

Malaysia multiple
races and cultural
country theology
religion essay



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Introduction

Malaysia is a multiple races and cultural country. The very first race that stay in this land were indigenous tribes also known as Orang Asli that still remains; Malay is the next, who moved from mainland Asia in long time ago. The Chinese and India culture was bring in during early 19 century when they start to trade and doing business between them and Malaya at straits of Malacca. Each major religious group has its major holidays such as " Hari Raya Adilfitri", " Hari Raya Cina" and " Hari Deevapali". Hari Kebangsaan is the most universal holidays that celebrate by the whole Malaysian to celebrate the independent of Malaya back to 31 August 1957. Although festivals are differently from the different ethics, but they still celebrate together in Malaysia. This shows that Malaysian hold the One Malaysia spirit. The Malays, who are the largest ethic in Malaysia, they play a dominant role and with the earliest peoples, we called them as bumiputera which is translate as " sons" or " princes of the soils". Their native language is Bahasa Malaysia, the national language of Malaysia. By definition of the Malaysian constitution, all Malays are Muslims. Traditional Malaysia culture centres at the kampong or village. The oldest inhabitants of Malaysia are tribal peoples who stand around 5% of the total population in Sabah and Sarawak. In Sarawak, Iban, Dayak and Bidayuh are the dominant tribal groups. In Sabah, Kadazan is the most number of the tribal. All of the " Orang Asli" shares a strong spiritual tie in rain forest. The Chinese have been settling in Malaysia during 19 century, and form the second-largest ethnic group. The first Chinese to settle in the Straits Settlements is Princess Hang Li Po married to Sultan Malacca, she bring along her nobles and servants

from China (Fujian). The boys who married with the local Malay girls and it born a new culture (Baba Nyonya) Most of the Chinese are Tao Buddhist and this is their origin religion; they form about 35% of the population. The Chinese regarded as Malaysia business man, have successful in many industries. Chinese in Malaysia can divides into two groups such as China born or local born. They are " Ethic Chinese" but not " Chinese Nationals" The Indian community is the smallest groups among the three main ethics in Malaysia; they stand about 10 percent of the country's population. They had been visited for 200 years but did not settle down until 19 century. Most of them were come from South India, fleeing a poor economy. Indian immigrants to Malaysia brought with them the Hindu and Sikh cultures. Arriving at Malaysia, many of them become rubber tapper, while the rest become worker to build infrastructure or be a small business man. Tamil is their mother tongue and Bahasa Malaysia will be the secondary language of them.

History of Iban

Iban are also known as Sea Dayak as they stay near by the river and work as a farmer, hunters, and gatherers for survive. They mostly can be found in the hill in Sarawak Malaysia or part of Indonesia Borneo. The Sea Dayak is named by British mistakenly during 1980's which that time many of them involve in pirate shipping with local Malays. Unfortunately Iban was being label with the name pioneer of headhunting. The Headhunting in Iban culture is believed to have when the land occuppies by Iban over-populated. In the past, invasion of other tribes land may cause death, the only way to continue survival is to against it, fight for it. The name Iban is origin from the kayan

language which mean immigrant. Those Iban used to refer themselves on behalf of the name of longhouse village or river that they stay nearby. It does not have a general term to cover all the Iban. Currently the Iban can be found in those underdevelopment interior zones in Sarawak, Malaysia. By rough estimation done by statistic department on 1998, the is about 500,000 population of Iban in Sarawak. As the past in 1947, they occupy over one third of the population of Malaya during that time but they are stay in rural area meanwhile the cities still majority of Malays and Chinese. As time passed, several area of Iban has been adopted the Christianity and even have a opened minded thinking compare to past. The Iban has been start contact with other ethnics group for long time. Firstly is communicating with Chinese and Malay and later Europeans. Although there is some argument within it, especially with Chinese over land issue and it has been generally become harmony between it as time passes. In this few decades, Iban have begun to run their own business such as stores with Chinese backing.

