

RIMBA SINKRETIS: The Intersection of Islamic Spirituality in the Local Beliefs of the Indigenous Peoples of Makekal Hulu in Merangin District, Jambi Province

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Abstract: *Rimba sinkretis* is a set of teachings and beliefs in the Jambi indigenous community, which shows a mixture of elements or understandings with other religions (Islam), which is revealed to be a belief. The ethnographic approach is known to be suitable for elemental and cultural studies. This study reveals three crucial topics: First, there is a meeting point of local religion with Islam which is believed to have been mixed since the syncretic decades through the common teachings and beliefs of one god (monotheism). Second, the meeting point of beliefs that have spiritual similarities to Islam, both in religious expressions and prayers to God, includes *Lâ Ilâha Illallâh*, *Muhammad Rasûlullah*, *Bismillâh*, *Salamikum*, *Allâh Akbar*, and *Yâ Allâh*, so that it does not conflict with their teachings as Muslims. Third, the beliefs of the Orang Rimba community in an almighty God named Allah *Tâ'ala*, the two prophets named Adam and Muhammad, *malakat orang meru* as the unseen (spirits), *bilik* (heaven) and *nereko* (hell) as places of torment for *doso* (sin) and *pahalo* (goodness), *baheulo* (gods) as jinn and demons, *balik ke henteu* as the afterlife, *Halum Robah* as the day of judgment and the *orang bek kebudi* as good and pious people (ulama).

Keywords: *Rimba Sinkretis*, intersection of Islamic spirituality, local religion, indigenous people

Introduction

Religion is created for humans, that is why studying religion directly or indirectly is studying human life itself, but it is certainly not easy, just as it is challenging to understand humans. Various perspectives inevitably can and even have to be done.¹ Religion and humans are produced differently, but they are challenging to separate entities, just as talking about religion cannot leave humans and vice versa.²

This study deals with three concepts: religion, Orang Rimba or Suku Anak Dalam (SAD), and belief systems.³ The choice of this concept will serve as a buffer against previous research and, at the same time, distinguish it in the context of Indonesia and Jambi. Furthermore, the Orang Rimba community in the Makekal Hulu area, Merangin District, was selected as the subject of this study to qualitatively explain the dynamics of their religious struggles or belief systems, which distinguished this study from others.⁴ Thus, the following paragraphs present the review results of research, journals, and published articles related to this topic.

Several studies conducted on the belief system of the Suku Anak Dalam (SAD) community in Mestong Muaro, Jambi District, indicated that they had changed. Initially, they had no religion, and some had embraced Islam and Christianity. However, the SAD community who live nomadic lives remain following the religion of their ancestors.⁵ Local governments, in particular, have not provided services related to civil registration, including ID cards, birth certificates, marriage certificates, and death certificates for them. Likewise, the Ministry of Religious Affairs has not seriously taken the SAD community, both in social development and religious services. Meanwhile, the SAD community who live nomadic lives does not know the religion of the Orang Terang or the outside community.

This study differs from a study by Mailinar and Bahrain Nurdin on the SAD community in Senami III Hamlet, Jebak Village, Batanghari District. The SAD community in this hamlet has embraced Islam, but they remain practicing the teachings of the traditional beliefs they previously held. According to them, Islam is in line with the tradition of the SAD community. Examples include the Basal ritual to offer their gratitude to God for healing some disease. This ritual is done in two ways: for mild diseases, by concocting medicines from the forest, such as bamboo and deer sandpaper, and by reading incantations simultaneously; and for severe diseases, by involving the Temanggung and performing rituals with lots of materials, including black chicken, rice, and *bale-bale*. However, they have a limited understanding of Islam due to educational factors and their remoteness, making it difficult for outside religious teachers to come and teach them.⁶ Studies revealed that the Orang Rimba community believes in gods and supernatural beings and that their ancestors will curse those who violate or destroy the environment.⁷ Their belief in gods helps them control their behavior by utilizing their natural resources, forests, and everyday life. Rivers, forests, and land for farming are managed according to customary rules that do not violate their belief system in gods. The doctrine of gods' curses and misfortunes makes the Orang Rimba community blend with nature in their daily activities.⁸

Dynamism and animism are the oldest religious teachings in the archipelago. Some remain to hold these teachings to this day in the middle of the massive efforts of the mainstream Indonesian religions, including Islam, Christianity, and other major beliefs, to convert people's religious beliefs. These teachings are primarily held by a small number of marginal and minority groups in Indonesia, including the Orang Rimba community or the Suku Anak Dalam, who consider that they need to preserve these ancestral teachings.

