

Executing Death Sentences Against Incest Perpetrators/Hanom in the Amungme Tribe Tradition

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Abstract— 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 that something very bad will happen in people's lives. By looking at this, the generation and order of Amungme's life is like the social, cultural, economic, political, and so on, so that any attempt will fail to achieve its goals or objectives.

Keywords— Incest and death row sentence.

I. INTRODUCTION

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 the executioner. 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.

Old people from the Amungme tribe, in every male honai usually give some advice to the boys. Giving advice takes more time in the morning starting from 5 in the morning to 6 in the morning and if other hours are still empty, it is also used properly to give advice to their children. Giving advice is related to various things that will be faced by the younger generation in the future including the behavior of incest/hanom, so that then their children do not get trapped or fall into the incest/hanom.

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 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 so on.

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. Parental Advice: To Avoid Incest/Hanom

Every advice that is conveyed or given by parents to their children in every honai or hitongoinomon is a form of prohibition so that their children can avoid or avoid incest/hanom, so that parents almost often give this advice continuously. continuously. Parents or chiefs of the Amungme tribe believe that through advice they can bring good young people.

In the village/village of Tsinga, where the author was born, there is a tribal chief whose name is Jum Kum (late) Pade than the author, often giving advice to the author, including other

friends. He gave advice that if the road is between the house and the land/garden, either taro or betatas gardens, it is requested that there should be another alternative route, which is to go to the garden via the main road and then return home via the alternative road. Why is it said so? Because he understands and considers quite maturely with the weaknesses of mothers/women in general, because everyday mothers who pass the main road, then one of the places where there are times as usual mothers clean or washing the plant/betas.

He understands that in that place, the women are washing the feet, either sitting or squatting, so that everything that is on their bodies can be seen, because the clothes that are used are not skirts but loincloths made of bark and certain grasses. places that are only known by her husband but can also be known or tipped off by non-husbands (others). If at the same time a woman is washing or cleaning the produce on the side of the road, sitting or squatting, the woman or mother does not realize that the place is the main road. Especially if in the rain, the mothers usually sit in a mess.

While in such a state, a man was passing by that road, coincidentally coming home from his field or taro garden, fortunately if the man was the first to see a mother who was cleaning the crops in a messy way earlier. So then the man can dodge slowly through an alternative route or can also back away and then take a distance or be a bit far from the place and scream and can also cough intentionally. So that a mother could realize that someone was passing by here, and then improve how to sit properly or neatly. But if you are in a situation like that, then you see a man passing by or meet each other first, it is very difficult for men to avoid a mother. If the man was forced to try to get away from the mother, it was probably very difficult. Because it's a mother who threatens the man with the expression that you have seen my stuff so you don't shy away from it, otherwise you die.

Why did the mother/girl give such a strong threat to the boy? Because the woman has a strong assumption that the man has seen my stuff, so this man will automatically tell other people and I will feel or bear shame in front of other residents, especially mentally, rather than the burden of feelings and emotions. Also, in order to keep it secret, there must be intercourse between the man and the woman, that is the absolute decision of the woman or the woman. The man likes and dislikes having to obey the words or expressions of the woman for fear of death, so that incest / hanom occurs.

The next parent's advice is that the man should not look at the woman more than once, because it is the eyes that stimulate a woman, on the other hand the man also stimulates, so it is recommended that the man should not stare for a long time. long time against the woman, especially women from the same clan or blood family and also other relatives. Therefore, the man must avoid or dodge more than the woman. Especially for unmarried men.

The distance between the male honai (hitongoi) and the female honai (hongoi) must be quite far. As is usually the case for men who want to go out to eat in the women's honai, it is the mothers who prepare or provide food in the women's honai. Therefore, men who want to go to honai women, then before arriving at honai women are required to make signs or signals.

For example, shouting, coughing intentionally, and so on, so that mothers know that someone is coming from outside. Based on the advice from parents that it is almost similar to the explanation above regarding the place to clean or purify the produce in this case, betatas and so on.

The advice recommended by elders or tribal chiefs to their children or the younger generation is to have a very meaningful or significant meaning for their generation, so that they do not get trapped in things that they think are disgusting and unlawful, namely acts of incest/ hanom. If this kind of thing is allowed, then the social order, community self-esteem, public morality will destroy or fall apart. Therefore, according to the Amungme tribe whose name is incest/hanom, it must be eradicated by its roots, lest anything grow and develop in the life of the community itself. The advice is also indirectly a prohibition by parents and also tribal chiefs, so that young people are not trapped in this illegitimate matter.