Belief of Iban

As usual, Iban have its own unique belief to certain aspect as other ethnics in all around the world. Belief is what they interpret the entire thing in the world, nature until the creator of world, who is the one who direct them to the future time. They believe that Sengalang Burong is the director of their lives, where it also provide model for living. Besides, it is the most popular belief among the Iban ethnics. Iban people emphasis on all events happen during awake or sleep state. They strongly believe that nothing is happen without cause. Everything has its own cause and effect for something to happen. In Iban beliefs in the entire thing in the nature have it spirit such as

narratives trees talk and the metamorphosed form of a god. Compare with those Judaism and Christianity which seen "supernatural" and "mortals" interact in all activities. In contrast to the god who is more being kind enough inclined toward mortals, Iban more believe in and fear to the host of nefarious soul. All this spirits that they believe is some form of projections of anxieties and stress suffered by Iban. Across the year, Iban people try their best in protest the traditional belief and maintain a good life and health for future generation by obey to the ethics law, avoidance of taboos and the traditional way of presenting of offer and animal sacrifices to the highest authority in their ethics-The God. There are many taboos that are being remained until today of Iban, such as when someone go fishing, cannot tell other that you are going fishing because u may end up nothing at the end. Other than that, when going into jungle for hunting and you heard bird chirping, it mean that bad thing going to happen on you, you should stop your hunting.

Iban Rituals

The Gawai Day Ritual

Gawai Day also name as Gawai Dayak in Iban language, Gawai means ritual or festival and Dayak is a name for the native ethnic group in Sarawak. Gawai day or harvest festival is the most important festival for the Iban people, is a ritual that more focus on thank you their god for the good harvest in the year and celebrating this festival with their family by visiting their friends and family, also is a social occasion for the Iban. It has an "Open House" concept to receive guests in our multi-racial society and Iban people name this visit as "ngabang" in Iban language. This Gawai day is

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celebrated on first of June every year. The first Gawai Dayak was celebrated in 1965, but at the time the colonial government refused set this Gawai Dayak as a public holiday for Iban people, because worry that other minority would ask holiday for the same reason. For fair decision colonial government set first of June as " Sarawak Day", but after Sarawak had independence, this " Sarawak Day" eventually changed to Gawai Day.

Welcoming Guests Ritual

Iban people is a very hospitable group of people, they treat their guest as VIP, so when every time there is some visitor they will have a welcoming guests ritual to welcome their guests. The welcoming ritual start with a few man and women made their way down to greet visitors while playing their traditional instruments which are gongs and drums. The visitors will be lead to their long house and they will perform Iban warrior dance which name is " Ngajat Bujang Berani" for the visitors. There are some food involves in the rituals, the visitors are ask to pass around a small glass which is fill with " tuak" (a kind of wine that made with rice). After passing the glass, the visitors have to pour the " tuak" into a bowl. The next step for the visitors to do is took some food and place it on a plate. The last step is one Iban man will come out with a live chicken and he moved it around the food that the visitors place them on a plate and speaking out loud in Iban language. Finished all those formal ritual visitors are invite to join the barbeque with the Iban people.

The Ghost Festival Ritual

The ghost festival ritual also known as " Gawai Antu" in Iban language. Is a festival that celebrated who had died, or the ancestors. This ghost festival is <https://assignbuster.com/malaysia-multiple-races-and-cultural-country-theology-religion-essay/>