The Orang Rimba community in Jambi is divided into two

groups: the Orang Rimba community living in settlements and those living in the forest. Religious conversion practices as an effort to convert their beliefs are more commonly found in the first group. Many of the settled Orang Rimba group have converted to Islam, such as those in Nyogan, Markanding, Bunut, Nagosari, and Mestong Villages in Muaro Jambi District; those in Air Hitam Village in Sarolangun District; those in Jebak, Batu Hampar, Singkawang Baru, and Mersam areas in Batang Hari District, and those in Makekal in Merangin District.⁹ Massive conversion to Islam is due to the proximity of the ancestral teachings of the Orang Rimba community to the teachings of divinity and salvation in Islam.

Religious conversion has become an everyday reality, and this phenomenon occurs in the Orang Rimba community. Religious conversion occurs along with changes in housing patterns, where those who begin to settle will change their beliefs and tend to follow the religion of the majority of the people around them. At least three factors encourage this religious conversion: first, adaptation strategies to be integrated with outside life; second, the impact of Islamic da'wah or so-called Islamization of Christian missionaries; and third, the obligation to include religion on the Identity Card (KTP).¹⁰ The Orang Rimba community who prefer to be two-faced in practicing a religion is known as syncretism as a pattern of merging, which refers to the Greek *syncretize* in theory which means to combine. It refers to the mixing or amalgamation of different philosophies of thought, religion, and culture.¹¹

The syncretism phenomenon can be categorized into three main categories: syncretism of religion with religion, syncretism of religion with philosophy, and syncretism of religion with culture. In this study, we tried to reveal why the Orang Rimba community considers their beliefs relatively close to Islam, believing in the oneness of God (monotheism). They also think that both philosophically meet in terms of worship, prayer, and theological teachings as

they acknowledge an almighty God named Allah and some prophets named Adam and Mohamad. They also regularly say *bismillâh* and *lâ ilâha illallâh*, as evidence of a syncretic meeting point between the Orang Rimba community's beliefs and Islam.

Methodology

This study prioritizes the researcher's sense of reality, in-depth thinking processes, and interpretation of facts based on the concepts used, developing them with a deep understanding and prioritizing the values studied.¹² Ethnography generally aims to describe a culture as a whole, and the analysis of the expected results of this type of study usually mainstreams the mingling of objects and researchers (participant observation) because this study focuses on cultural studies as the subjects' view of the object of this study.

Spradley introduced ethnography as a type of research focusing on the natural condition of the understood relationship between the researcher and the subject. Most anthropological research utilizes the ethnographer as the primary reference.¹³ Spradley also revealed that there are three stages of ethnography with nine research steps that researchers use as part of this research.¹⁴ In this study, the first activity was conducting a grand tour of observation and general interviews and determining the location and research subjects. The second activity included field research which consists of observing participants and interviewing informants by asking structural, descriptive, and detailed questions as well as making ethnographic notes and historical conditions, conducting analysis and transcribing ethnographic interviews, as well as creating domain analysis of the research focus themes. In the last stage, the researcher discussed the analysis results and wrote a research report.

This study was located in Merangin district, Bukit Dua Belas

National Park (TNBD), in the Orang Rimba Makekal Hulu community.¹⁵ The researchers chose this community because they still highly respect local religious values and rituals compared to other communities that have been disrupted by mainstream religious understanding in Indonesia.¹⁶ Furthermore, the subject and data source had been determined. The data collection method in this ethnographic study emphasized participant observation, in-depth interviews, and documentation related to this study.

The observation process was conducted directly in one week by observing the behavior of the indigenous people in carrying out their beliefs and worship. Furthermore, when the activity was carried out, the researcher took the time to meet and conduct in-depth interviews with five Orang Rimba people who have converted to Islam but still live in the community. Then, the in-depth questions of this study were directed to key informants, namely Temanggung Pemubar and Mintel, the representative of Temanggung as the leaders of the Makekal Hulu community in Merangin District.