2. About the Execution of the Death Penalty

The Amungme view that hanom is a dirty, vile, disgusting thing, and so on, so that such actions do not want to happen in the life of the Amungme tribe. Thus, the Amungme tribe strictly prohibits it, if it is known that there are members of the community who commit acts of hanom, then the punishment is none other than the death penalty. This is a unanimous agreement in Amungme customs and culture. There is no defense from anyone, whether from family or relatives, for example, siblings, siblings, biological fathers and other families. Except for submitting an objection because they are considered not convinced that their family members have not committed hanom and also evidence that does not convince them, or is considered innocent so that it is null and void by customary law.

In a family there are usually several siblings, for example the A, the B, the C and so on. As usual, person A is brother number one/first, person B is brother number two, person C is brother number three, and so on.

Hanom acts between whom and whom must execute death? What is judged or deemed worthy of executing the death penalty is an act of hanom between biological mother and biological child, biological father and biological child, biological younger brother and older brother, child of B and his wife A (wife of an old father), on the other hand, child of A and his wife. the B/uncle (pade's wife), the wife of her child with the husband's father and so on. Then also in general between fellow clans and other relatives. It is these family actions that can then carry the death penalty.

Directly related to the implementation of the execution of the death penalty according to custom, then the execution of the death penalty against the perpetrators of acts of hanom, if it is proven that there are indications of acts of hanom, then the agreement and decision together are unanimous in the customs and culture of the Amungme that the perpetrator must be punished. death law. Imposing the death penalty based on evidence that they think is well-founded, the evidence that becomes the power to impose the death penalty for perpetrators of Hanom, among others, is a direct confession from the

woman, confessions or testimonies from other people who were caught doing Hanom, and so on. so.

One example of an incident that happened in the writer's village, then the author also heard about this incident because at that time there was quite a stir in the community, around the 1990s. Then there is someone who has committed an incest/hanom with his wife rather than his father's brother/uncle's wife (his wife is the old father), but is known to his husband (old father), then a few days later the perpetrator further increased his crime, so the perpetrator tried to kill his old father (husband of the victim), it turns out that the perpetrators of Hanom managed to kill the old father's life. Then the perpetrator fled from the village, for fear of executing the death penalty, but several years later around 1997, finally succeeded in executing him.

Direct acknowledgment from the woman or man and also confession or testimony from other people. Then the facts in the field that are experienced or afflicted by local residents, for example, the fruit season is almost non-existent for years, crop failures, afflicting various diseases one after another, especially cancer, death of people without a clear cause, especially in children. -children, lose their thinking power so they can't think anything, are weak and lose in the face of attacks from enemies in war, and so on.

The community experienced things like this, so the tribal chiefs, and their traditional leaders began to find out the root cause of the problem by conducting an investigation through the meetings held. You can't work alone, but work together with nature, the natural spirits around you magically, then certain prayers that are always said are very easy to tell who the real incest/hanom perpetrator is, so that people can find out. From here, we have complete evidence and the considerations taken to execute the death penalty for those who commit acts of incest/hanom.

Incest/hanom perpetrators also usually run away from their villages. Escape is usually before being caught or found out by the residents in the village. If it is known by the public that they will not run away because they have said certain prayers or read spells so as not to escape from the midst of the residents, as well as summoning spirits from nature magically, so that indirectly the perpetrators of Hanom are also known. already shackled, then cannot do anything, because it's just ready to bear the punishment alone.

In fact, there are several Hanom perpetrators who have run away from generation to generation, because he realized that he had committed an unlawful act, so that before being caught or found out by his family and/or local residents, he took a decision to run away from his village. But where did the incest/hanom perpetrator who fled, since he fled until now, have never met him or have never known his traces, where did he go? Where do you live? Already dead or not? It just disappeared.

The feeling of regret felt by the perpetrator of incest / Hanom, regret on the basis of his actions. After doing this when it was discovered by the local community, then he realized that the last process the perpetrator was required to execute was death, there was no pardon or defense. Trying to escape was very difficult for him, because many people have known or known about it and then according to customs and culture,

certain prayers have been offered so that the perpetrators do not run away from the village, thus losing their minds and other means. to the escape.