a very important day for the Iban, they have the strong believe on it, and every Iban people also need to celebrate it at least one time in their life time, is there is any Iban people do not celebrate this ghost festival, they will consider as not loyal to their races or cultures. There are a lot of step to celebrate this ghost festival. First step is the longhouse headman has to set a date for the ghost festival, and after the date had been set, invitation cards or notice will be given to relatives and friends to invite them to celebrate the ghost festival. Longhouse have to be renovate, they also have to use their money wisely because the celebration will use a lot of money. On the festival that day, men and women have to wear their traditional costumes such as man will wear feather hat and swords on their body, and women will wear silver coins skirt, sliver head-dresses and so on. When all the guests arrive, they are asked to drink the " tuak". In the longhouse, normally there are 25 doors which mean there are 25 families in the longhouse, so the guests will have to drink all 25 door's " tuak". After the welcome ritual, the headman will have a short welcome speech and the professional bards will perform poems about their history, ancestors and others. The professional bards will carry a bowl of sacred rice wine which representing the blood , the favorite drink of soul and dance with it. At midnight, there is another ritual will be done. Professional bards will lead everyone to beat-the-bounds that can drive the evil ghost away and it continues until 3 a. m. The climax of ghost festival is the professional bards will form a circle and leader and a male longhouse resident is inside the circle, a wine that represent blood is serve in a basket that represent bones of the dead. The professional bards will pray for the last time and drink all the wine, everyone will be silence for few minutes and this ritual will stop for a while. The final stage of this ghost festival ritual is

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drinking from the bamboo. Chanting for the last time and beating gongs, the content of the bamboo will drink by the household head. That is the end of the ritual.

Iban Festival

Ibans are a branch of the Dayak people of Borneo and most of them are live in Malaysia and located in Sarawak. Iban was formed during the colonial period by British as Sea Dayaks. They were famous on headhunting and tribal expansion, especially in ancient time, they had a great reputation of successful battle tribe. In Sarawak, most of the Ibans are Christian, and their Christian name is come from Hebrew name. Although they are Christian, but they unchanged and still preserve their unique cultural identity and heritage. Besides, Ibans were traditionally animist, they very respect both Muslim and Christian's traditional ceremonies, marriages and festival is the importance day for them. Besides, Iban have many significant festivals called Gawai, there are Gawai Dayak which is to celebrate harvesting festival, Gawai Kenyalang which also knows hornbill festival, and lastly Gawai Antu where it is a festival for the dead. The first Gawai Dayak festival was celebrated in 1965. Initially, the colonial government refused to set a public holiday to Sarawakian for celebrated Gawai Dayak festival. But after years, the government has declared June 1 as "'Sarawak Day", but eventually, since Sarawak get an award of independence on 1963, the holiday was changed to " Gawai Dayak" and through oppressed by Dayak community after several years, it cultural has been renewed and gets pride of it. In addition, Gawai Dayak is the grandest festivals in Sarawak, everyone must participate on it, and Ibans normally use the traditional ancient way to celebrated it festival.

Gawai Dayak festival starts on every years of MAY 31 evening and normally accompany with traditional music and Muai Antu Rua. Its ritual is aim to keeping the spirit of avarice from ruining the celebration. In it festival there has an interesting ceremony called Muai Antu Rua. During its ceremony, there have two men are dragging a basket walk along the longhouse, and each family need to put or throw their unwanted clothes and household item into the basket. After that, the basket that full of item from each family will be dumped on the ground as a kind of " sacrifice" to prevent interference from evil spirit. After Muai Antu Rua ceremony, they usually will prepare bamboo- steamed rice and sweet cakes that made by coconut milk as their dinner. At night, the host of festival will sacrifice a chicken to appreciate for a good harvest and blessing having a rice harvest for continuous years. At midnight, the host of festival will hold a toast with tuak (rice wine) and pray for long life. After that, all the Ibans start to dancing, singing and drinking until next day and the Gawai Dayak festival officially done. Other than that, " Gawai Kenyalang" (Hornbill festival) is celebrated to honor the War God- Sengalang Burong and it also is one of the greatest festivals for Iban. In Iban religion, they see hornbill is associated with upper world and identified them as warfare and headhunting. Besides, in Iban Cosmology, hornbill is play the role of intermediary between the divinity Singalang Burong and the human world. Hornbill statues and effigies are receive offerings during the Gawai Kenyalang, Ibans believe that only profession outstanding war leader or his later generation have qualifications be a sponsor in this ceremony, and this seriously can't give by a general man or young man, or else it will make his life become shorter. At the high tide of the ceremony, the sacred hornbill image, splendor decorated for the occasion, will be preserved in the attic of <https://assignbuster.com/malaysia-multiple-races-and-cultural-country-theology-religion-essay/>