Results and Discussion

The Dynamics of the Orang Rimba Makekal Hulu Community's Beliefs in Merangin District

The Suku Anak Dalam (SAD) community, which prefers to be called Orang Rimba, is a local tribe in Jambi Province. Several groups of Orang Rimba inhabited the Taman Nasional Bukit Duabelas/ TNBD (a national park) area before being designated a National Park.¹⁷ Moreover, the designation of TNBD aims specifically to make it a place of life and livelihood for the Orang Rimba community who live there. This way, the existence of TNBD is inseparable from the existence of the Orang Rimba community. The life habits of the Orang Rimba community are not significantly different from some isolated indigenous communities in Indonesia who

remain to live nomadic (wandering) or semi-nomadic (half-dwelling) lives by seeking and gathering their needs from nature.

The Makekal Hulu community is a community or customary law community that lives semi-nomadic in the forest area of the TNBD in Jambi Province. They live on the outskirts of the Districts: Batang Hari, Tebo, and Sarolangun. According to the leaders of the Orang Rimba, only 59 bombings or Orang Rimba groups are currently living in the TNBD forest. Each group has approximately ten families consisting of forty-one out of five people, so it can be estimated that the number of Orang Rimba reaches 2,950 people.¹⁸



Figure 4.1 Taman Nasional Bukit Dua Belas (TNBD) Map

In everyday life, Orang Rimba people only wear a loincloth to cover their genitals. However, if they leave the forest area, some wear regular clothes, but their subordinates still wear loincloths or panties, while their women wear sarongs connected to the chest.¹⁹ In terms of food, rice is their staple food like other ordinary citizens.

To protect the sustainability of life in the forest, the Orang

Rimba community perform several economic activities, including farming, planting crops, searching for food, collecting food foodstuff (primarily by women) from their fields or shingles, catching fish in rivers, and trading with outsiders (people who live in the outsider villages or cities). In doing business or dealing with outsiders, the Orang Rimba people involve *jenang*,²⁰ an outsider they trust as an intermediary to talk to outsiders to avoid misunderstandings between the two parties.

Orang Rimba community never claims to be followers of a particular religion. Still, they have norms derived from the original beliefs of their forefathers: those who do good will be safe, and those who do harm will suffer. Actions considered cruel include sexual intercourse with other people's wives, killing, stealing, and trickery. However, some adhere to certain religions from time to time, such as Islam or Christianity.²¹

Table 1 Orang Rimba Community Beliefs in Jambi Province

Wilayah	Orang Rimba menurut Agama			
	Islam	Kristen	Nenek Moyang	Jumlah
	2010	2010	2010	2010
PROVINSI JAMBI	111	333	2.761	3.205
KEERINCI	-	-	-	-
MERANGIN	15	163	667	865
SAROLANGUN	25	145	923	1.093
BATANGHARI	-	-	79	79
MUARO JAMBI	-	-	-	-
TANJUNGPINANG	-	-	-	-
TANJUNGPINANG TIMUR	-	-	-	-
TANJUNGPINANG BARAT	-	-	57	57
TEBO	70	25	727	822
BLUNDO	1	0	299	299
KOTA JAMBI	-	-	-	-
KOTA SINGAI PEMULIH	-	-	-	-

The Orang Rimba community is unique, living in the wilderness, with the principle that the forest is a large house so that the forest and their living system are inseparable. The forest springs result from the thoughts, reflections, and observations of the Orang Rimba community on the dynamics of their life in the forest. Nature

conservation is a big theme always maintained by indigenous peoples who believe in gods. Muzakki's study reveals that Islam and the Orang Rimba community consider forests and nature a critical theme. Even so, the Orang Rimba community has no intense relationship with Islamic teachings.²²

Freedom of religion, belief, and worship or performing rituals stated in the law has gained a good position and sufficiently pays attention to the rights of indigenous peoples. Mufdil Tuhri's study states that land and religion are inseparable units for people who adhere to religious beliefs. It means that if the land is a sacred place for offering worship, they will lose their rights, such as worshipping or praying. Performing rituals or worship is a human right that cannot be reduced and must be protected and respected by the government. Mufdil's study concludes that customary management through advocacy for freedom of religion or belief is necessary and cannot be ignored.²³

The gods the Orang Rimba community believe in are invisible, and neither is the God in Islam but can be heard and manifested by the sounds of nature, such as birds chirping. Gods are on hilltops, in forests, and by rivers. Gods in the upper reaches of the river are believed to bring benefits, while gods in the lower reaches of the river are believed to bring harmful things such as diseases and slave traders. Orang Rimba people who died before reaching a high spiritual level will walk towards gods, *hentew*, limbo. Likewise, spiritual leaders walk towards *hentew* to eliminate worldly nature before facing gods and become angels and gods if they can reach a high spiritual level.²⁴ In this study, another event related to cosmology is known as *melangun* or moving around. This tradition is performed when they feel dissatisfied or when someone dies. They move to another place to re-group again according to their wishes and relieve sadness. The dead are placed in huts equipped with beds covered with mosquito nets. Then, a blazing fire is provided under the huts.