Prior to executing an incest/hanom perpetrator, he (the perpetrator) already knew that he had imposed or imposed the cultural death penalty, whether he realized it himself or was informed by his family. One day before the execution, he (the perpetrator) went to a rather quiet place so that no one else would know about it and also at night everyone was sleeping. He (the perpetrator) brought one of the grasses which in the Amungme language is called bawolam, took the stalk of grass and hit his genitals, while hitting his genitals he said the following words: (Aoe ingim ninnak angamuro nao dilagalan Iyamo. That is, because of you, tomorrow I will die).

In connection with things like this, we need to know that there is a meaning that needs to be contained in human life and also understood well by the young generation of today, so that there is no need for the regrets felt by our predecessors. And young people are also able to distinguish between what is forbidden/forbidden/not allowed, but what is allowed and that is what must be followed. This is what later becomes an important note for today's young generation, so that you don't get caught up too easily or get caught up in things that are forbidden according to the prevailing culture and customs.

Regarding the execution of the death penalty for the perpetrator of hanom/incest, according to the story from Mr. Felix Jawame, that anyone who is passing through the location or comes to the location is executing the death penalty for the perpetrator of hanom/incest, then whatever tribe passes in that location must shoot one bow arrow into the body of the perpetrator or donate one bow of arrow towards the body of the perpetrator. Not only bows and arrows but stones, pieces of wood (sticks), throwing sounds of anger at the perpetrator, and so on.

Voting is also part of being angry with the perpetrator. If not, then it is considered the spirit or spirit of the perpetrator that someone is defending him so that that person can indirectly bear the sins of the perpetrator. This in the Amungme language is called hanom ingam me monop agewin. This means that no one is defending him, even brothers and sisters, because if someone defends him, of course his sinful behavior can be transferred to the person who split him, so inevitably the perpetrator must execute him.

3. Burial Place for Incest/Hanom

The perpetrator of incest/hanom after carrying out a death execution, then his body or corpse must be disposed of through the river, it is not allowed to bury it in a public cemetery, cremation, placing it on a tree, placing it in a cave, and so on. Therefore, up to now, there are two methods of burial, namely graves in public cemeteries (tombs on the ground) and also cremation (by burning the body), and even then it is seen as to what cause he died, if he dies due to ordinary illness, it will automatically perform burial in a public cemetery, then died because in war, whether in any war, his body must be burned (cremated). These two funeral methods must be carried out properly, because this burial method is already part of the cultural system and customs and even habits that are already

inherent in people's lives in general and in particular the Amungme tribe who inhabits Mount Nemangkawi. Then there are other burial methods, which do not exist in this modernization era, for example the burial method is placed on a tree, placed in a cave, including throwing it through a river.

Especially for funerals by throwing them through the river, of course usually for those who died due to incest/hanom, they are required to throw them through the river. In connection with this, there are some real facts that a dozen or decades ago there were people who died or died, then graves in public cemeteries. However, after dozens or decades later, there were also people who died, coincidentally that person was a mother. Before his last breath (seconds of death) he confessed to one of his children that the man who had died a dozen or decades ago (it happened to be in the same family/family/brotherhood) had been buried in the public cemetery since we were young. -mudi had an incest/hanom relationship. After hearing this confession, his children dismantled his father's grave and filled his bones in sacks and threw them into the river. The following is an explanation in the chart above:

- 1) Graves in public graves, which is a common way that is common in people's lives throughout the world, funerals in this way if people die or die of ordinary illness as in general;
- 2) Burial by throwing it through the river, that is, this method is usually carried out by the Amungme and other central mountainous tribes, this method of burial is carried out especially for people who have died long ago and it is known that they are perpetrators of incest/hanom. Then also the perpetrators of incest / Hanom after executing death, then the body is required to dispose of through the river. Even though the burial was carried out in a public cemetery due to ignorance, after it was discovered that later it turned out that he was a perpetrator of incest/hanom, his grave had to be dismantled

even though his grave was a dozen or ten years ago. Then then the bones are collected and thrown into the river;

- 3) Graves by means of cremation (burning), which is specifically for those who died due to being hit by a bow or arrow in tribal wars and other wars, so that they are required to burn their bodies by no other means than cremation;

- 4) Graves are placed on a tree, which is specifically for the bodies of small children, but has entered the reformation era rarely using this method. The method of burial like this is done, because there are only a few people living in the village, so this is an easy way to do it;

- 5) Tombs by placing them in caves, specifically for small children, including adults who died, this method is also usually in accordance with sudden conditions and circumstances and so on.

IV. CLOSING

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 that something very bad will happen in people's lives. By looking at this, the generation and order of Amungme's life is like the social, cultural, economic, political, and so on, so that any attempt will fail to achieve its goals or objectives.

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