the community longhouse. The night before the Gawai Kenyalang festival called as " malam nimang pantar" where the bards will sing a ritual song to bless to the honor guest. Early in the morning of hornbill festival, the chief of the feast will wave up his roaster for represent to give the instruction for all families to set up the raised seat between the path and verandah for welcome the guest to join the feast. The chief of the feast is the first family to sit on the raised seats and the others are afterward. After the raised seat full of the people, the chief of the feast will wave up his roaster again and ask for every family to disseminate their new mats on the flows along the verandah for the nimang panter event. After this ritual, the host of longhouse will avoid to work for seven long days. Not only that, Ibans will playing the GEndang rayah music before sunset in order to invite the universal spirit to come around their house and get the blessing. After seventh day, Ibans will plant the cordyline palm on the upriver side of their house as a respect mark to commemorate the Gawai Kenyalang day. Furthermore, " Gawai Antu" is the kind of feast for the dead. The purpose of this festival is to respect and commemorate those Ibans who died on the last Gawai Antu feast was held. Gawai Antu is an Iban phrase, means that the festival for the departed souls from Ibans body. Besides, it is not only for the Iban have this kind of festival, others like Christian- All Souls Day or the Buddha- Hungry Ghost Festival, just celebrate in different way. On Gawai eve, Ibans normally will prepare the tuak (rice wine) and traditional food and dessert to welcome the official Gawai Antu festival. In the longhouse, Ibans will lay out their new mats on the verandah and the walls of each room will be decorated with traditional blanket. The celebration will be starts on the evening of 31st May, the host of longhouse will run a ceremony in order to blessing all the Ibans far away

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from greediness and bad luck. Besides, the others activities will continue on next day. The activities include cock- fighting, ngajat competitions and demonstration of blowpipe skills. Every festival has their own significant and meaning, but through the Ibans, the festivals become more special and interesting. Nowadays, Ibans not only start to introduce their culture and all the festivals to the public, and they also allow and welcome the guests and visitors to celebrate the festivals with them.

Iban Arts

Iban not only has their several festivals that they celebrated, there are also varieties arts of Iban that they had descend by early generations to generations till now. The Pua Kumbu is one of the arts of Iban. Pua Kumbu is the Iban Craft that named as Pua Kumbu and it also known as the Legend of the Weaving. This craft of Pua Kumbu has its own history and meanings. The word of Pua in Iban is meaning that " blanket and the word of Kumbu is mean " wrap". After both word are combine together is brings to " grand blanket". Pua Kumbu is represents the essences of the Iban Culture that had been descend traditionally by many generations. Pua Kumbu is a kind of like a hand-woven that wrap the ritual textile and ceremonial that was sacred. It not only just the blanket but also it also represent a very deeply spirituals and socio-religious. In the other hand, woman has been associated with all those textile arts of Iban throughout history. However, their participation is still remained constant in influencing, shaping, and various techniques that they use to make their craft, Pua Kumbu. In order to make a Pua Kumbu with, there are some skills that are required. In the past of time, they prepared the yarn that form a locally cotton plant called taya and this taya

was planted on a farm-fallow after the hill padi was harvested. After that, they will separate the seeds from the fibres when raw cotton was put through it a gin that called pemigi. Then, the fibre was spun on a wheel that called gasing which turned it by the right hand. When the yarn was fully spindle into wheel as a thread, it will be separate piece of wood and ready for dyeing. This may show that the Iban yarn was quite strong which was able to spindle into wheel, gasing and as well as colour looks and wear well. More than that, not only yarn that need some ways to get it, but dyeing colour also needed some three basic ingredients that to create a shades of colours such as Engkudu, Engkerbai and Tarum. Engkudu is a combination of other ingredients in mordant bath in shades form vibrant red to deep maroon and brown. Engkerbai is the yarn that is soaked only without mordant bath and at the end it comes out with a dull brown. Tarum is a plant that used by the Iban but it may plant near a longhouse. In order to causes dye dissolve in water, added some slaked lime which called Kapur and end of the process it will come out with the indigo colour. For now, the yarn was ready for dyeing. Then, wrap techniques will be the next process of making Pua Kumbu. They will dye onto the thread. The patterns will be produced after the dye colour onto the thread was done. Besides that, Pua Kumbu is not only has its own meaning and history, but it also has their uses and designs. Their designs and patterns that are wrapping on each piece of textile, it represents variety interpretations by those collectors. Furthermore, every single design or symbol is represented the true meanings and Pua Kumbu is an essentially a sacred craft which can tell a historical, personal tale or even mythological story. Pua Kumbu is used to wrap a ritual person's life form birth to death which called "mering anak mandi".