This tradition will then be remembered and visited when Orang Rimba needs help.

This study differs from previous studies, namely in the reading and recording of their religious activities which have been disguised as major or official religions in Indonesia as an effort to obtain administrative rights and other social rights. This study will be deepened through an ethnographic study of the religious life of the Orang Rimba mixed with the teachings of other religions, such as their beliefs which are closely related to Islam. However, they do not acknowledge that the Orang Rimba Makekal Hulu community adhere to Islam.

This study was located in Merangin district, Bukit Dua Belas National Park (TNBD), in the Orang Rimba Makekal Hulu community. The observation process was conducted directly in one week by observing the behavior of the indigenous people in carrying out their beliefs and worship. Furthermore, when the activity was carried out, the researcher took the time to meet and conduct in-depth interviews with five Orang Rimba people who have converted to Islam but still live in the community.

The Theology of "Islam in the Orang Rimba Community"

This section describes the theory used in this study to investigate, read, and explore the mazhab of the Orang Rimba community, who experience the dialectic of indigenous peoples' lives to blend or merge into one official religion in Indonesia.²⁵ Therefore, this theoretical framework is utilized as academic capital to be presented in future research fields.

On the one hand, religions have indeed played a role in forming complete humanity in the world. Still, it is undeniable that religions also contribute to destroying human solidarity with the ideological-theological boundaries that bind every activity of human life. It

reminds us of life in classical times, full of animist beliefs and beliefs in spirits or supernatural and natural forces.²⁶

Religions are inseparable from the messages of universal morality in their teachings. Justice, equality, and humanity cannot be eliminated from the world as long as religions remain a crucial part of human life and concern or thing that can be considered. Therefore, the statement “humanity comes before religion” is a reflection of various human dynamics that tend to prioritize religious doctrine or even conflict with religious narratives and humanitarian narratives.

Conflicts between religion and society, governments, and districts/cities will continue to be intertwined in a productive interaction. There are different rights to worship as well as to erect or use certain buildings for temporary places of worship by certain religions.²⁷ Although the Indonesian constitution explicitly guarantees the life of religious people, both in worship and building worship places, the emergence of various frictions among the people is unavoidable.

Frictions can be initiated by the mainstream religious community and between major religions in Indonesia and religious communities or adherents of certain beliefs. The local beliefs that various ethnic groups in Indonesia embrace have added a broad view of the plurality of Indonesia. This plurality is recognized through the increasing number of religions, beliefs, cultures, traditions, and arts that have lived and developed earlier in the life of the Indonesian people. The above reality is fundamental, so it is inseparable from their lives.²⁸ The awareness to dialogue and live in the above pluralistic reality is the main trigger for reconciling conflicts and riots that often occur between major religions and local religions, traditional beliefs, and ancestral beliefs. Disputes can arise with complex motives, including religion, economy, customs, etc.

The riots that often occur in Indonesia in the form of looting, torture, destruction, and murder with various purposes have shown

signs of distrust of security rights and the government amid a worrying culture of violence.²⁹ The loss of social life is unavoidable by involving various groups that should be mutually beneficial in the midst of human life in this modern era.

Religion that humans believe as something supernatural that accompanies human life, values, and norms that regulate the system of social life is a necessity that cannot be conquered to destroy the religion that has been born and developed in Indonesia. Local religions still exist in the midst of challenges faced by various transnational religions, such as Islam, Christianity, Hinduism, Buddhism, and Confucianism. In maintaining the beliefs and teachings of their ancestors, they will face life changes.

Monoteisme vs Politeisme in the Orang Rimba Community

Today there is an assumption that monotheistic religions are grouped into three Semitic religions: Judaism, Christianity, and Islam.³⁰ They believe in a single and absolute God and consider everything outside of their beliefs as heretical and untrue. And finally, an exclusive attitude in the name of God will lead to terror and war, and eventually, religion becomes evil.³¹ So far, the general public views the Orang Rimba community as only believing in many gods (baheulo), otherwise known as polytheism, the understanding of outsiders that deities are gods in the beliefs of the Orang Rimba community.

