal wars, and so on.

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