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Traditional Iban food

Sarawak is the origin place that Iban tribal live in . Since they stay in the Sarawak over 300 years ago, the Iban have adapt to their surrounding forest and they make use on it to become a source that they can get anything from it such as multiple of plants, animals and water to survive since long time ago. Iban traditional food we called it as Pansok Food which means the cooking of dish or food in the bamboo stem. Inside the bamboo stem include rice, chicken, fish and vegetables with the unique recipe. It is naturally clean and simple, basically they will having their lunch and dinner inside the long house that can fit in 13 families. It must be divided the food for 13 families equally, so 13 families can share the same portion with each other. Manok Pansoh (Ayam Pansoh)Manok Pansoh (ayam pansuh) is one of the best known traditional food, which is the mixture between chicken and lemongrass cooked in a bamboo stem and burn it for a period. This natural way of cooking it mixes up with lemongrass and chicken to bring out a natural taste from the bamboo and lemongrass. Manok Pansoh, where the word ' manok' is stand for chicken and ' pansoh' is bamboo, it is the traditional food of the Iban tribe, the natives of Sarawak. Nowadays the food itself has becoming popular among the Sarawakians, not only the Iban itself. During the special occasions, especially during the festival times, the food will be served to the guests as a respect to them. The food (rice, chicken, fish, vegetables and sometimes even meat together with the spices) will all be mix and put it together into the bamboo stem. The bamboo stem will bring out another uniqueness that contain special aroma and taste to the food, this is the only method that can bring the effect and you cannot find it on another way.

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Tuak (Rice Wine)

Mostly in Sarawak, people love to drink Tuak very much when they have any special function or festivals, especially during Hari Gawai. Tuak, or rice wine is a special kind of drink that made out of sugar and fermented rice with yeast or sometimes the sugarcane. The taste of Tuak (Rice wine), which the people make it on their own, is much like English cocktail but the content of the alcohol is higher. Tuak normally served as a welcoming drink to the guests and it is easy to drink. On the other hand, Tuak become a special drink during the festival. The rice wine has high alcoholic and a sweet redolence, a small glass of it is enough to send the guests to a high emotion. In Sarawak, there are many of the fishermen and they provide all those fresh water fish. Tilapia is the most value among all the fish. Besides this, there are sago desserts, marine worms, and bamboo clams also the traditional local food of Iban.

Architects

Long House

Traditional Iban usually live in the unique longhouse that they build they own or also know as Rumah Panjai. Iban started to build their own longhouse since last fifteen to twenty years. Traditionally, long house is build timber that is hewn by axe and used creeper fiber to tie. On the other hand, the roof is cover with leaf thatch. Besides that, due to the geographical factor the long house usually has a " long leg" to prevent flooding. Usually it build by the river bank due to transportation and resource issue, as area nearby river have a richer resource and easy for them to transport to another place.

Nowadays, visitor can visit to the long house by approaches it from the boat

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jetty. Few entrance that lead visitor from the outer to inner corridors under the roof. Here there is the village street in the long house, where each individual family rooms or " doors" step front the common walkway. Usually visitor will be invited to have a sit on a mat here and having a chat with the longhouse elder. Every family have their own relatives' door to enter and make their room as a home. Commonly at the front yard of the longhouse, there is a open air communal area where Iban celebrate special festival here. At here visitor can see ladies in their traditional cloths as well as the respected elderly of the longhouse.