Polytheism is a belief in many gods or, in general, in supernatural beings that are anthropomorphic in style and have human-like demands (ideas and emotions like humans).³² As stated by many people, the belief in many higher beings or gods in the Orang Rimba community is true. They believe in gods only as intermediaries for help or bad news, but in terms of divinity, they believe in the only God they call God Almighty.

The belief in an omnipotent God is a monotheistic argument, a rebuttal to the polytheism of the Orang Rimba community's belief. The position of the god is only as an intermediary and the almighty God who commands it. Monotheism is etymologically derived from the Greek words *monos* (one, singular) and *theos* (God), meaning a God.³³ Temengung Pemubar, the leader of the Orang Rimba Makekal Hulu Rimba, mentioned the very important position of God in the life of the Orang Rimba community.

We believe in God Almighty. *Dewo* (gods) are under the order of God, so the way to ask for something is to ask God directly. Our shaman also asks us to reach God. When we asked God, God conveyed it to the shaman first. So, God conveys the command through the shaman and the shaman who conveys it to us, the Orang Rimba community.³⁴

Theology is closely related to believing in the great power that reasoning can help humans. The naming of God in the Islam of the Orang Rimba community is different from the God widely understood by the religion (*al-dhin*).³⁵ In theory, the development of religion as human belief is the result of evolution. Dynamism developed into animism, increased to polytheism, and finally developed into monotheism. So, monotheism then evolved into two groups: atheists and theists who basically believe in one God (monotheism), only symbols, practices, language, and different ways.

Historically, the Orang Rimba community's beliefs have undergone several religious evolutions from ancient religions such as dynamism and animism, even to the closeness of belief in God with Islamic theological arguments that believe in one God (monotheism). The history of the Orang Rimba community's beliefs is the same as not knowing when and where the Orang Rimba community first appeared.³⁶ The statement called the turtle of the Orang Rimba community who have become Muslims confirms the closeness

of the Orang Rimba community's beliefs to Islam in terms of believing in one God (monotheism).

In the history of our ancestor, *Bujang Perantau*, came from the Pagaruyung area because he did not want to be colonized, so he fled to the forest, and people knew that at that time, the king of Pagaruyung had converted to Islam. Converting to Islam for the Orang Rimba community was like deepening their faith. In Islam, their faith is perfected further.³⁷

Spirituality of Orang Rimba Community: Faith and Syncretism

Studies have been conducted on several beliefs and spirituality in the beliefs of indigenous peoples in Indonesia, such as *Islam Kejawan*³⁸ *Islam Abangan*³⁹ in the Java community and *Islam Sasak*⁴⁰ In Lombok, almost all of these beliefs have a unification or combination of beliefs that tend to compromise different things and even contradict Islam itself. The ritual of compromising that belief is seen as an attempt at religious syncretism.⁴¹ This category of syncretism needs to be clearly understood, especially from an Islamic perspective, considering that integration and unification are also used in the study of the religion and culture of the Islamic community. It is important to avoid misunderstanding about religion and Islamic society itself.

In the Orang Rimba community belief, this syncretic phenomenon occurs. They see some aspects of the spirituality of the Orang Rimba community as an exclusive belief, a hereditary belief that has similarities with foreign religions, especially Islam. Efforts to bring these beliefs closer have resulted in the view that there has been a syncretic belief in the Rimba with Islam for a long time.⁴² Even since the emergence of early historical stories of indigenous peoples in the Orang Rimba Makekal Hulu community in Merangin District, Jambi Province.

Spirituality involves exploring specific universal themes – love, compassion, altruism, life after death, wisdom, and truth, with the acknowledgment of feelings or beliefs that there is something greater than myself, something more human than sensory experience, and that the greater whole of which we are a part is cosmic or divine in nature.⁴³ Before becoming a Muslim, Mijak said that in the Orang Rimba beliefs, some expressions are the same as those of Muslims, such as *bismillâh*, *lâ ilâha illalâh*, remembrance, and *besalih* ritual or going to Mecca.