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The family concept of Iban people

The longhouse is the main family concept for the Iban, all the families stay under one roof but different room, shares the same washroom, kitchen, living room and so on. They have the concept of staying together that will make them stronger than the others. The elder always wants the youngest to practice their culture and traditions. An Iban people is a member of a room family, once get married, it can be groom move to bridegroom unit or bridegroom move to groom unit and after get married two years or a child has been born, they have to move out from that unit and create a new unit in the longhouse, the husband have to start to take care of his family on his own without any help from his family. Iban family very focus on socialize among families. They have a practice that after supper, every family will sit at the main hall of the longhouse and start their conversation there. They believe that this can make their family more harmony. Iban very respects on the chief and elders. An Iban boy will learn to how to carve from an early

age. Before five age, Iban boy will learn from their father, grandfather or men that have a good example for the boy. As the boy getting the stage of teenagers, they will start to carve a model such as a doll, car for their siblings to play, this is also to test their carving skills, and when he gets older he will carve bigger things like a real boat. Carving woods is important for Iban boy because they believe that carving wood shows something powerful in spirit world and the boy also will get stronger if he has a close relationship with the spirit. If an Iban boy wants to get attention from a girl, he has to etch a bamboo for the girl. The bamboo represents a young, single woman. If they successfully together, they can use the bamboo to play love song for each other. Women also have to return back some small object such as weave a small thing for the boys to let them wrap themselves when they sleep at night. Boy will have a long journey which he will leave his longhouse for a period of time, and in this journey he will learn to earn money that he can bring back to his longhouse. Parents will arrange marriage for their children. After they have married, the first things the husband should do for his wife is to make weave equipment for his wife so that his wife no need to borrow from her mother. Weave is girls most important things in her whole life, it represent how beauty is she. The more great skills she weaves the more beauty she is. A girl's puberty is to weave ceremony clothes, basket, mats and others.

Iban Fashion

Traditional Cloth

The Sirat also known as loincloths is the most basic markers of cultural identity, until now the modern Iban races are still maintaining the tradition.

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Dark blue, bright red or black is the favourite colour that chosen by Iban. Back to 100 years ago, orang asli men wearing loincloths with white cotton pattern, which shown that it have become a fashion in the days. In 40 and 50 century many photographer had capture the photo that Dayak men wearing sirat of large flowered pattern printed in a calico, thus an old authentic fashion born in that day. Tanda(design of the pattern on sikat)the most important part of the sirat, it is about 10 inches long and wide to enough pass around the body twice and third times. Recently the fashion among all Dayak peoples tends to wear a loincloth of dark blue, red or black with some big broad of white, then a bar of colour different with the colour of the sirat, the last potion is with the another bar of white sewn. Hornbill feathers also become new combinations that decorate into the sirat. Nowadays modern sirat are actually very long, and it can completely cover the thighs to above the navel. Basically men need other people to help getting into these loincloths. Once a while, the excess cloth that passes from under the bundle between the legs will arranged into the empty space of the sirat. Iban will wear this kind of attire during Hari Gawai and this is become a tradition since long time ago.

Iban Sports

Iban also has their variety sport and cultural activities that they usually do regularly. Mostly every male in Iban they included themselves in some cultural activities and sports. Even more adults have been attracted to some sport like top-spinning. They kindly attracted to it and during felling season, they play as to highlight as important and wish that the tress cut down easily. The reason they to signify and hoping is because they use the tops of

the wood from the strong trees like kayu malam, bait, kempas, tapang and engkerutak to make top spinning. More than that, they not only have top-spinning as sport, but also along with cock-fighting which very famous among Iban. This cock-fighting game was generally introduced by Raja Machan who held it with AmbongMungan. Iban believed that this fighting-cock game is the supernatural that are used in the cock-fighting contest which it turned it into to human warriors. Besides that, it also signifies man personalities while fighting with enemies. Thus, belief of the fighting-cock become a supernatural to a man, they learned how to interpret, read and analysis of chicken legs scales of each fighting-cock and even they also learn how to recognize the personality and quality of the profile warrior and the natural elements. In the other hand, fighting-cock this game was not bringing any harmful. Nowadays, cock fighting was organized regularly in the major festival such as Annual Gawai Dayak festival.