Our beliefs could be from Islam or Islamic expressions in the first place. In fact, the Orang Rimba community has similar religious expressions with different usage. Just like going to Mecca, we also go to Mecca. For Muslims, it is called *al-Hajj*, but we call it *besalih*.⁴⁴

This argument was strengthened by Mintel as the representative of the Temanggung of the Orang Rimba Makekal Hulu Rimba, who stated that there was a level of trust which was then reconstructed in the hierarchy of the Orang Rimba community's beliefs, which were the same practice in Islam.

The level of belief of the Orang Rimba community consists of God. God is not the same as angels or gods. Under God are prophets, and under prophets are angels. The Orang Rimba community had never met God, but only my voice could be heard.⁴⁵

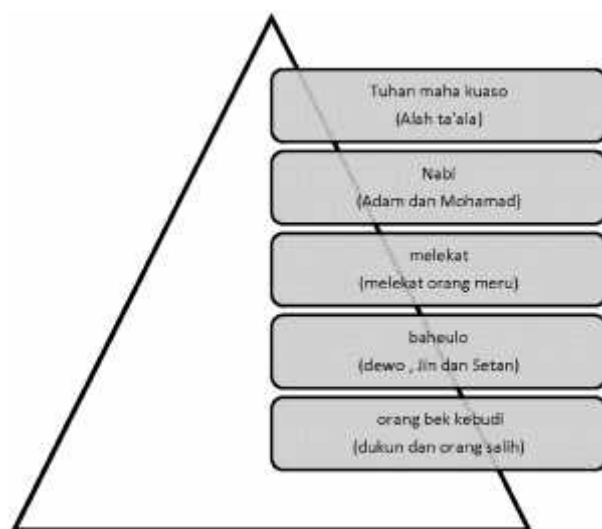


Figure 2 Hierarchy in the Orang Rimba Community's Beliefs

Alah Ta'ala, Adam, and Muhammad

The Orang Rimba community's beliefs recognize that there are gods and prophets, in which the hierarchy of belief in both occupies the highest level of belief in gods or *baheulo*. So far, the general public does not know much about this belief or both.⁴⁶ The fact that the Orang Rimba community equates this belief in God is the same as Islam, which believes in Allah and the Prophet Muhammad as the most important pillars of faith in the shahada.

The monotheistic God in the Orang Rimba community's belief is known as Allah Taala, and the Prophet as a messenger of God they believe can help them in trouble, and they are saints within the limits of God. The Orang Rimba community believes in two prophets: the Prophet Adam as the first human and the Prophet Muhammad as a holy person who carries a belief which is said to be always in ritual, purring, *bebalai*, or in a state of threat.⁴⁷

The God of the Orang Rimba community is known as Allah

Taala. We also believe in two prophets. So far, we, the Orang Rimba community, have been told by our ancestors about prophets and angels.

The Orang Rimba community knows only two prophets we believe in, but they are good prophets, namely Adam and Muhammad.

When they are worried or surprised, the Orang Rimba community says *la ilaha illallah muhammadar rassullah*. They say it too, just like how Muslims acknowledge their God.⁴⁸

Melekat Orang Meru and Baheulo

The above Orang Rimba community's beliefs are inherent, and *beheulo* is known as a concept of humans who have died and their return to the highest place. In the Orang Rimba terminology, it is considered to be returning to God. In addition, clinging is a person who is purified by God and invisible but can be felt through signs and dreams.⁴⁹ Orang Rimba community also believes in *alus* (spiritual) creatures in the form of *mambang*, fairies, demons, and other similar creatures under the gods.

The belief in angels is one of the essential pillars of Islam. The concept of angels is also found in other religions, especially Christianity and Judaism.⁵⁰ The Orang Rimba community belief views the importance of the role of angels as carriers of God's commands through dreams and unseen calls. They also believe in angels who are trusted by outsiders, whom they call *orang meru*.

Angels are shamans who have died and returned to God, outsiders that we call *meru* (external) angles.⁵¹

Meru (external) angels are on a level above the gods. If a deity enters into the belief of the Orang Rimba community as a helper, if in our Islam, it is like an unseen person as a helper, and if the Orang Rimba community calls it a God, it means negative, it is an enemy or a troublemaker.⁵²

Their views refute the beliefs of outsiders who have been saying that they make *baheulo* as their gods. Their belief in the existence of angels and gods is limited to messengers from above (god). That the Orang Rimba community before death will never meet their god. So the authority over their bearers of goodness comes from their angels and gods

Halam Robah (Doomsday) and Balek ke Henteu (Afterlife)

Everything that has existence begins with nothingness itself. Some religions perceive the end of the world as the apocalypse or the world's destruction. In Islamic belief, the Quran states events that shake the world, the destruction of humanity, and the Day of Judgment, which Muslims believe and fear of. While the Christian reference bible that the end of time is the thing that is awaited because Christ comes at the place that has been provided⁵³

The Orang Rimba community believes in the *halam roba* or doomsday. They believe this world will be destroyed by alom thick and are very worried about its arrival. This phenomenon in the Orang Rimba terminology differs from natural disasters such as earthquakes, floods, and volcanic eruptions, which are considered moderate warnings. If the universe is upside down, it is called *halam roba* or doomsday.

The belief in the existence of medium and large warnings is related to Islamic beliefs, which believe that there is a small doomsday (*sughro*) and a big doomsday (*kubro*).

Regarding the belief in the judgment day, according to the beliefs of the Orang Rimba community, this world will be overturned and destroyed. It comes in various forms, like wildfires, tsunamis, earthquakes, most of the apocalypses are like that.⁵⁴

In the Islamic concept, the world is not the goal, and the end

of the journey of human life is mortal or perish, and the last place of human life is the afterlife. According to the Orang Rimba community, the belief in the existence of a world other than this world as the final destination of humans is believed to be human existence after death, even though the situation has not yet been felt. The Orang Rimba community calls it *balek ke henteu*.

According to the results of the interviews with representatives of the Temanggung people of the Orang Rimba Makekal Hulu, worlds and conditions before and after death are classified into several levels. The last is the world where humans will walk long after death.

The Orang Rimba community believes in hell. For them, when we are sick, we are like seeing torture. And if you believe in hell, you can feel it. If we, the Orang Rimba community, return to heaven, it will be marked by severe pain until we do not remember anything. No words can define that. We are like walking to a wide place.



Figure 3 Level of Worlds the Orang Rimba Community's Beliefs

Bilik (heaven) and Nereko (hell)

The Orang Rimba community believes that every customary rule and prohibition has eschatological consequences in the future. God will indeed accept goodness as the implementation of God's commands, then put into the chamber or surge. Those who do harm, like murder, theft, rape, etc., as prohibited by God, will go to hell when they die.⁵⁵

The Orang Rimba community believes in the existence of heaven and hell, similar to the Islamic belief in heaven and hell as a place of repayment and retaliation for humans' good and bad deeds. However, heaven in Islamic teachings is visualized in the form of absolute pleasure, while hell is visualized as a place of dreadful vengeance for all evil. The Orang Rimba community and Muslims view this matter as an accumulation of faith and human religious awareness.

If we believe in hell and heaven, then we should not do the prohibited things such as murder and rape. The punishment is that we will go to hell. If we are kind or honest with humans, we will be rewarded with heaven. And if we are evil and dishonest, then we will go back to hell.⁵⁶

The meeting point of Orang Rimba community beliefs and Islamic religious beliefs is that there is an agreement on where to take revenge for good and evil committed in the world which they call the Chamber which in Islamic belief is called heaven. And hell in Islam is called hell. The closeness of these teachings can be confirmed by the historical connection of their teachings which are considered imperfect. The encounter with Islam made the Orang Rimba community a new spiritual experience to get to know their beliefs further.

Conclusion

Rimba sinkretis as a concept is a mixture of the teachings of the Orang Rimba community's beliefs and other religions, especially Islam, in terms of pronunciation and worship terms that are very similar to Islamic teachings. The similarity of the teaching and belief in one God (monotheism) is a criticism of the general public's view of the Orang Rimba community's polytheism. The meeting point of beliefs that have spiritual similarities to Islam, both in religious expressions and prayers to God, includes *Lâ Ilâha Illallâh*, *Muhammad Rasulullâh*, *Bismillâh*, *Salamikum*, *Allâh Akbar*, and *Ya Allâh*, so that it does not conflict with their teachings as Muslims. Finally, the beliefs of the Orang Rimba community in an almighty God named Allah Ta'ala, the two prophets named Adam and Muhammad, *malakat orang meru* as the unseen (spirits), *bilik* (heaven) and *nereko* (hell) as places of torment for *doso* (sin) and *pahalo* (goodness), *baheulo* (gods) as jinn and demons, *balik ke henteu* as the afterlife, *Halam Robah* as the day of judgment and the *orang bek kebudi* as good and pious people (ulama).

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