Conclusion

Ibans, stay at nearby the river, work as a farmer, hunters and gatherers for survive, live under development zones in Sarawak, but they never give up, still live in harmony and happiness. Besides, Iban is a unique racial in Malaysia, not only like that, they have many significantly and traditionally festivals, rituals, beliefs, arts, foods, sports, cloths, architects and concepts. Iban have celebrated the festival every years, there have three main festivals that all the Ibans must participate on it and follow the traditional rituals. First is, Gawai Dayak also known as harvesting festival, the purpose of this festival is to appreciate to the god for a good harvest and blessing having a rice harvest for continuous years. Second is Gawai Kenyalang,

called as hornbill festival. They celebrated this festival in order to honor the War God- Sengalang Burong, and the Ibans sees hornbill is play an important role of intermediary between the divinity Singalang Burong and the human world, so they very respect on it. In addition, the last important festival to all Ibans is Gawai Antu, it is celebrated for the ancestors or the Ibans who had died on the last Gawai Antu feast was held. Through this three main festival, we can know that Ibans is very traditional racial, they respect their ancestors, and always appreciate to the god for gave them everything. Other than that, Ibans are strongly believed that nothing is happen without cause, everything has its own karma and they also beliefs in the entire thing in the nature must have it spirit. Besides, they also believe that Sengalang Burong is the director of their lives, so they will through the festival to honor Sengalang Burong. Ibans believe that if they obey to the ethics law, avoidance of taboos and the traditional way of presenting and animal sacrifices, they will get a good life and health for future generation. Furthermore, Ibans have their own arts design. The most famous Iban art is belong to Pua Kumbu, it is a kind of like a hand- woven that wrap the ritual textile and ceremonial that was sacred. It not only just a simple blanket, but it also represent a very deeply spirituals and socio- religious. Besides, Iban also allow that the guests came to Sarawak to observe how the Iban making Pua Kumbu and it process. The most important thing that can't miss it is Iban traditional food. Iban have a traditional famous drink and a traditional famous food. The famous drink for Iban is Tuak also known as rice wine. Tuak, is a homemade drink by Iban, that mixed the sugar and fermented rice with yeast or sometimes the sugarcane, and it content of the high alcohol much like English cocktail. That is drink for every special rituals or festivals, <https://assignbuster.com/malaysia-multiple-races-and-cultural-country-theology-religion-essay/>

especially during Gawai day but they also used it to welcome guests. Besides that, Iban traditional food belong to Pansok, which is chicken and lemongrass mix together and cooked in a bamboo stem and burn it for a period. Pansok food become popular in nowadays, and it not only prepare for special occasions, but it also will used to serves to the guests as a respect and welcome. Normally most of the Ibans are live in unique longhouse that they build by their own, also called as Rumah Panjai. Longhouses usually build near the river bank in order to transaction and resource issue. Other than that, Ibans concept is all the families must stay under one roof, because it will make their strength become stronger. Iban family also very focus on socialize among family, every families will sit together at the main hall of their long house to start their conversation and discussion. Besides the family concept, there also have theri own traditional cloth, there is Sirat also known as loincloths is the most basic markers of cultural identity, the Sirat colors normally is dark blue, bright red or black. Ibans will wear the Sirat during the Gawai day. In addition, Iban also have their own sport, like top-spinning and cock-fighting, most of this sport will held during special occasion, like Gawai day. Last but not least, Iban have so many traditional thing, all the Iban belief, and concept and soon have their own meaning and it worth to let us to learn. Iban not only is a most of the special racial in Malaysia, and it also is a unique traditional and interesting culture that they have.